

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 915.—VOL. XVIII.

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NOTES BY THE WAY.

Mr. Andrew Lang is as sweetly satirical as ever. In his 'Westminster Gazette' Paper on 'The Fiji Miracle,' to which we have ourselves referred, he urges his brethren to make an end of their supercilious ignoring of such curiosities of human life. The following is very pretty chaff:—

'Miracle' (in Hume's sense, the intervention of the Deity) there was none, of course, but there was, undeniably, an unexplained phenomenon. The business of science being to explain such phenomena, especially when reported in many places and in many ages, science might be expected to look into the matter, and unmask the venerable Hebrew and classical imposture. But science will leave the business severely alone, while Dr. Hocken and Dr. Colquhoun have daringly imperilled their reputations. Medical men have no business to see such things, and to confirm Pliny, Mr. Thomson, Miss Henry, and the Prophet Daniel. Let us fall back on Sir B. W. Richardson's explanation, the use of diluted sulphuric acid, but let us carefully abstain from trying the experiment. This is, of course, the famous Baconian method, to which science owes so many invaluable discoveries.

From 'The Gestefeld Publishing Co.' (New York) comes a truly original little book by Ursula N. Gestefeld, on 'The metaphysics of Balzac, as found in "The Magic Skin," "Louis Lambert" and "Scraphite."' Of these romances, the writer says, 'Fiction without, philosophy within.' 'Read with the intellect, they will be valued as the work of a literary genius: read with the soul, they will be appreciated as the work of a seer; telling the story of the unfolding of Man, from Animalism to Divinity. 'Balzac saw that Animality, Humanity and Divinity were enfolded in the genus, Man, and that they were unfolded or evolved as soul or self-consciousness.' This view of the romances named is worked out with considerable skill; and, by the way, we come upon many thoughts which strongly suggest some of the most advanced ideas of to-day in relation to power of will, and, in general, to the higher Spiritualism. It is essentially a Spiritualist's book.

Still, in the United States, dreams and projects of communism haunt the air. Surely it is one of the signs of the times that from the days of the Transcendentalists to the days of Bellamy and Henry George, and from the spiritual Channing to the socialist dynamiter, the longing for relief from the competitive system and mere individualism should be one of the deepest passions of sensitive spirits. Something must come of it. No one knows what.

Gradually, the dream will take practical form, when violence and exaggeration have worn themselves out—and

done their work. Very helpful in this direction is a little work we have received from Messrs. C. H. Kerr and Co., Chicago, U.S. Like so many of these works, from More's 'Utopia' to Bellamy and Morris, the story is that of an imaginary city or ideal social state. It is by Zebina Forbush, and is entitled, 'The Co-opolitan,' or 'A story of the co-operative commonwealth of Idaho.' We fervently wish it were all true, with such modifications as are necessary for this 'naughty world.'

Mr. R. H. Fryar, of Bath, sends us a translation of 'A digest of the practical parts of the masterpieces of L. A. Cahagnet, H.F.T.S.,' 'Arcanas de la future dévoilés,' and 'Magie Magnétique.' We are informed that only 100 copies have been printed. The publisher, at the end of the work, says:—

Much, in the foregoing, should obviously be regarded as communications of a strictly private nature only confidentially imparted to the subscribers; indeed, with our translator's promised important 'instructions' of Baron du Pötet, they constitute an elementary initiation into 'experimental occultism.'

Perhaps so, but we confess that nine-tenths of it look to us a little insane—even if all of it is true.

Messrs. Dawbarn and Ward have sent us a specimen copy of Mr. Walters' Guide to Leamington Spa and neighbourhood. It is nicely illustrated by Mr. Whitehead, and contains a good Map of the District and a Plan of Leamington.

The 'Harbinger of Light' (Melbourne) records the following interesting case of clairvoyant vision. We shall be glad to hear from any readers of 'LIGHT' who may have had similar experiences:—

Mrs. M. A. Foley, from Christmas Creek, was paying us a week's visit in April. One evening we were in the kitchen between seven and eight o'clock. Mrs. Foley was standing at the window apparently enjoying the night outside. Suddenly she exclaimed, 'Be quiet for a moment, girls, my house, my home, is on fire and I want to see what happens. The little girl has dropped the lamp and smashed it. The oil is a mass of flames over the floor. My husband is trying to put it out. Oh! my little girl has burned her hand—oh, if I could only help them. How terrible, terrible!' After a long pause she continued: 'My husband is wrapping up her hand now. It is not burned very much, but she is crying so. He has put the fire out; there is very little damage done, only the floor is burned where the lamp fell.'

