

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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demoralisation' of mediums. So Dr. Coit says. He tells us he would 'rather preserve eternal silence than seek to communicate with the dead through such channels.' That is what we mean by an exhibition of bias. It is not a sober judgment. It simply means;—'I don't like it: I don't believe it: I won't have it.' It is neither scientific, nor philosophical, nor reasonable. It is prejudice.

NOTES BY THE WAY.

The one supremely notable fact about the passing of Mr. Gladstone is the absolute unanimity of every responsible person as to the beauty of his character and the nobility of his spirit. He was, indeed, a man to be revered and loved: but his dominant characteristic, in our opinion, was his intensely ardent zeal for facts. He was, above all things, a knight errant. In his ears, from first to last, sounded the old cry, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.' And he was never disobedient for long.

A few years ago, there was a possibility of his following up some most interesting experiments in relation to our subject, and we believe that it was only the strong flow of the waters of politics that prevented him. 'LIGHT' for November 8th, 1884, contains very important information on this point. It is not going too far to say that Mr. Gladstone was very deeply impressed by certain experiments which he carried out about that time. His remark that scientific men 'run too much in a groove, and are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought,' would be even more to the point to-day. But we shall all improve,—and get moved on, whether we like it or not.

We are sorry to say that Dr. Stanton Coit's evident bias is not decreasing. According to the 'South London Mail,' his late lecture on Modern Spiritualism was entirely a 'Doubting Thomas' affair. And yet he also is rather disturbed about Mrs. Piper. It is so very difficult to dispose of her in a way satisfactory to Doubting Thomas. He himself, he tells us, had an interview with this lady, and 'she made remarks which, at the first blush, seemed to offer almost conclusive evidence of the possession of occult power'; but he still belongs to the noble army of doubters. 'So much that seemed to be supernaturally acquired information might be the outcome of shrewd guessing.' Perhaps Dr. Coit will ask Dr. Hodgson about that. 'Shrewd guessing,' as an explanation of Mrs. Piper's case, is a desperate hazard. Will Dr. Coit kindly read the Report of Dr. Hodgson in the latest Part of the Psychical Research Society's 'Proceedings'? Before he gets half way through he will quite see the folly of this guess about 'shrewd guessing.'

But Dr. Coit evidently approaches the subject in anything but a truth-seeking temper. He is over-anxious to find reasons for unbelief. 'Medium' is a 'humiliating term,' and knowledge of the departed is got, if got at all, by 'the

One of our most useful allies in the United States is the Rev. T. E. Allen. A few months ago he came out with a fervent appeal to Spiritualists in favour of making the Bible a basis for Spiritualism. He has already seen what he would probably call his error. He now says: 'I am convinced that the only true foundation is a scientific one.' He thinks that even Religion itself is shifting its basis, and that this will have to be, and indeed is, less Biblical. Theology, he thinks, is dragging its anchors, and there is more risk than help to be got out of mooring our craft alongside the old pier.

This view leads him to fall back upon his first love—the Psychical Research method; and he cites instances to show how entirely useful that method is in breaking down unbelief. He fully admits the value of what Spiritualists usually call their evidence, but cites Dr. Hodgson's immensely patient investigations, with the help of Mrs. Piper, as a specimen of what is needed to convince the public. Dr. Hodgson is now a believer in spirit-communion, or, in his own words, he holds that 'the chief "communicators" (through Mrs. Piper) are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living.' And this after some five hundred experiments with the same person. Mr. Allen asks: 'Is not such a series of reports better adapted, used as a wedge, to rend asunder the rock of prejudice than the evidence generally in vogue amongst Spiritualists? Yes, a thousand times yes!'

We would say 'yes,' too; but more hesitatingly, though we are very grateful to Dr. Hodgson.

'Pearls,' No. 1., Vol. I., has reached us. We hope it will live: it is all so bright and sweet and pretty: not a bit profound and learned, but full of—well, 'pearls.' It is called 'A Classic Monthly for the Home Circle; Devoted to the Mental Forces,' and is edited by Elizabeth Francis Stephenson. It is published in New York, by 'The Metaphysical Publishing Company,' and in London by Gay and Bird.

A friend writes of Florence Marryat's 'A Soul on Fire': 'It has helped me. Such a book does make one wish to be unselfish. Pray for the poor souls that have grieved and hurt.' We can quite believe that there are those whom the book may help; and we are thankful to hear that it *has* helped. All books written in earnest have helpfulness in them for some one. We have never denied that. All we can ever do is to indicate our estimate

of the prevailing tone of a book, or to sum up its value on the whole. We have, more than once lately, openly washed our hands of every trace of imaginary infallibility.

This, from 'Humanity,' is good food for thought:—

Here is an extract from a letter illustrative of the shameful destruction of rare birds that is going on in so many districts:—

'Mrs. — had a pair of hawfinches in her garden about a month ago, and greatly admired them. Only last Sunday she happened to mention this to the vicar, and he said, "Oh! the people at 'The Nest' shot three of them just lately." The vicar, of course, is perfectly callous.'

Presumably the people at 'The Nest' (save the mark!) have now got the hawfinches stuffed and set up in a glass case. Such people deserve to be removed from 'The Nest' to the madhouse.

The following also is worthy of attention:—

In a trenchant letter lately addressed to the ladies of the Primrose League, 'Ouida' asks:—

'Why do you do nothing to clear your class from the stigma of its insane sacrifice of time and interests to Sport? Why do you allow generation after generation to grow up in this ignoble atmosphere saturated with the blood of slaughtered creatures? Why do you permit your sons and your grandsons at Eton to gloat over the agonies of the poor little hunted hare "broken up" before their delighted eyes? Why do you not strike off your visiting list, and shut your doors to the women who glory in the "big shoots," who tail the otter, slay the hand-fed pheasant, crowd to the pigeon-clubs, and count with triumph their grallocked deer and landed salmon? Why are you passive and indifferent when the rabbits scream in the traps all night long in your parks, and the keeper nails in triumph to his board the nightingale, the goldfinch, the kingfisher, the jay, the dove? Why do you grace with your presence the hunting-breakfast, the moor-luncheon, the deer-drive, and smile to see the blood-stained bags crammed to suffocation with still palpitating life? You lecture the poor, and preach to electors, but to your own people and your own set you are dumb.'

It was very good of 'The Lancet' to take so much trouble over the late demonstrations in Manchester: but, while it was about it, it might just as well have been reasonable,—or it might have reduced its Article by omitting its singularly weak and cheap little asides. Its summary of the proceedings was not unfair, and was, in a sense, serious, so that the little pertnesses were only the more incongruous. The concluding lines are distinctly silly for a serious paper like 'The Lancet.' Here they are:—

Many of these people are, no doubt, sincere and belong to the so-called educated classes, but education does not necessarily confer wisdom or judgment in the sifting and weighing of evidence. It would be impolite to speak of 'cranks,' and yet there is an old saying 'there's nothing so queer as folk.'

The retort, if one cared to retort, is so very obvious.

We are, of course, gratified to find that the Home Secretary backs up our contention, at least so far as palmistry is concerned. In reply to a question in the House of Commons, a few days ago, he plainly said that 'Palmistry in itself is not an illegal offence. It is only illegal when there is an attempt to impose.' Now we maintain that this is as true of mediumship, and of what is often foolishly called 'fortune-telling.' But police officers and magistrates need to be reminded of the fact. We are, of course, aware that if these persons confined themselves to the proving of imposition they would find themselves in difficulties: but that is their look out. It might teach them to let alone this old-world department of grand-motherly legislation.

THE APPROACHING CONGRESS.—We have pleasure in quoting the following kindly notice from the current number of the 'Theosophist':—'The amount of talent represented by those who are advertised to address the meetings augurs well for the success of the enterprise; and though it may not be possible for the "Theosophist" to be personally represented at the Congress, it has our cordial good will.'

'GHOSTS AND SPIRITUALISM versus RAW MATERIALISM.'

SERMON BY THE REV. H. R. HAWES, M.A.,
INCUMBENT OF ST. JAMES'S, MARYLEBONE.

On Sunday, the 15th inst., at St. James's Church, West-morland-street, Marylebone, W., the Rev. H. R. Hawes delivered a sermon on the above subject. The preacher said:—

'The things which are seen are temporal, the things which are not seen are eternal.' 'Eye hath not seen, ear hath not heard . . . the good things which God hath prepared for them that love Him.'

In these texts you have the whole contrast—almost a shock of contrast—between the temporal and phenomenal on the one hand, and the eternal and spiritual on the other. You yourselves are both temporal and phenomenal and eternal and spiritual. There is the phenomenal side of you which belongs to time and accident, in the shape of the body—the bones, the flesh and blood—which belong to things seen and temporal; but the better part of you can never be seen. You manifest through the means of the seen and temporal, but the spiritual part of you can never be seen—"the things which are not seen are eternal." What I love you for is for the unseen part of your nature, which is constantly striving, however imperfectly, to manifest itself. It is knowledge, sympathy, ecstasy, aspiration—the things which are unseen, which do not belong to matter, though they are always trying to manifest themselves through matter, and often failing. It is the things which are behind the body and using it as a vehicle, for a time; these alone glorify the body. But the body is a poor sort of thing. It is a way-worn beast of burden, not always able to bear the strain of things unseen and eternal put upon it. 'We have the treasure in earthen vessels,' as St. Paul said.

Why, my friends, some of you may say it is arrogance for poor worms crawling on the surface of the earth, as we are, to assume that we thus have to do with things unseen and eternal, and to claim affinity with beings and spheres beyond and above us. I tell you, if you say this, it is because you are taken in, tricked, with the cheat of the senses. You are overwhelmed with the things seen and temporal. But these do not stand for your true self. You are greater than anything seen and temporal. This body of yours will only last a little while; by-and-bye it will grow cold and stiff, only fit to be taken away and buried. That is not you. You are greater than the body or any material thing—greater than the sun, moon, and stars. Do not be taken in by what is seen. You are a spiritual being—a child of God. You belong to things unseen and eternal, although there may be nothing to reveal the fact to the eye of sense, or to the ear of sense. That is what makes you so great, so divine. Looking at your temporary form, you may seem now to be but a poor trifler on the earth. But once realise that the things unseen are eternal, and you will soar above the stars. The sun himself shrivels into insignificance before one feeble flutter of love, one ray of self-consciousness, one breath of ecstasy, one sigh of aspiration. These belong to the spiritual sphere, and they belong to you, for you are children of God, inheritors of the Kingdom, partakers of the Divine nature. You belong to the things unseen and eternal.

I have entitled this sermon 'Ghosts and Spiritualism v. Raw Materialism.' Now, I wage war, the Bible wages war, Christianity wages war, Nature wages war against raw materialism. And yet we are all taken in at times—we are all subject to the tyranny of the things seen and temporal, or what I may call raw materialism. Therefore I have said 'Ghosts and Spiritualism versus Raw Materialism,' because ghosts and Spiritualism lie on the borderland. These are things which occupy a sort of middle space between the things seen and temporal and the things unseen and eternal. True, it may be said there is something in what are called ghosts which belongs to the seen and temporal, but this could not exist apart from the something at the back which belongs to the things unseen and eternal.

My dear friends, the world is constantly seized upon by

the devil of raw materialism, because men are so prone to be tyrannised over by what belongs to the lower sphere; but it is also true that, whenever there is a period of materialism and scepticism, there is sure to follow a great protest and upheaval of the spirit world to counteract it. If you look back upon the history of the world, you will find many instances of this. The first century of Christianity is a conspicuous one. Nothing could be more grossly material than the Roman Empire at the time of Christ's Advent. The whole world was steeped in brutal materialism. Then came the great upheaval of Christianity—the assertion of the spiritual constitution of man, which lasted in force for hundreds of years, all through the Middle Ages. In the Middle Ages men recognised the spiritual side of things; they were steeped in occultism. It appeared accompanied by crude and degraded superstitions and brutal practices, it is true, because the world then was extremely degraded, it was ignorant and brutal. But all through mediæval Christianity there was an intense belief in the things unseen and eternal. After that men got so depressed by the degradation into which the Roman Church had dragged everything in connection with religion that they were determined to have a clean sweep of the theological Augean stable. And they did, with the result that a great deal that was helpful and valuable was swept away with the things that it was time to part with. No doubt the Reformation did much to preserve what was morally good and true in religion; but it overshot the mark, and swept away a great deal that was spiritual in its attack on the supernatural side of the Church's faith. The result was seen later in the great wave of scepticism and infidelity which rolled over England—and, indeed, all Europe—at the beginning of the last century, and which culminated at the period of the French Revolution in 1793. People rather smiled at the notion of a God and a future life, and an era of materialism set in. Then we had a great upheaval again. You got it on the physical side in the shape of such men as Mesmer, Cagliostro, Du Pôtet, and the general run of practitioners of mystical arts, mesmerism, and other forms of the occult. On the spiritual side it came in the Evangelical movement, in the revival which was carried on by Wesley and Whitfield, who stood up for the spiritual intuitions of man. Then came science, which began to reveal the wonders of Nature, and to show the marvels that lay in the minute things as well as in the vast. It revealed how marvellously man came into the method and plan of creation, and the law of evolution by which the higher was evolved out of the lower. And about fifty years ago you know that most educated men were either agnostics or sceptical. They took the view that mind was the product of matter and force, expressed in the body for the time being, and that as the mind was dependent on the body, death meant the final dissolution of both. They neither knew of nor believed in any spiritual organism for carrying on the operations of the mind in another state of being. Now, you must either have God in the universe and the soul or spiritual superstructure in man, or you must sweep God out of the universe, and sweep the soul out of man, and do what you can with evolutionary forces. There are two systems. You either place God Almighty, or some great Source of life and mind, at the beginning of all things, and in that way get the explanation of the existence of this great universe, or you must place man at the end in the shape of matter culminating in mind after long processes of evolution, thus making unintelligent forces evolve intelligence. In the one case, man is your god, a perishable god, created by material forces. On the other hand, you have the Creator of all things—God Almighty—at the fountain-head. You have to choose between these two systems. But now, when you once correct your judgment and speculations by such words as these, 'The things which are seen are temporal, the things which are not seen are eternal,' the atmosphere begins to clear. You begin to grasp your spiritual theory, which explains the universe, and harmonises your soul and body. Thus:

You perceive that mind is not a *product*, but a *cause*, using matter, with its mechanism of motion and molecules, as a *vehicle*; that there is something which mind requires as a means of expression, but that mind is not to be confounded

with that means or vehicle through which it seeks expression. That vehicle may be good, bad, or indifferent. You know what sort of vehicle it is. That mysterious force, life culminating in mind, begins to build your body in a strange way. Your body is built up of material elements; but you are not that body. There is something behind all that, something which has built that body.

Are you satisfied with your body? If you are young and healthy you will say: 'Oh, yes!' If you are middle-aged you may answer: 'Well, there is a screw loose here and there, but otherwise it works fairly well.' But if you are a little older and I ask you: 'Are you satisfied with your body?' you may say: 'Oh, it is a poor thing; it is beginning to wear out.' 'How so?' I say, 'beginning to wear out!' 'Well, yes, my memory is not what it used to be; my thoughts are not so bright; my spirits are not so high; I am not so quick in my business as I was.' But it is not *you* who are wearing out, not *you* that are getting weaker. You would like to have things otherwise; you would like to have better instruments for carrying out your work. But these fail you. It is the mechanism you employ that is getting worn out. You, the spirit at the back of these things, remain the same as ever; but the things that are seen are temporal. And you say: 'My body is getting used up; soon I shall not be able to drive the old horse any longer. He won't go. He is not what he was. All I want is another vehicle, another animal to ride.' The things which are seen are temporal; they wear out.

Well, now you see where evolution comes in, that evolution of which we hear so much, as accounting for life—mind—everything! Now, evolution does not account for the production of mind or life. So far from it that evolution would never take place at all unless there were life or mind already in the universe. Evolution is simply the creation of the vehicle, it is not the creation of the essence. Evolution operates in answer to the deep need of mind, the aspirations and stirrings of life, which are so mysterious that they cannot be understood or analysed in the least.

You read how it was in the beginning. The world was without form and void. You had matter and force. 'And the Spirit of God moved on the face of the waters.' Until the Spirit of God moved you got no evolution. The world was without form—molecules and particles without form and void. Then you begin to see what is meant by evolution. Evolution is merely the gradual creation of a vehicle through which mind and life can manifest. That is all. But evolution can only reveal what exists potentially; it creates nothing, it accounts for nothing but its own evolutionary process. There is life, there is mind, there are those mysterious things called matter—atoms and molecules—in motion.

Mind says: 'I want something to manifest through, I want to express myself.'

Matter says: 'Try me.'

'What can you do?' says Mind.

Matter replies: 'I will express *you*. I will lend you this and this—I will give you nitrogen, oxygen, hydrogen, motion; I will give you atoms compounded and rolled into various molecules which will be particles of matter—all sorts of atoms; and with all these sorts of atoms you shall be able to evolve, life shall be able to manifest itself, culminating in a vehicle for mind. That which is seeking to express itself shall in me—Matter—find a mode of existence.'

Such was the rationale or the process of what we call creation—spirit, mind or intelligence manifested through matter passing on and up into higher and higher forms, being, and expression.

Well, at last you get a human body through which are manifested a mind and soul. But this body, although it does its work pretty well, only holds for a time, and then it wears out, and finally dies and is cast aside.

But Mind still exists, for 'the things which are not seen are eternal,' and again addressing Matter, it says:

'What can you do for me now?'

Matter says: 'It is very hard. It is very difficult to know what to do for you now. But I will condense a spiritual body, that is, a body still material but composed of finer particles than the one you have just lost. It cannot be seen by the ordinary vision. Still, there it is for you.'

And thus Mind and Matter are still in serviceable relations—after death.

'Now,' says Mind, 'I want to re-visit my friends on the earth.'

'That is harder still,' says Matter. 'It is extremely difficult to mix the spheres, but here are some vapours. Here is magnetism. Here are some fine molecules and particles which you may possibly be able to use. But it is very difficult to build up anything like your old form. Your physical body went into the grave, and you cannot use that again. But you want to return; you want to give some message to those you have left behind. You want to hearten them up, to console and comfort them. And you ask what I can do. Here are your vapours and essences. There is a human circle, and by certain psychic laws you may be able to assume material enough to make a shadowy appearance. It is difficult: it can only be done under certain conditions; but you may get what is called a "materialisation," or you may not get beyond a shadowy ghost.'

Well, that is the kind of way in which I interpret the philosophy of the Spiritualism hidden in those words, 'The things which are seen are temporal, the things which are not seen are eternal.'