I have since heard from Christmas Creek, and everything happened just as Mrs. Foley described, although she was over a hundred miles away. One of the witnesses, S. Batten, Charlton, Kerang.

We are informed that Mr. Cooper's pamphlet, to which we have already referred, was suggested by a sermon preached by the Bishop of Chichester before the Duke and Duchess of Devonshire. Why the Bishop should have assailed Spiritualism on such an occasion we cannot say: we can only say that Mr. Cooper is more than a match for him, and that his pamphlet can be had, at very cheap rates, from 'The Two Worlds' office, Manchester.

DARK CABINETS AND PROMISCUOUS CIRCLES.

BY MR. HARRISON D. BARRETT,
PRESIDENT OF THE NATIONAL SPIRITUALISTS' ASSOCIATION
OF THE UNITED STATES OF AMERICA AND THE
DOMINION OF CANADA, AND EDITOR OF
THE 'BANNER OF LIGHT.'

The following is a report, very slightly abridged, of an Address, by Mr. Harrison D. Barrett, presented to the International Congress on Wednesday evening, June 22nd, Mr. J. J. Morse in the chair:—

DARK CABINETS AND PROMISCUOUS CIRCLES.

This subject covers a wide field of thought and leads one into deep valleys of doubt, over vast morasses of sorrow, and through many dark chasms of suffering ere solid ground is once more felt beneath our feet.

From the necessities of the case, we must deal with the second part of our subject first, because of the fact that in the evolution of Spiritualism, and spiritualistic work, the circle preceded the cabinet.

Historically considered, we find many interesting adjuncts to this important question. For some years before the advent of Modern Spiritualism and its attendant phenomena, the disciples of Mesmer had journeyed to and fro over America, giving exhibitions, both in public and in private, of the marvels of what we to-day know as hypnotism. These experiments were very crude, and were followed for amusement rather than instruction by the vast majority of those who interested themselves in the subject. It is not our province to consider at any length the outgrowth of these peculiar manifestations. We realise that, through mesmerism or hypnotism, subjects were occasionally thrown into an independent trance, as well as clairvoyant state, and were compelled to utter thoughts far beyond their own and their magnetiser's ability. What this extraneous power was only a very few sought to determine, until the mysterious rappings at Hydesville gave the startled world the positive knowledge of the interference of exanimate human spirits in the affairs of men. Andrew Jackson Davis and Jeremiah F. Carter, two of our earliest and most reliable seers, received their first impress from the spirit world through mesmerism.

When, after the manifestations at Hydesville, on March 31st, 1848, it was found to be a fact that an exanimate human intelligence was behind the rap, methods of investigation were at once considered. Almost at the very first, it was determined to form a circle of interested friends to investigate this new marvel that had so suddenly appeared in their midst. It is easy to see the influence of the old mesmeric circles and classes in this decision, for many of the students of mesmerism became earnest investigators of the strange phenomena that were causing so much excitement throughout the land. Perhaps many of them saw the connection between the influence of mind over mind in the body, and the power of an exanimate mind over a sensitive subject on this earthly plane.

From March, 1848, circles for investigating spiritual phenomena were formed in nearly every community. At the Fox home the family and their most trusted friends studied the strange occurrences to the best of their ability through the circle. This was the case wherever an interest in the subject was manifested. At first these circles were of a private nature, and were conducted only by the family directly involved. Gradually, as their confidence in the spirit forces and in their own powers increased, they would invite their immediate friends and neighbours to join with them in their study of the great question asked by the man of old, 'If a man die shall he live again?' Fifty years have slipped away into the mystery of the past since the first rap was heard and the first experiment made to demonstrate a conscious immortality for mankind. Yet it is not so long a period of time that some cannot remember the stirring eventful scenes of 1848. The excitement occasioned by the famous 'Rochester Knockings' ran high; those who accepted the spiritual hypothesis as their origin were subjected to persecution, personal violence, and social ostracism.