You have only to carry your mind forward along the lines of material evolution, to get a clue to the possibility of the mind, after it has used up the physical materials supplied by this world, acquiring another vehicle, enabling it to express itself in another and higher sphere of existence, which yet has points of contact on a certain borderland with this.

It is a great mistake to suppose that the spiritual body is not material. The spirit must use some form of matter through which to manifest; but the spirit body is a subtler form of matter, not so gross as to appear physical, not even ordinarily visible to the eye of sense. These finer qualities of matter belong properly to more advanced states of life and mind; here they are submerged, weighted with flesh. Still, on the 'borderland' something between the two may be used, under laws which we do not yet understand, and which cannot apparently be made to operate to order.

Under certain conditions, however, these laws may be and are used, and great benefits do accrue, because thereby we become convinced of the reality of an unseen world, whereas now we have only a propitious hope or a devout belief.

Well, now, you will say I have introduced you into a world of pure mysticism and wild speculation. But the strange thing is that you should say this in your hearts to me. Because you have got your Bible and you have got all this in your Bible. You read there about the spiritual body and about the unseen world. You read about trances and visions and accounts of apparitions, and there is not a single phenomenon which occurs in connection with spiritualistic séances to-day which you will not find in the Bible. The Bible is full of ghosts and spiritual manifestations. When we speak of these things as part of the spiritual constitution of the universe and belonging to man's double nature, you say it is a vague speculation! It is no more vague than your Bible or human history, for whatever importance you may attach to the Scriptures, there is a great uniformity in the accounts they contain concerning manifestations of the unseen. It is true that the authority of the Bible in these matters is not generally understood or accepted, but that is because its teachings are misrepresented. What you read in the Bible about man's nature—about the natural man and the spiritual man—is all borne out by facts. From first to last the Bible proclaims the doctrine that mind is using matter in this world ultimately for the formation of human beings, for the expression of human nature; and though, so it teaches, we pass away from the earth, we still exist, and may even communicate across the gulf; for the spirit world, or the spheres of finer matter, have points of contact with ours.

You have accounts of those strange powers on the borderland; you hear of men falling into trances, and having their eyes opened to see things ordinarily invisible.

St. Paul on one occasion seems to have left his body and entered the spiritual world. The Bible is full of these things. You have spirit lights, raps, movements of furniture, miraculous openings of doors, the passage of

matter through matter, levitation, as in the case of Elijah and Philip and of our Lord, who was seen to ascend into the air.

A great deal which is now affirmed concerning such occurrences which happen to-day is affirmed on the evidence of scientists of repute. Cases are testified to by some of the greatest men of all countries. Professor Mendcheff, of St. Petersburg, one of the leading Russian scientists, who wrote a book to expose Spiritualism and commenced by denouncing the phenomena as fraud and imposture, on further investigation has been compelled to change his opinion, and is at this moment a firm believer.

Camille Flammarion, the great French astronomer, has entirely given in his assent to the genuineness of phenomena on the borderland.

Our own illustrious Sir William Crookes, who has been knighted for his services to science, has also been convinced, after most careful and scientific investigation of the subject. And I might multiply the distinguished list indefinitely, including many of the most respectable names in literature, art, and science.

If these phenomena prove nothing beyond the existence of mind apart from the brain and nervous system, they are still most important and most interesting, for if there is the smallest particle of truth in what is stated, it is enough to upset the materialistic theory which tells us that when the body dissolves the mind must necessarily also dissolve, and that there is no demonstration that there is any life beyond the grave. But what we want is a demonstration—that intelligence, feeling, and thought will persist after we have passed through this transitory life.

So far, you say, it has been a pious hope, a devout wish, a matter of religious aspiration. Why? Because it is so deeply implanted in the human constitution that you cannot tear it out. But it has only been a pious hope! We want something more than that. True, it has been said, 'Blessed are they who have not seen and yet have believed.' But the progress of the race to-day has brought us to a point where the human mind demands something like a proof and the certainty of the immortality of the soul, its survival, and of a life beyond the dark confines of the grave.

Very well. If you come to what I call the facts of Modern Spiritualism, what you have is this: A circle meet together and they sit in company, and after a time, if they sit regularly enough, and are patient enough and well-selected enough, they are certain to get manifestations. It may be they will hear those curious little raps like the splitting of dry wood. If you like to take the trouble to make such an experiment, you will soon get enough to show you that there is something going on which you cannot explain. Having elicited the raps, or even lights, the next thing is to see if there is any sense in them, and you make a code of signals, it may be one rap for 'yes,' two for 'no,' and so forth. Or you may use the alphabet and get messages spelled out.

'But,' you say, 'may I not be unconsciously directing these forces?' Perhaps you may: by exteriorisation of consciousness and force, a faculty the mind has in it of acting upon matter outside of the body. You may get things spelt out which you or some member of the circle may know all about. But, on the other hand, you may get to hear or spell something which is not known to anybody present, but which you afterwards find is correct.

Then you may say, 'Oh, this comes from somebody at the North Pole, or elsewhere; somebody who knows of the matter and has influenced my brain or the brain of somebody in the circle.' Well, that explanation is almost more difficult than the regular one. The only fault I have to find with such theories is that they are more difficult to accept than the idea that there is some spiritual intelligence at work—which is what it professes to be.

Somebody may say it is an absurd way of getting messages. Well, then, what an absurd way that telegraph clerk uses to get his messages through that little needle bobbing about there! But it is not absurd, and if someone interested in you finds a rap which represents a letter just as good as the needle to the telegraph clerk, it is not absurd at all.

You may, perhaps, tell me of the impostures, the absurdi-

ties, and the delusions connected with Spiritualism. No doubt there you have me. The fact is that the matter has been handed over very largely to charlatans, to ignorant and weak-minded people, in many instances. Therefore, I say, as Canon Wilberforce affirms, that Spiritualism is most dangerous and most mixed, and also clouded with imposture. But I do not think that even he goes further than I do in drawing attention to the dangers of the inquiry. The fact is that if you admit that you really come into communication with a world of spirits, you cannot always know who your company is, you cannot always know just where you stand. You are like a traveller coming into a strange city. Some may try to impose upon you, some may make fun of you; others may seek to taste earth life again through your nervous organisation. There are undoubtedly dangers; and therefore, if you ask me whether you should investigate these matters, I say, 'Take care.' You may say: 'Are we to try and find out the truth about these things?' I reply: 'By all means if you have a call for it; if you get an impulse to do so. But it is most important that you should have a certainty that the messages you get, either by writing or by spelling out by the alphabet, are *bonâ fide*, and cannot be accounted for by any ordinary explanation.'

But when you have proved the possibility of mind transcending the life of the body, though you may not have proved that the intelligences you come across at séances are human, you *have* proved that it is possible for mind, life, thought, and feeling analogous to your own to exist apart from body and therefore beyond death. Well now, in the short space of time allotted to me this morning, you will not ask me to go into elaborate proofs of all this. I appeal to a large general experience, I appeal to much spiritual consciousness, and what I have said will be borne out by many of those present this morning.

I have shown, first of all, the value and importance of Spiritualism, even when we have made full abatement for charlatanism, for wrong uses of the power, for ignorance and for wickedness of all kinds. It is important, because it shows the possibility of the survival of mind, thought, feeling, and personality beyond the grave.

Then we may perhaps go one step further, and admit what tens of thousands are persuaded of, namely, that our loved ones are not dead, but are alive for evermore.

Further, that these beloved ones are still interested in our welfare and anxious to give us any help they can.

Beyond that it may be rather difficult to go, and the subject is very perplexing, since it really seems easier to communicate with the low degraded souls than with any of the higher intelligences who might be able to do you good. But 'by their fruits ye shall know them'; and by a careful process, by a reverent and intelligent spirit of investigation, you, like many thousands more, may arrive at a condition of spiritual inter-communication which will be very helpful to you and completely confirm your belief in the immortality of the soul.

But I wish to caution you to the utmost. I wish to warn you against plunging into the investigation without careful thought, without prayer and intelligent preparation.

'By their fruits ye shall know them.' 'Try the spirits,' said the Evangelist. What are the messages? Are they the kind that the friend from whom they are alleged to come would be likely to have written? Do you find that when you follow them out you are wiser, better protected, helped to resist temptation and accomplish good? that you are enabled to avoid danger?

Why, if you get such messages, such aids to devotion or right conduct, it does not matter whether they are from a spirit or not. They are good, and if these things are good that come to you, and helpful and wise, well, they are to that extent providential, and they proceed from some permitted and beneficent source of guidance and instruction.

Now, there are a number of people who feel no attractions at all towards these matters. Then, let them keep away from them. Why should they trouble themselves? But to others the spiritual world seems to beckon, as the ghost beckoned to Hamlet, with strong compelling power. In such cases I would not resist the impulse. I would seek informa-

tion, but I would *always* be guided by the laws of common-sense and common morals.

At present we know little about the laws which control these phenomena. But by-and-by we shall know more. It may happen that the next evolution of humanity will be in the direction of opening up communication with those who have passed into a higher sphere and who wish to help us, and who know many things which are useful for us to know; so that there will be a closer relation between the teachers beyond and the taught here, between those still on the earth and those who have passed on.

At present there are in Spiritualism many things which it is difficult to understand. You find, as I said, that frequently the lowest and, perhaps, the most degraded intelligences come first; then come the curious, the sportive, and the frivolous ones; and then you find the unhappy ones who seem to be held in the earth-sphere, or the anxious ones who want to tell you something. But at other times it is the loving ones who seem to be sent on errands of mercy. Again, it is a common experience in séances for spirits to signify that they will no longer be able to visit the circle, as they are passing into another sphere.

Well, my friends, I must cast my bread upon the waters this morning, and hope to find it after many days. If you are drawn towards the subject, you may be guided by some of the hints which I have given you, and I pray that you may be wisely guided.

If you believe what the Creed says regarding the communion of saints you can believe that it is quite possible for those who love you and who desire your welfare to put themselves in communication with your minds. Thus there will be a communion of sainthood between those in the body and those out of the body, and it may be that, under the guidance of the Holy Spirit, these dear departed friends may be the sympathetic and sweetly reasonable means of helping, comforting, and informing your minds by monitions, by inspirations, even dreams, and by influences strengthening the will-power; and if your mind is in a patient, prayerful attitude, maybe you will derive greater benefit than you could possibly derive from any ordinary spirit manifestations at current séances.

So, then, there are possibilities of communion, hints and earnestness of re-union, of mutual helpful and prayerful support and encouragement, and of sympathetic progress. Last, but not least, let there be always in view the consecration of the spiritual universe. You know that phrase in the Creed, '*I believe in the Holy Ghost.*' You do not make nearly enough of that. If you who are Spiritualists or have any desire to know about the spirit-world, if you want grand and wholesome experience, take this to your heart: *Believe in the Holy Spirit* and a Divine influence which will illuminate and make you safe in your spiritual experiences.

Believe in the Holy Spirit, and you will be guided towards what is holy and best in all spiritual investigation.

Let these principles be with you when you enter into commerce with the spiritual world. Insist with all your mind and your heart that whatever you find, whatever you seek at séances, or in any other such way, shall be guided by the holy, the just, the good; never leave out the Ten Commandments. Then shall you know the secret of the things unseen and eternal, and you will not neglect anything which makes safe for you the bridge between the two states of being, and you will feel yourself safe, whether in time or in eternity, whether you deal with the things which are seen and temporal, or the things which are not seen and are eternal.

PALMISTRY.—In the House of Commons, on Monday, Sir M. W. Ridley, in reply to Captain Phillpotts, who asked whether his attention had been called to the advertisements that were now being publicly displayed in the streets of certain persons who professed to tell fortunes by palmistry and other means, said that the practice of palmistry was not in itself illegal. An offence was only committed when there was an intention to impose. Suspicious cases were watched by the police, and whenever there was evidence that fraud or imposition was being practised they prosecuted the offender. They were noticing the cases to which his hon. friend referred.

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EDITOR E. DAWSON ROGERS.

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AN INDICTMENT AND A REPLY.

A prominent Psychicalist wrote to us, lately, a letter containing the following passage:—

I have long been convinced that the Spiritualists *as a body* have indirectly done a great deal of harm to the cause which I—and they also—have most at heart. It seems to me that the crying need among Spiritualists generally is that they should, all over the world, take a very determined stand against the practising of chicanery by mediums. They have, in my opinion, by their negligence in this matter contributed largely to the disrepute in which investigation of mediums is held by the scientific world generally. And I do not wish to be identified in any way with a body which has allowed this terrible evil to proceed as it has done for so many years without making a strong organised effort to stay it.

This, we may say, without going beyond our tether, was written for the direct purpose of contrasting the methods of Spiritualists and those of The Psychical Research Society, and was inferentially a challenge to us, in view of our coming Congress.

The charges are specific and grave:—

The Spiritualists, as a body, have done a great deal of harm to their Cause.

They have neglected to make a stand against chicanery by mediums, and are therefore largely responsible for the aversion of the scientific world.

They have so sinned in this matter that a sensible man who has their Cause at heart does not wish to be identified with them in any way.

This is all very dreadful. It lacks only one thing:—*truth*. Or, let us compromise, and say,—It lacks discrimination. If we were inclined to be disagreeable, we should say: It is just one of those half truths which are always the worst, because the most unfair, of falsehoods. On the other hand, if we were inclined to be merely satirical, we should content ourselves with three retorts, corresponding to the three accusations. Something like these:—

The Psychical Research Society has done a great deal of harm to the general Cause.

It has neglected to remember that a medium is an instrument and a sensitive; and it is therefore largely responsible for the withdrawal of private mediums from tests; and, by its habitual and openly avowed bias in favour of the hypothesis of fraud, it is also largely responsible for the bias and the prejudice of the scientific world.

It has so sinned in these matters that many sensible people who have their Cause at heart have found its meetings, and the greater part of its experiments and reports, a sad trial to faith and hope and charity.

But we have no desire to recriminate: we prefer to

frankly examine the above recited charges against us. But stay a moment. Our correspondent emphasises the phrase, '*as a body*.' We very much doubt whether we know what that means. Does it mean the majority of Spiritualists, Spiritualists considered as a whole, the organised Spiritualist Associations, the Spiritualist newspapers, or all of these together? In any case, and with any explanation, the charge is manifestly a random one. Doing harm may either mean doing more harm than good, or doing as much harm as good, or doing a little harm as well as a great deal of good. We should like to know what our friend and critic means. Will he explain, in 'LIGHT'? Our columns are at his service. In the absence of any explanation, and taking the statement broadly, we say bluntly that it is absurd to assert that Spiritualists generally have done harm to the cause of Spiritualism, or, let us say, to the Cause that is as dear to our critic's heart as to ours. Spiritualists have lit the fires or kept them burning all over the world, and, but for them, there would have been, so far as we can see, no Psychical Research, also so dear to our critic's heart. But for them, we doubt whether Mr. Myers and Dr. Hodgson would ever have been brought to the knowledge of the truth, as investigators who are in fact, if not by accepted designation, as really Spiritualists as any members of the London Spiritualist Alliance.

Then it is asserted that Spiritualists '*as a body*' have neglected to make a stand against frauds. We do not wish to be offensive, but we say plainly that it is not true. What our critic may mean is probably this—that Spiritualists generally have given mediums the benefit of the doubt,—that they have given them fair play in a friendly spirit,—that a medium, with them, is not a person who is allowed to take a seat, but with the preliminary supposition that he is of course, in all probability, a cheat. Spiritualists have been patient, and have been patient just in proportion as they have been experienced, knowing well that sensitives are open to all kinds of influence, and that the one thing needful in dealing with mediums is patient discrimination. But we repudiate the suggestion that we have been dangerously tolerant of frauds. Will our critic say that this has ever been true of 'LIGHT,' that this has ever been true of 'The London Spiritualist Alliance,' or of any organised Society in this country? We very much doubt whether it is true of a single Society or newspaper in America. On the contrary, the opinion we have formed is that, even in America, the hot anger of Spiritualists against frauds may lead to injustice in some cases where sensitives may be wrongfully suspected, or where they may be more victims than cheats. This matter may not be as simple and as much on the surface as our critic seems to imagine.

But the absurdity of the charge that Spiritualists generally have neglected to make a stand against fraud is obvious. We are not such frivolous fools as to connive at our own capture by cheats: and on a matter of such tremendous importance. Is it likely?

As for the aversion of the so-called 'scientific world,' we tell our friend we are a little sick of this everlasting appeal to chemists, electricians, anatomists and—conjurers. The sensible and courageous men of science who have joined us have done so *in spite* of the obstructions of their physical 'Science.' In this subtle field of inquiry it is no help to a man that he can cut up a corpse, or analyse a substance, or count the stars, or classify a beetle, or trick an audience. These specialists are, as a rule, doomed to see what they know, and what they expect to see: and that is why the belief of a man like Sir William Crookes is so valuable:—not because he is a man of science whose opinion on the subject is authoritative, but because it is remarkable that he should accept what is so foreign to all his prepossessions, and that he should be able to transfer his interest and his powers of observation, gained and

used in one field, to a field usually regarded as so entirely antagonistic.

The last charge, or remark, is a little hard to bear. Our foremost ground of complaint is that so many who really agree with us hold off, for reasons best known to themselves; and here, on our critic's own showing, the Cause we have at heart is his; and yet he sheers off with a sort of superfine disdain. Why? He hardly conceals the reason. We are not popular; the scientific world sniffs at us; and there are difficulties. Besides, we are too ready to shield scoundrels, and so the Cause that he has at heart is injured; and, therefore, mark the wonderful logic!—therefore, he will have nothing to do with us. He will not help to keep us straight, and rescue the Cause he has at heart: he will not come in and throw his influence on the side of the few who, anyhow, must be striving for better things. He will let the Cause he has at heart go to the devil, for all he will do to save it. He will not even come to the Congress and bring his mop. He will only pass by on the other side! It is difficult to understand such a policy. It is difficult to detect either its chivalry, its logic, or its sense.

MR. TALMAGE AGAIN.

We lately referred to the robust handling of the Rev. F. De Witt Talmage by our sturdy friend Moses Hull. The Chicago 'Inter-Ocean' gives us a reply of a different character by a critic of another order of mind. It contains suggestions of value far beyond Mr. Talmage and his screaming. The writer is Judge H. N. Maguire:—

Rev. Frank De Witt Talmage said, in a sermon, as reported in the 'Inter-Ocean' of last Monday: 'Spiritualistic mediums are impostors, one and all,' 'no exceptions,' 'filthy devils, crouching in their dens,' 'lying, thieving rascals.'