We of to-day can scarcely comprehend what the early investigators of the sublime truths of Spiritualism had to

face. Knowing the cost as they did, they formed their little family circles (the few zealous seekers for the truth), and prayed earnestly that wisdom might guide them in their deliberations, and crown their efforts with the revelation of truth. Through the formation of these circles, as in the case of mesmerism, sensitives were discovered who were susceptible to the power of the spirit forces, in every instance where a love of truth dominated the minds of the investigators. Various phases of mediumship were the results of these experiments, which, although crude at first, were in the end conducted, in some few instances at least, along scientific lines, and the raps were speedily followed by levitation of ponderable bodies, by trance control, spirit photography, slate writing, spirit messages, materialisation, the passing of matter through matter, and various other phases of mental and physical phenomena.

As time passed on, the scope of these circles was enlarged until, in recent times, the home circle (the scientific circle), save in a few rare instances, has been greatly neglected if not altogether ignored in America. The cause is easily determined. As the circles were enlarged, those who were dominated solely by curiosity were admitted, as well as the seekers for truth; the former wanted amusement in lieu of instruction, and, as they were the most numerous, they attracted spirits who gave them what they wanted. The wiser spirits were driven out, and their truth-loving friends on earth withdrew to carry on such investigations as they desired in the quiet of their own homes, or dropped the matter *in toto*. The latter course was followed by many earnest men and women, whose names were at one time a tower of strength to our cause.

As these circles assumed a promiscuous nature, they were frequently crowded to the uttermost capacity of the rooms or halls where they were held. The leaders, wishing to keep out the rabble, or to add to their own incomes, or both, hit upon the plan of charging a fee at the door. Many mediums went from house to house holding circles to which the immediate family and invited friends were admitted, all of whom were expected to pay from ten cents to one dollar each for what they might receive from the spirit friends. In the course of time this circle assumed a yet more general character, and was held in public halls, to attend which an invitation was given to the public, always at so much per head admission. It must be borne in mind that these circles revealed the latent psychic powers of many sensitives who might, had they developed the same to their fullest capacity, have done good service for the spiritual cause. But many mistook the few crumbs they did receive for the all of mediumship, and at once started out to form and hold circles of their own. It is apparent to us that they were actuated far more by the spirit of cupidity in adopting this course, than they were by their spirit guides, upon whom they laid the onus of their acts.

In the experimental stage in the development of any science the manifestations are necessarily imperfect. This is especially true in Spiritualism. These promiscuous circles have thrown a vast amount of crude, and sometimes worthless, material upon the world, which the half-developed mediums in most instances were too ignorant to classify and reduce to orderly form for the enlightenment of their fellow-men. It is true that a goodly number of scientists and philosophers did seek to utilise the material they had gathered in the interests of truth. But the vast majority felt satisfied with the amusement feature of spiritual phenomena, and declined to go beyond their love of wonder-seeking in their so-called investigations. Lack of thorough business-like organisation has also prevented the utilisation of the psychic results received from spiritual sources by the mediums of America. Had there been a strong central organisation, half-developed, ignorant mediums for either mental or physical phenomena would not have been able to make Spiritualism a mercenary affair alone, nor could they have taken it from the hands of true teachers to make it the sport of the curious and unlettered masses.

The home circle, the private circle, for prayerful honest investigation, had almost entirely disappeared in American Spiritualism, when our present National Spiritualists' Association was organised five years ago. The loose methods of work had let in a large number of pseudo-mediums, as

well as those with real powers who were unscrupulous in their moral natures, who became veritable vampires upon the spiritualistic body. Promiscuous circles are in vogue to-day, and while some few of them are conducted by honest mediums, in a truth-loving spirit, the majority must be held to partake more of the nature of a cheap theatrical performance than of the genuine out-pouring of the spirit. Half-developed and irresponsible mediums, who, by the way, through the use of the word *medium*, became objects of endearment to the thousands of Spiritualists hungering for communion with their arisen loved ones, infest many cities and towns in this country at the present time. Of late there has been a marked change in the sentiment of our American Spiritualists. So flagrant became the outrages upon the public that the entire Spiritualist Press began a warfare against these fraudulent and questionable elements in our ranks. The 'Progressive Thinker' and 'Banner of Light' have led in this work, while 'The Philosophical Journal,' 'The Light of Truth,' 'The Medium,' and 'The Dawning Light' have not failed to do their whole duty in this same direction.