I am not a partisan Spiritualist, but, in common with all reading people of the world, especially the thinking portion of them, I must concede that Modern Spiritualism, with its teachings and phenomena, has done more since its advent to modify old lines of religious thought, and stimulate new, than all the polemical discussions and pulpit fulminations of the preceding centuries. No well-informed, fair-minded man will deny this, be his religious bias or prejudice what it may. The more it is antagonised the more its adherents multiply,—a fact long since recognised by more prudent pulpiteers than Mr. Talmage.—wherefore in late years it has been the uniform policy of the clergy to ignore it, or try to. Among its adherents are philosophers, scientists, historians, statesmen, educators, poets, lawyers, physicians, editors, actors and ministers of highest rank. Unwittingly, in his very denunciation Mr. Talmage valuably contributes to the increasing stores of knowledge regarding spirit communion—for I am charitable enough to believe, shockingly vulgar in diction and vicious in spirit as his attack is, that he was somewhat warranted by personal investigation in making it. This contribution of his to the common stock of such knowledge is of greatest value to the investigator. . . . In further investigation (which he must make before he can assume to be authority on the subject) Mr. Talmage would do well to bring to the subject a becoming spirit, as thus beautifully defined by that poet Spiritualist on the higher planes of thought—Alfred Tennyson:

'In vain shalt thou, or any, call

The spirits from their golden day,

Except, like them, thou, too, canst say,

My spirit is at peace with all.'

The charges made by Mr. Talmage are generally false, though impostors advertising as mediums do rankly abound. Nine-tenths of his hearers well know this, though many of them may have approved of the attack.

The moral law will not fail of its penalties in any direction; in church life, as in secular life, confusion and humiliation shall in the end overwhelm the slanderer and time-server. Mr. Talmage will find the way he has adopted of advertising himself into notoriety must sooner or later lead to disaster.

INTERNATIONAL CONGRESS OF SPIRITUALISTS

AND OTHERS INTERESTED IN PSYCHICAL SCIENCE.

London: JUNE 19th to 24th.

RELIGIOUS SERVICE.

The Congress will be opened by a Religious Service, which will be held in the Banqueting Room, St. James's Hall (Regent-street entrance), on Sunday Evening, JUNE 19TH, and will be conducted by

The REV. J. PAGE HOPPS.

The Service will be commenced punctually at 7 o'clock; doors open at 6.30.

A Collection will be made at the close in aid of the fund for defraying the expenses of the Congress.

RECEPTION.

Members of the Council of the London Spiritualist Alliance, Limited, will attend at the Offices of the Alliance, 110, St. Martin's-lane, W.C., on Monday, JUNE 20TH, from 10 a.m. to 6 p.m., for the reception of Visitors to whom personal interviews may be of interest. Friends are expected from the United States of America, and from France, Italy, Germany, Switzerland, Sweden, Denmark, Norway, Holland, and other countries on the European Continent.

CONFERENCES.

Conferences will be held as under in the Banqueting Room, St. James's Hall (Regent-street entrance):—

Tuesday, JUNE 21, from 2.30 to 5 p.m., and from 7 to 10 p.m.

Wednesday, JUNE 22, " " "

Thursday, JUNE 23, " " "

At these meetings addresses on subjects of vital importance will be given, and discussion invited.

Admission will be free, and it is hoped that all friends will be in their seats some minutes before the time fixed for the commencement of business, so that the proceedings may be begun with strict punctuality.

CONVERSAZIONE.

On Friday Evening, JUNE 24TH, a GRAND RE-UNION will be held in the Large St. James's Hall (entrances in Piccadilly and Regent-street), at 7 o'clock, with Music and Refreshments.

The distinguished artiste, SIGNORINA DELLA ROCCA, has kindly promised to give Violin Solos during the evening.

Organ Recitals by MR. WILLIAM A. DUNN.

Admission to the Conversazione will be free—by ticket only. Tickets may be obtained on application to the Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.; or at his office in St. James's Hall, in the intervals between the Sessions of Conference, on the afternoons of Tuesday, Wednesday, and Thursday. Applications by post must be accompanied by a stamp for reply.

The name and full postal address of every friend using a ticket of admission to the Conversazione must be written on the back of the ticket before presentation at the entrance of the hall, or it will be of no avail. The names are not required for the purpose of publication.

EDITORS OF SPIRITUALIST PAPERS AND MAGAZINES are respectfully requested to make the above arrangements known as widely as possible, and to send copies of their publications for the visitors' rooms.

ALL INQUIRIES should be addressed to the undersigned at the Office of the London Spiritualist Alliance, Limited, 110, St. Martin's-lane, London, W.C.

E. DAWSON ROGERS, *President*.

THE ASCENSION OF
WILLIAM EWART GLADSTONE.

A DISCOURSE GIVEN AT THE FREE CHRISTIAN CHURCH,
CROYDON, ON SUNDAY MORNING, MAY 22ND,
BY J. PAGE HOPPS.

Last Thursday was the day set apart by the old Church in commemoration of the Ascension of Jesus Christ after his resurrection. It was most beautiful and fitting that, as it dawned upon us, our greatest Englishman made it his ascension day,—a day he specially loved to honour,—a day which now teaches us a most precious truth, while our minds and hearts are stirred and touched with a signal instance of what the true ascension is.

This fine spirit, who has ended his career in this dim scene of struggle, as one of the Church militant, and gone into the world of light, as a member of the Church triumphant, has left behind him a record and the fruits of splendid services which no Englishman will wish to question.

On another occasion, you will be invited to join with me in a study which will take note of those services and attempt some estimate of his many-sided character. To-day, let us keep ascension day together, and test our faith in its highest reaches, in the light of this bright spirit's promotion into the unseen.

Do we really believe it? Do we quite grasp the fact that this noble soul has marched out of the earthly tent, and, as a spirit-person, has gone into spirit-life? I do: and, so far as I can see, that is what Immortality must mean. It is that or it is a delusion. The foundation of the great fact of Immortality must be the other great fact, that the real man is the spirit-self. Even here, on this earthly plane, the real man is not body only but spirit. The physical body by itself is not and cannot be conscious. The physical body is an assemblage of dissimilar organs and instruments, all of which, and all of whose activities, are determined by chemical and other movements and combinations: but these bear not the slightest resemblance to human thoughts and affections; and it is impossible to see how such thoughts and affections, and the intense conscious unity of the whole, could result from any number of chemical and other movements and combinations. The only solution of the problem of life is that life is not only a physical phenomenon; that life lies behind the manifestations of life; and, especially, that the life of love and goodness, memory and aspiration, is not a product of, and is not dependent upon, 'this muddy vesture of decay.' So that, I say plainly and literally, this great spirit is not dead, and has only been separated from the body which served it so long and, almost to the end, so well. The refined and subtle intellect, the seasoned love of justice, the generous sympathy, the tender loving-kindness, the glorious indignation against tyranny and cruelty, the wondrous blending of ripe wisdom and sunny humour, rich experience and all-absorbing humanity, into such a perfect whole, the lofty soaring above all things human to things divine, are not smothered and destroyed, just because a few muscles have ceased to act. These superb spiritual creations were separate: they had a supreme unity of existence of their own; and all that has happened is that they have been liberated, promoted into the world of light,—a world as far superior to this as the heavens are higher than the earth. There is no such thing as death in this great realm of the spirit. All is life, and life progressive, and life for evermore.

It is to be hoped that such thoughts as these—which are logically inevitable if a future life is believed in at all—will do something to rid the world of the monstrous old version of the resurrection and ascension. The old belief was, and partly is, that Jesus Christ rose from the dead with his once dead body, and, with that body of flesh and blood, went into the spirit-world;—a gross conception which, unfortunately, the official documents of the Established Church affirm. And so, our resurrection and ascension are, in like manner, associated with the body.

That old delusion is doomed. There is now no alternative. Either life is continued at once beyond the incident called 'death,' or there is no future life at all. If it is a question between annihilation and a resurrection at some

future 'last day'—it may be millions of years to come—the sorrowful verdict must be for annihilation.

But now we know the origin of the old idea of the resurrection which clung to the flesh. Its parent was sheer ignorance of the elementary truths of the spirit-philosophy which everyone now has a chance of understanding. That philosophy, as profound as it is simple, and as rational as it is profound, is based upon the distinction between things seen and unseen, and is now strongly entrenched in the great doctrines of Continuity and Evolution. 'The things which are seen are temporal,' and inferior, and 'the things which are not seen are eternal,' and superior. Spirit is higher than flesh, and soul is superior to physical sense. 'There is an earthly body, and there is a spiritual body; and, as we have borne the image of the earthly, so shall we bear the image of the heavenly'; or, in other words, we are in a state of transition; we are passing on from lower to higher stages; the physical is creative or educational, and for the sake of the spirit which is supreme. Death, therefore, is orderly;—not really death, but an immense step on in the march of life,—an emerging of the spirit to the spirit-plane for the next great experiment of being. This is the true resurrection, the real ascension, with which the body has not, and never can have, anything to do.

Think what follows from this. The spirit-world is not only the real world, the superior world, the world of great promotions; it is also the world of supreme service; it is the mighty gathering-sphere of the hosts of God, who 'serve Him day and night in His temple.' But His 'temple' is the Universe, and His 'service' is the carrying out of His creative and redeeming plans.

Think what that means. The mightiest spirit-forces, the wisest redeeming forces, are beyond the veil. Heaven is not a place for selfish enjoyment. How could it be, for such an intrepid, adventurous, reforming spirit as this that we have just sent there? It must be the scene of vast enterprises for the amelioration, the educating and the saving, of the multitudes who pass from us in darkness, misery and sin.

We have not lost him, then. He is only transferred, promoted, ascended. All the power and experience that earth gave him will be retained, but with vast accessions of knowledge, light and strength. The arena for the use of his splendid sympathies and powers will be enormously enlarged. His work on earth will be but as a narrow, brief apprenticeship compared with what he now will have to do: for, in that spirit-sphere, there are no closed doors, no changeless dooms, no hopeless hells; but only vast reformatories for the vicious, infinitely varied training schools for the ignorant, hospitals for the sick and homes for the children. And doubtless there are tyrants to be beaten down, and cruelty to be curbed, and temporary hells to be emptied or turned into progressive heavens; and he who on earth, centuries ago, came to seek and save that which was lost must still be leading on his glorious hosts in their redeeming work.

And now, what authority have I for saying this, and how do I know that it is true? I know it because I know that a stream of ignorance, misery and sin is constantly flowing from this world to that. I know it because I know how God and His mighty forces are working here, and because it is inevitable that He and they are everywhere the same. I know it because I know that at the heart of all things the law of uplifting is at work. I know it because I know God is wisdom, justice, goodness, power, and because it is impossible that He could create and perfect such splendid instruments only to destroy or waste them. I know it because, if there is a life beyond, nothing could hold back from service the millions of glorious beings who must have found one another there.

To their sublime companionship, to their divine enterprises, to their unbounded bliss of helpfulness, our splendid combatant has gone. With our gratitude and blessing, we follow him, and, with joy and not with grief, keep his Ascension Day.

TO CORRESPONDENTS.

SEVERAL communications are necessarily left over to another week.

W.H.C.—The publication of your letter would render both you and us liable to actions for libel.

THEOSOPHY ON THE DATE OF THE ATLANTEAN DELUGE.

In the 'Story of Atlantis' we are told, as a theosophical revelation, that Atlantis suffered four catastrophes; the first 800,000 years ago, the second 200,000 years ago, the third 80,000 years ago, and the last 9564 B.C. The author also states:—

'Catastrophes, too, on a scale such as have not yet been experienced during the life of our present Fifth Race, took place on more than one occasion during the progress of the Fourth. The destruction of Atlantis was accomplished by a series of catastrophes varying in character from great cataclysms, in which whole territories and populations perished, to comparatively unimportant landships such as occur on our own coasts to-day. When the destruction was once inaugurated by the first great catastrophe, there was no intermission of the minor landships, which continued slowly, but steadily, to eat away the continent' (pp. 2-3).

The extraordinary theosophical error with regard to the date of the Great Pyramid, pointed out in the last number of 'LIGHT,' renders the enormous dates of the first three catastrophes extremely doubtful. There is, however, at present no collateral evidence by which we may decide this point; with regard to the date of the final catastrophe the case is different.

It must be admitted that, at first sight, the evidence for the latest date seems strong. Not only does the Mahatmic date agree with that given by Plato, who records what Solon learnt from an Egyptian priest; but it is also confirmed by the MS. recently discovered by Le Plongeon. An extract from the MS. is given in the 'Story of Atlantis,' and is worth quoting here:—

'The Troano MS. appears to have been written about 3,500 years ago, among the Mayas of Yucatan, and the following is its description of the catastrophe that submerged the island of Poseidonis. "In the year 6 Kan, on the 11th Mulac in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed: being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave way, and ten countries were torn asunder and scattered. Unable to stand the force of the convulsions, they sank with their sixty-four millions of inhabitants 8,060 years before the writing of this book."

I think it is Arnold who pointed out, in his edition of Thucydides, that where a new reading exists in seven MSS., if it is clear that six of these were copied from the seventh, the authority for that reading rests, not on seven MSS., but on one. Now, correspondingly, if we could discover among the records of three widely separated nations documents telling the same story, and all written just after the events they described, the evidence for their historical accuracy would be unimpeachable. But when a gap of some thousands of years exists, it is conceivable that these later records merely embody some still more ancient tradition, which may or may not be altogether accurate. In such a case we must be greatly guided by collateral evidence, either confirmatory or the reverse.

In Kenealy's 'Book of God,' frequently quoted as an authority by Madame Blavatsky, he speaks of 'the submersion of the great continent Atlantis; a submersion produced by a change in the earth's axis, by earthquakes also, and the force of subterranean fires; it began on February 19th, 4498.' (Vol. III., p. 465.) Kenealy's chronology is A.M., meaning *not anno mundi* but *anno mortalium*, in accordance with his hypothesis that man has lived here for about 10,000 years. As he gives the era of Jesus as 7800 A.M., it is easy to calculate that his 4498 A.M. is equivalent to 3302 B.C., or 5,200 years ago. Where he obtained his date of February 19th, I do not know; he was a learned Orientalist and an omnivorous reader, and probably discovered it in some ancient record. It would be interesting to ascertain if this day and month agree with the day and month of the Troano MS. The student will also remember that according to Theosophy the cycle of the Kali Yug commenced just 5,000 years ago; and in the 'Wisdom of the Adepts' Mr. T. L. Harris mentions 'about 5,000 years ago' as a distinctive epoch (par. 477).

In 'New Light from the Great Pyramid,' by Mr. Albert Ross Parsons, published 1893, we read: 'Cuvier was con-

vinced that the world had been destroyed several times before the creation of (the present race of) man; and he further held that geology taught that the last great catastrophe must have occurred less than five thousand years ago' (p. 311). Perhaps some of the readers of 'LIGHT' can give the exact quotation from Cuvier, the name of the work from which it is taken, and the date. This calculation of Cuvier coincides far more closely with the date given by Kenealy than it does with the Mahatmic date; and the identity of his 'last great catastrophe' with the Atlantean cataclysm is shown by Madame Blavatsky in 'The Secret Doctrine,' where we read: 'At the close of every root-race there comes a cataclysm, in turn by fire or water. . . . The Fourth Root-race, . . . at the end of which took place the last deluge' (Vol. III., p. 86).

Apart from the question of chronology, however, several of the statements in the 'Story of Atlantis' have been confirmed (and anticipated) by Mr. Harris in the 'Wisdom of the Adepts.' In the former work we read of the Toltec or third sub-race of the Fourth Root-race:—

'When necessary, this dynasty was recruited from the Lodge of Initiates; but as a rule the power was handed down from father to son, all being more or less qualified, and the son in some cases receiving a further degree at the hands of his father. . . . Partly through their psychic faculties, which were not yet quenched in the depths of materiality to which the race afterwards descended, and partly through their scientific attainments during this culmination of Atlantean civilisation, the most intellectual and energetic members of the race gradually obtained more and more insight into the working of Nature's laws, and more and more control over some of her hidden forces. Now the desecration of this knowledge, and its use for selfish ends, is what constitutes sorcery. The awful effects, too, of such desecration are well enough exemplified in the terrible catastrophes that overtook the race. . . . The followers of the "black art" rose in rebellion. . . . Constant assertions of independence were made by the tributary kings, and continual battles were fought in different parts of the empire. . . . The air-ship or flying machine . . . was then a realised fact. . . . In the later days, when war and strife had brought the Golden Age to an end, battleships that could navigate the air had to a great extent replaced the battleships at sea' (pp. 28-52).

In the 'Wisdom of the Adepts,' printed 1884, or twelve years before the 'Story of Atlantis,' we read thus concerning the 'third epoch,' that is, the third sub-race, of the Atlanteans:—

'In their greater isle their evil civilisation is attaining to the splendour of its days. They have rulers who are called gods and goddesses; these have made to themselves a magnificent seat amid the mountain region of their land. They have re-discovered, by the evil ways of their occult intelligence, the lost arts that were known to the generations before the flood; though in an inferior and contracted style. . . . From time to time fierce dissensions break forth among themselves; dynasty arises upon the ruins of dynasty. They steep their weapons in a magical fluid, and cast darts from great engines, that consume the flesh which they penetrate. They have huge fire-ships with which to navigate the air; in their intestine wars, battles are fought above the clouds. A record of these is preserved in those shadowy traditions which refer to wars among the gods, and to the battles of the Titans with the divinities. From these people came the mania of war, which gradually infected the body of mankind during the ages which followed after the earlier periods of the renaissance. . . . During the cataclysmal period which commenced after the meridian of the renaissance, the groups of islands that were the seats of this great people, great in art, science, learning, war, conquest, magic and magical religion, were successively submerged; after this the human race was again in a species of decline.' (Pars. 441-2.)

Yet Theosophists have made no acknowledgment of the prior teaching of Mr. Harris on these points!

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

MR. J. J. MORSE.—Our readers will be pleased to learn that we received a telegram on Monday last announcing our friend's safe arrival at New York on the previous day. The 'Banner of Light' states that after attending the Jubilee at Rochester, N.Y., where 'he will receive a warm welcome from his thousands of friends in America,' he will leave again for London on June 11th, for the International Congress to be held here from June 19th to 24th, when the American 'National Spiritualists' Association will probably be represented by several delegates.'

THE BAD HABIT OF DYING.

We do not in the slightest degree think Helen Wilman is going to have it her own way, but her protest against the bad habit of dying is highly interesting. We rather fancy that the secret of this indignant and exultant revolt against dying is only the development of a very intense consciousness of immortality. But her fight against the old enemy will do no one any harm.