We are not to be understood as warring against spiritual circles, nor as saying that our Press is against them; but we do refer to the outgrowth of the promiscuous circles the fraud and charlatany now so widely prevalent in America. Within the last five years, our National and State Associations, as well as our spiritual Press and leading speakers, have advocated a return to or re-establishment of the home circle for scientific investigation and pure spiritual communion. This is having its effect and we feel that the promiscuous circle will soon lose its character as such in the inductive and deductive methods that will be employed by the honest searcher for truth. It will be a happy day for Spiritualism when its forces will rally around a common banner, united in the defence of a precious truth, instead of worshipping at the shrine of questionable phenomena, or the personality of some self-deceived or viciously inclined medium. Mediums are necessary in the propagandism of Spiritualism, but mediumship should not be taken nor accepted as a license to commit acts of immorality, nor to engage in dishonesty in business, and knavery in the manifestations of their psychic powers.

The history of the dark cabinet is coincident with that of the promiscuous circle, but the former is the outgrowth of the latter. At the very outset, darkness and semi-darkness were found to be conducive to the best psychical manifestations, even in the presence of our finest mediums. Many of them, however, refused to attempt to demonstrate the fact of their mediumship until their manifestations could be given in the light. It is said that some of them sat in the quiet of a darkened room for many months, gradually increasing the light until their spirit guides were able to produce their demonstrations in the full light of day, or in a brilliantly lighted room. To the credit of the psychics of early times, let it be said that they courted investigation and cheerfully submitted to the most rigorous test conditions for the sake of the truth. The mediums for physical phenomena had their cabinets constructed of ordinary material of a portable nature, and gave every opportunity to investigators to thoroughly examine the same.

The interior of all such cabinets was of course very dark, but in early times the rooms in which they were placed were often brilliantly lighted. This is true of the Davenport Brothers, the Eddy Brothers, D. D. Home, and other eminent mediums of the early days. These mediums submitted to hand-cuffing, tying with ropes, binding with silk thread, sewing into bags—in fact, every test method that human ingenuity could devise, for the sake of proving their own honesty and the truth of Spiritualism.

Mrs. Mary Andrews has been known to go into a cabinet of plain pine boards, has had her dress nailed to the floor, hand-cuffs placed upon her wrists, silk thread put through her ears and sealed to the wall, her body fastened securely in her chair, while, with the room outside of the cabinet fully lighted, full forms clad in beautiful garments have appeared to hundreds of sitters. These manifestations are attested by scores of the most careful investigators, scientists, and scholars in America. The mediumship of Professor Mumler was tested under fraud-proof conditions in the

realm of photography. Even before the law court such overwhelming evidence was given in regard to the genuineness of his mediumship as to win a most unwilling verdict in his favour from a biased and partisan court. Other mediums possessed powers fully as strong, and gave evidences equally genuine, under fraud-proof and truth-seeking conditions. The dark cabinet, under proper conditions, has no doubt a legitimate place in demonstrating psychic truths, *provided* it is used by honest men and women as instruments in the hands of the spirit world whose servants they are. But, as in the case of the promiscuous circle, owing to the element of curiosity and amusement that displaced the scientific method of inquiry, and to the lack of business-like organizations, the cabinet became, and to-day is, a source of danger to the progress of Spiritualism. Some of those who witnessed the test work of the earlier psychics became interested in knowing what might be made out of such work financially. In the olden times Moses and Aaron went before Pharaoh to show him evidences of their power, but the monarch found some of his subjects who were magicians, and they wrought the same wonders in his presence as did the leaders of the Hebrews; with this difference, that the magicians could not command the invisible forces to demonstrate the higher truths of the spirit. In modern times the necromancers, the soothsayers and prestidigitators, on beholding the wonderful works of those who were wrought upon by the power of the spirit, sought to duplicate them in every possible way. In this they were joined by those who saw in this work an opportunity to make money, through trading upon the emotions and sympathies of those whose loved ones had entered the higher life. They were also joined by many half-developed mediums, who could and would occasionally give a genuine séance, and then resort to the most apparent trickery.