In a late number of 'Freedom,' she gives a reason for the faith that is in her; and there is sense in it. She says:—

I have a little book before me called 'The Possibility of Not Dying,' from which I make the following extract. Speaking from an evolutionary stand-point, 'Let us notice a certain order of facts. To-day we find a great variety of modes of life on the earth. Man in a degree civilised and cultured; man ignorant and superstitious; man nomadic and barbaric; finally, man in the lowest degree sensual, eating the flesh of his brother man and practically a brute. We find innumerable varieties of lower animal life, ranging through as many degrees of intelligence as degrees of form. We find vegetable life in still greater profusion and variety. This state of things did not always exist; there was a time when barbaric man was the highest type; a still earlier time when the gross savage was the only human species. At a still earlier epoch man did not exist at all, the highest type of life being akin to species of the lower vertebrates now existent. And thus we find, going backward in time, there was a period when no life existed at all upon the earth; low forms at first appeared of no distinct type, then higher forms, and thus on in a progressive series did life manifest itself until, as its highest representative, man, comparatively civilised and cultured, appeared. And what do these facts signify? It is a simple axiom of mathematics that two constantly diverging lines must ultimately be separated by an infinite distance, and unless we suppose that this progress is now to cease we must conclude that vastly higher manifestations of life shall appear in the future than are evinced in present civilisation and culture. But if we put any faith in the inferences of science we cannot conclude that this progress is now to cease. Force—the one force existing in and through all things, which cannot be destroyed—*persists* to the production of an equilibrium between the internal and external conditions of life; *i.e.*, to the production of perfect life. Since the highest manifestation of life known to us is that exhibited in consciousness or the partial comprehension of life itself, a complete knowledge of the laws and conditions of life, as well as the power to apply and use such knowledge, must at some time evidently be reached.'

The mighty truth is that this time has already been reached. We are living in an epoch when the internal and external forces are meeting, and death is absolutely conquered *now*. For my part I no longer rank among those who believe in the power of death over life. I do not expect to die. I shall pass from this low condition to higher conditions as rapidly as my intellect ripens so as to fit me for higher conditions; but not through the door of death.

As we have said, this expectation is not likely to do harm to any one, except as it may lead to certain obvious neglects. The view of human life upon which it is based is sound enough, but, in our opinion, the right inference is—*evolution into spirit-life and spirit-spheres.*

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. WITHELL.

	£	s.	d.
Amount already acknowledged	171	6	0
James Myne (India)	6	0	0
T. S.	2	2	0
South London Spiritualists' Mission	2	2	0
"Hendon"	2	0	0
J. W. Sharpe	1	1	0
Walter Meacock	1	1	0
Stanley A. Meacock	1	1	0
Mrs. Lippincott	0	10	0
Mrs. Bowman	0	10	0
Sir C. Isham, Bart.	0	10	0
Mrs. C. Baker (2nd subscription)	0	10	0
M.	0	10	0
M. C.	0	5	0
Jabez Dutton	0	2	6

AN IMPORTANT KATE FOX STORY.

'The Freeman's Journal,' in answering a correspondent, says that if so-called spirit communications are not mere tricks they are demoniacal. It tells how to distinguish a fraudulent from a real spirit manifestation; and this is one of its tests:—'It is real, and therefore demoniacal, if a medium, or one supposed to be possessed, obeys a command given by the will and not expressed by any words or external signs; or, if the command or question is given in a language unknown to the medium or possessed person, and the answer given in that unknown language, or if the answer given is evidently unknown to the medium in his or her natural state.'

This is what we call queer logic: the inference as to the demoniacal origin being so absurdly arbitrary. But it is when 'The Freeman's Journal' goes on to its cases in point that the arbitrary absurdity culminates. It says:—

A priest, now dead, told us of the following case: Kate Fox, one of the original Fox sisters, of Rochester knocking fame, who married Dr. Kane, the explorer, became a Catholic. She was required to discontinue her spiritist sésances and performances. She complied with this requirement for a time. But, becoming poor and being offered liberal pay for her mere presence at the sésances, she consulted the priest to know if she could not accept the offer as a means of support, promising to take no part further than being present. During the conversation that followed, the priest heard sharp, clear, and distinct raps, now on the table in the centre of the parlour, now on the door, and again on the floor.

'What or who is that?' he asked.

'It is the person or being that follows me,' said Mrs. Kane. 'I cannot deny its existence, and I was not required to when I became a Catholic. But its presence is not by my procurement. It goes and comes as it wills, and makes its presence known as you hear.'

'Do you know who it is?'

'I do not. It gives different names, and I have frequently caught it lying.'

'Is it intelligent, and does it know things?'

'It is intelligent, and has told me many things that I know to be true, and it has told many things that I know to be false.'

The priest determined to make a test. He was from Ireland, and his grandmother's first name was an odd and unusual one, and he said he believed there was not in America a man, woman, or child, save himself, who knew it as the name of his grandmother. He asked:

'Does that thing, or whatever it is, know the name of my grandmother?'

The reply was three strong, clear raps on the table.

'It says it does,' said Mrs. Kane.

'But does it?'

'That I do not know. It says it does, but I have frequently caught it lying. Let it tell, and you will know if it tells the truth.'

'Very well; let it go on.'

Mrs. Kane began to call out the alphabet. Let us suppose the name to be Bridget, as we have forgotten it. She began 'A, B'—

Rap, rap, rap.

She began again, and when she came down to R,

Rap, rap, rap, again; and thus it went on till the name was spelled out in full.

'Is that the right name?' asked the medium.

'It is,' said the priest. 'And my advice to you is to have nothing more to do with that being. It knows more than you do; you admit it lies, and you have no way of knowing when it speaks the truth in those matters of which you are ignorant. It is bad company, and you should have no compact of any kind with it; you must not attend the sésances—as a Catholic, you cannot with a good conscience.' She complied with the advice for a time, but afterward fell away from the Church, just as the medium Home did, and died out of the Church.

We call this story important because, so far as we

remember, this is the first time that a version of the 'recantation' story has come from the Catholic camp. 'The Freeman's Journal' is in error as to the identity of Kate Fox, but that does not matter, as the 'recantation' story affected Mrs. Kane as well as Kate Fox (Mrs. Jencken). The important points are, that the Catholic Church did strongly interfere, that, under great pressure, 'Kate Fox' stood to her guns and maintained the genuineness of the manifestations, that her poverty did enter as a factor into the negotiations, and that she surrendered her Church rather than her mediumship. A further important point is the confirmation of the explanation that her presence with the exhibitor was *not* a recantation or confession of life-long cheating. She sold her 'mere presence' and said nothing. But even that soon came to an end. The rappings were too evidently real.

'The Freeman's Journal' adds another story,—a case given by Father Grueiner:—

An ignorant country boy out in Wisconsin showed signs of being an energumen (one possessed of a demon). Father Grueiner heard of the case and went to investigate. On his way he came near missing the boat that he had to travel on. It had withdrawn from the wharf when he came, and it had to land again to take him on. He arrived at midnight at the little town, three miles from which the young man lived. He went to the resident priest's house with the intention of driving out in the morning to see the young man. While at breakfast early the next morning the housekeeper came into the dining-room and said there was a young man in the kitchen who wanted to see the priest. He proved to be the person he had come so far to see. The resident priest asked him:—

'What made you come in so early?'

'I came to see the strange priest.'

'How did you know there was a strange priest here?'

'Er hat mir gesagt—he told me,' said the young man, pointing to his own breast. In talking to Father Grueiner he said:—

'You came near missing the boat last night,' referring to an event that took place many miles away.

'How did you know that?'

'Er hat mir gesagt.'

To a question asked in Latin the young man replied in Latin, but with incorrect pronunciation of a word.

'You pronounce that word wrongly,' said the priest; to which this strange reply was made: 'How can I give the nice shades of pronunciation when I have to make use of this ignorant, uncouth tongue?'

We give the above incidents from memory, not having Father Grueiner's book at hand, but we believe they are in the main correct. Other things were said and done by the young man which left no doubt that besides his own slow and uncultivated mind there was in or about him another intelligence of superior strength and knowledge that controlled the young man and used his organs of speech, as the pythonic spirit whom St. Paul silenced used the tongue of the girl at Philippi.

And, of course, 'The Freeman's Journal's' logic (and prejudice) leads it to the conclusion that this also was demoniacal! But that betrays such desperate prejudice.

ADDRESS BY MR. E. W. WALLIS.—Under the title 'Spiritualism True—What then?' Mr. E. W. Wallis gave an address on Sunday evening last to a large audience in Cavendish Rooms. We have a report, which we propose to print in our next week's issue.

ANY book mentioned or advertised in this issue of 'LIGHT' can be obtained to order through the office of 'LIGHT' on receipt of remittance.

'SPIRIT TEACHINGS.'—We invite the attention of our readers to the new edition of 'Spirit Teachings,' through the late Wm. Stainton Moses, 'M.A. (Oxon.)', just published by the London Spiritualist Alliance, and announced in our advertising columns. It is issued at a cheaper price than any previous edition, namely, 3s. 6d. net (postage 4d. extra). After a time, as the stock decreases, the price will probably be raised.

NOTES FROM FOREIGN REVIEWS.