We ask our friends to keep in mind the fact that the genuine cabinet medium has to contend with (a) those who have no medial gifts whatever, the tricksters; (b) those who have a small degree of mediumship, and supplement it with tricks; (c) those who have real gifts, yet resort to frauds, whenever possible, because it is easier. This places the true medium at a fearful disadvantage. It does not matter what his phase may be; the true medium gives *quality* instead of *quantity* in demonstrating his psychic powers to the public. The trickster and degenerate mediums give quantity in lieu of quality, which fact is not known to the unthinking public, and many are led to endorse the pretender at the expense of the genuine medium. In fact, these pseudo-mediums, or counterfeiters, by stimulating the love of the marvellous in the mind of their sitters, soon made them dissatisfied with less than twenty-five or thirty manifestations in a single hour, while in some instances the sitters even expected to see four, six, and eight forms (supposed to be materialised) outside of the cabinet at one and the same time.

To meet these varied demands, the pseudo-mediums changed their methods of conducting their séances. Instead of courting the fullest investigation, and welcoming reasonable test conditions, they flatly refused to submit to either; they demanded an almost totally dark room, and arranged a dim light, by means of a slide through which the room could be made entirely dark, in case of an emergency. People in visiting these rooms were forbidden to sit near the cabinet, and prohibited from touching any spirit that might materialise(!). Despite these precautions, they still felt insecure, so they called in the services of a 'manager,' whose duty it was to sit near the cabinet and announce the names of the spirits that appeared, and to give the messages when the aforesaid spirits(!) were too weak to utter them themselves. The manager also served as a protector to the medium in case of a raid by someone who felt that he had been imposed upon by the 'spirits' and wished to know if there were any real spirits present. But even the manager after a time was not a sufficient protection, nor could he do all the work required of him at the séance. Regular circle visitors became a necessity, and two or three persons, men and women, were admitted to each séance, under pay, of course, from the medium and his manager. Their duty was to assist the manager in case of an attack, and to acknowledge the 'tests' whenever no one else in the circle was able

to do so. It was also their duty to move about among the visitors and to learn, if possible, their names and the names of the spirit friends from whom they wished to hear; also to wind the inevitable musical-box to deaden any suspicious sounds. On some occasions these 'regulars' were expected to play 'spook,' either by personating the arisen friends of some of the visitors, or by passing paraphernalia into the cabinet for the use of the medium in making up a form for the same purpose. In the city of Boston there are men and women whose sole income is derived from the work they do by night at some of the so-called spiritual séances in that city. What is true of Boston is also true, we fear, of many other large American cities. One thing further in connection with these dark rooms and cabinets: some managers and paid 'regulars' are either armed with sling-shots or with revolvers, of course for the purpose of protecting the 'dear spirits' from the cruel assaults of the sitters.

Some dark séances are held for the purpose of receiving messages through the independent spirit voice. When confined to test conditions, we state our firm conviction that genuine messages are received in this way. But that the same are often counterfeited is a fact that must be admitted by every intelligent Spiritualist. Other phenomena also demand the dark cabinet and circle for their production. The materialisation of hands, use of minor musical instruments, and many peculiar manifestations of a physical order, require semi-darkness or a completely darkened room. It should be remembered, however, that these phenomena are often simulated by those who are in Spiritualism for the money there is in it, by those who do not scruple to avail themselves of the opportunity to prey upon the sacred loves of human souls, through the presentation of the shadow instead of the substance. It is hard to say just where the genuine ends and the fraud begins, because of the fact that so many having genuine medial powers do not hesitate to add to them the counterfeit for the sake of money.

It is necessary to say a few words with regard to transfiguration, etherialisation, spirit lights, and séances for independent writing, drawing, painting, and flowers. Transfiguration is often mistaken for materialisation, and offers an interesting field for study. To make transfiguration successful the room should be either dimly lighted or entirely dark, as the spirit people can thus best manipulate the chemical forces required to produce the phenomenon desired. Instances of genuine manifestations in this direction are comparatively few, but sufficient evidence is at hand to prove that transfiguration is a fact. We have seen it in the presence of non-professional mediums, when their faces would gradually become illumined by a soft clear light, and assume the characteristics, in fact, the exact features, of our arisen spirit friends. A complete transformation of the mediums would be wrought by some power outside of themselves, and a striking proof of spirit presence be given to us. But this splendid phase can also be counterfeited; a pseudo-medium, by arranging a few masks easily adjusted and some of them transparent, can easily produce bogus phenomena. To make this a perfect success he needs a supply of phosphorus, some illuminated paper, and a few cosmetics of a peculiar nature, by means of which he can be transfigured any number of times during a single séance.