Closely following upon the invention of the electro-scope, comes that of the kinemicro-phonograph. A communication from Paris to that effect is published in 'Nene Spiritualistische Blätter' and in the 'Uebersinnliche Welt.' The new apparatus consists of an ingenious combination of the kinematograph and of the phonograph, both perfected in different ways, and so admirably connected as to reproduce sound and motion in absolute simultaneity. Moreover, every person in the audience will be provided with a so-called mikrophonograph, an instrument devised by Berthou, Dussand, and Toubert, which will be acoustically 'fed' from the principal phonograph, and by means of which each word will be equally distinctly transmitted to each hearer. Thus the public will, in the near future, be enabled to witness the accurate reproduction of whole dramatic entertainments, and not only to see the moving images of the actors, but to hear the words, spoken or sung with appropriate expression, and with or without instrumental accompaniment, corresponding to the respective parts represented.

In the April number of the 'Schweizer Blätter für Spiritismus,' the well-known magnetiser, Herr Willy Reichel, deploras the difficulty which is usually found in publishing even short articles about magnetism or any kindred subject, in any of the best daily papers. There are, he allows, some exceptions to this rule of ostracism, and it is pleasant to find that the widely-read 'Deutsche Warte' abandons the policy of silence, and freely admits that the existence of magnetism is an ascertained fact. An article published in April runs as follows:—

The much-scorped theories of Mesmer and his teaching concerning the therapeutic value of magnetism have of late been submitted to the severe tests of strictly scientific experiments, and have practically been found to rest upon a basis of undeniable truth. It seems highly probable, not to say certain, that a number of diseases, especially nervous disorders, are much relieved, and often completely cured, by means of this natural agency, and a wide field of research is thereby opened up to experimental science. It is too late in the day to attribute the symptoms observed and described by Mesmer, Olbers, Gmelin, Reichenbach and others to ill-understood hypnotism, mal-observation, or even self-deception and fraud on the part of subjects, for such views are now utterly exploded, and the current of opinion from competent judges has completely veered round.

An investigation which has lately taken place in Paris, under the supervision of scientific men, has well proved that there exists in most persons, if not in all, a magnetic polarity. The experiments were conducted in the following manner: Each subject, stripped of clothing, was made to stand, for the purpose of isolation, upon a revolving glass disc, while, within a short distance, and about breast-high, an extremely sensitive galvanometer was placed. It was found that with many of those thus examined, about one in each four, the magnetic needle was deflected in one or the other direction, according to the position of the subject, the breast corresponding to the North, and the back to the opposite pole of the magnet.

As these experiments were patiently repeated upon a large number of persons, they can be held as conclusive.

'Nova Lux,' an Italian review, published in Rome, and edited by Professor Giovanni Hoffman, gives the following notice:—

'Another old Spiritualist, Professor Giovanni Damiani, passed over, on April 10th, in Naples, his native town. He had reached his eightieth year.

'Professor Damiani had married an English lady and lived in England during thirty years, being a warm admirer of British customs. He travelled a great deal and visited almost every country of Europe, defending and helping the cause of Spiritualism on every available occasion. In Italy he was the first to experiment with Eusapia Paladino, and to bring her mediumistic faculties to public notice. He contributed to many Spiritualist periodicals, was a correspondent of the Society for Psychical Research in London, founder or president of several Spiritualist societies, and honorary member of the International Academy for the Study of Psychology, in Rome. His life was an example of rare activity and rectitude, and he will be remembered by his many friends and co-workers with the sincerest affection and sympathy.'

'NATURAL HEALING.'

LECTURE BY MR. J. W. ATKINSON.

Amongst the most hopeful indications of present-day progress are the various movements in favour of a return to natural methods. In all probability these are the outcome of a very healthy reaction against the conditions of our complex and artificial civilisation, which have generally tended to stifle and overlay the 'primal verities.' The growing revolt against these tendencies forms a very forcible vindication of the teachings of Jean Jacques Rousseau, whose somewhat crude and barbaric conception of a 'return to Nature' is now obtaining a more mature and disciplined expression.

The manner in which the new thought is permeating medical and surgical practice is well indicated in the work carried on by Mr. John Washington Atkinson, who on Saturday last, the 21st inst., delivered a lecture on 'Natural Healing,' accompanied by demonstrations, at Exeter Hall, Strand.

Professor Matthews, who presided, said that Father Higgins (the chaplain of the Duke of Norfolk) was to have taken the chair, but was unavoidably prevented from being present. He, however, read a letter from the absent gentleman, in which the writer bore strong testimony to the relief which he had received from the medical treatment of Mr. Atkinson, who, he stated, had saved his life and restored him to health. It appeared that Father Higgins had suffered for many years from a spinal displacement, which necessitated his being placed in an iron frame and kept in a prostrate position, all hope of his recovery being eventually abandoned.

The Chairman then read a number of extracts from some American papers dealing with reported marvellous cures wrought by Mr. Atkinson's manipulative surgical treatment, after which,

MR. ATKINSON addressed the audience. His system, he said, was based entirely on a study of natural laws, as they affected the human frame. He found that by studying the laws of Nature he could get better effects than by following the ordinary routine of surgical practice. By intelligently assisting Nature's own efforts he could get results that occasionally startled even himself—in some cases he had attempted what he felt would be a futile task, but so marvellous were the resources of Nature where she was allowed free play, that the results had been astonishing. Having related a number of instances in which his system of treatment had met with signal success, he proceeded to briefly explain his methods. He referred first to the fact that certain persons give off a natural magnetism or electricity which has strong curative properties. This was the case with himself; but other factors in his treatment were a certain intuitive faculty (which he believed he shared with thousands of people) for discovering the nature and seat of the injuries and malformations which he treated, an accurate knowledge of anatomy, and a certain gift of manipulative ability, which enabled him to direct displaced bones or tendons into their normal positions, and by a sort of massage to stimulate the flow of the 'bone fluid,' osseous matter and other fluidic forces towards the injured parts. These, he declared, were the only secrets of his treatment, and his object in giving public demonstrations was to prove to the medical and surgical community that, by studying animal magnetism and manipulative surgical treatment, infinitely more good could be effected than by the use of the knife, which had become the curse of this country and also of America. He traced this fondness for the knife largely to vivisection, which had not only made many doctors utterly callous to pain and suffering, but had destroyed original thought and natural research. The deformed limbs of thousands of poor cripples might have been saved from amputation and made sound and whole had they been properly treated.

He then proceeded to demonstrate his skill on various members of the audience who had lost the use of one or more of their limbs from various causes; and certainly, in some of the cases the results of a few minutes' manipulation were startling. In more than one instance the lame man was enabled to leap at the close of the treatment. The most

remarkable example was that of a lady suffering from a displaced shoulder. She told the audience that she had been operated upon in two London hospitals, and had been seen by an eminent specialist; but had been finally given up as incurable. The results of the manipulation, by which Mr. Atkinson coaxed and adjusted the muscles, soon appeared when the lady was able to extend her arms above her head.

All the cases treated presented points of interest, and the nature of the injury and method of treatment were explained by the lecturer in each instance. It was not claimed that a complete and absolute cure was wrought in each case; but that a very substantial measure of relief was afforded there could be no doubt. One of the patients—an engine driver—who from cold and exposure had partly lost the use of his limbs, expressed his relief in enthusiastic terms to a representative of 'LIGHT,' stating that he was in hope of soon being able to return to his work.

That there is a psychic element in Mr. Atkinson's methods seems very evident, and hence we feel justified in giving his lecture an extended notice. As there appears to be a general impression that he is an American, it may be well to state here that he is an Englishman, his native place being Westmoreland. His recent tour through America brought him into great prominence there, judging by the immense sheaf of Press notices which he produced. His cures of Sandow, Pedlar Palmer, and other athletes seem to have made him very popular in sporting circles.

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.

Useful Dreams.

SIR,—After reading the article in your last issue under the above heading, it occurs to me that some of your readers may be able to explain a dream which I have had very often; sometimes it will come several nights in succession. It is that my youngest brother is a child again (he is now twenty-three). I always have him by the hand or in my arms. As I have had several prophetic dreams I feel sure there must be some meaning to this. Can anyone enlighten me!

BELIEVER.

East London Spiritualists' Association.

SIR,—Kindly allow us to invite your readers to contribute to a testimonial which we wish to present to our dear brother, Mr. J. Veitch, who, through a long illness, has had to retire both from his business and all society work. No words of ours could justly tell his worth; he was always willing, and gratuitously performed a great uphill work for our glorious cause. Mr. J. Veitch and his devoted wife have been invaluable servants, and we feel sure that they have a large circle of friends who, we trust, will rally around and help us to make this appeal a grand success.

THOS. MCCALLUM, Hon. Sec.

A. PRITCHARD, Hon. Treas.

P.S.—Subscriptions will be most thankfully received by A. Pritchard, Hon. Treasurer, 42, Borthwick-road, Leytonstone-road, London, E.

SOCIETY WORK.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Tuesday, 31st inst., Mr. H. Boddington will deliver an address on 'The Philosophy of Trance Mediumship'; an answer to Dr. Stanton Coit on 'Mrs. Piper's Trances.' Chair taken at 8.15 p.m. prompt. Questions and discussion.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday next, at 11 a.m., public circle as usual; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., 'The Feast of Pentecost'; at 8 p.m., members' circle.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered an admirable address, entitled 'Spiritualism True—What then!' We hope to publish a report in our next issue. Mrs. Paulet sang 'Angels ever bright and fair' (Handel), accompanied by Miss Butterworth, the choir mistress, who also played Chopin's 'Funeral March,' as a mark of respect to the memory of the great statesman who has just passed away. Mr. W. T. Cooper, the vice-president, occupied the chair. Next Sunday evening, Miss Rowan Vincent, address and clairvoyance.

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