It is hardly necessary to speak of etherialisation, save in passing to the next division of our subject. It is based upon fact, but can be so counterfeited as to completely obscure its real value to the thinking world. The use of mirrors, light draperies, to say nothing of certain vapours that are easily produced by a clever manipulator, make it possible for this phenomenon to be readily duplicated. It is but another evidence of what can be done in a dark séance or cabinet by conscienceless men and women, who have sought Spiritualism for the sole purpose of filling their pockets with money wrung out of the heart-sorrows of their victims. This same statement is true of the so-called spirit lights. Behind them lies the fact, occasionally demonstrated by the spirit chemists as a test of their power. But their spontaneous production at the beck and call of every person claiming to be a medium is certainly open to question. We believe we are not beyond bounds in saying that fifteen-sixteenths of the so-called spirit lights are mere pretence; with plenty of phosphorus, phosphorescent papers, &c., the production is a

matter of the greatest simplicity. Yet this phenomenon is based upon fact, and when obtained under test conditions is valuable to our cause.

We must now speak of dark séances for writing, drawing, and painting. We refer to writing on paper, and not to independent slate writing such as is produced by P. L. O. A. Keeler, Fred P. Evans, C. E. Watkins, W. A. Mansfield, and others. This phenomenon may rest on fact; it probably does, but its presentation so far to us is but a clever trick. [Mr. Barrett explained at some length how the phenomenon is sometimes simulated by pretenders to mediumship, but we think the explanation may be very well dispensed with, and we withhold it accordingly.—Ed. 'LIGHT.']

In what we have just said, we do not refer to spirit drawings and paintings which are obtained by other methods often in the full light. The genuine drawing and painting mediums allow their sitters to bring their own canvas or porcelain, permit them to hold it themselves, and offer reasonable test conditions to investigators. Instances are on record where exquisite drawings and paintings have been made by mediums whose eyes were heavily blindfolded. Other authenticated cases state that the pictures were precipitated upon the canvas or porcelain without the touch of mortal hands. We are as certain of the truth of these phenomena as we are of the fact of life, hence do not wish to be understood as classing the latter with the former. We simply wish to show that dark séances for writing, drawing, and painting present no evidence of a scientific nature to the careful student of psychic phenomena. Phenomena of a genuine nature may occasionally take place there, but they cannot be accepted as evidence when the conditions under which they were produced are considered.

A few words in regard to dark séances for the materialisation of flowers may be in point here. Only a few mediums have attempted to produce this phenomenon. That it has a basis in fact is generally acknowledged, but the darkness requisite for its production gives it very little scientific value. In the main, it may be safely said that the flowers are taken into the séance-room by mortal hands and palmed off as manifestations of spirit power. It is true that some of the mediums for this phase assert that the spirits bring the flowers after the séance has opened, and have submitted to such tests as have proved the truth of their claims. But, as the counterfeiting of this phenomenon is so easy, it leads us to conclude that it possesses but little value as evidence of spirit return.

From what we have said, it will be seen that promiscuous circles, dark cabinets, and dark séances have been, and still are, sources of weakness instead of strength. In the minds of many of the most prominent Spiritualists in America it is a serious question whether the abolition of all three of them would not be advantageous to the cause as a whole. If this were done it is argued that it would bring the mental phenomena prominently to the front and serve to make them the *primum mobile* of the movement, and the case of Dr. Richard Hodgson and Mrs. Piper is referred to as evidence of the fact. When the amount of debris now encumbering our physical phenomena is considered, such a conclusion is not at all illogical. It becomes the duty of the honest student of psychic science at this time either to find an immediate remedy for existing ills, or to advocate the doing away with every form of manifestation that has brought Spiritualism into disrepute before the world. We have heard many well-known Spiritualists, mediums and laymen, declare that the dark cabinet and séance-room were the 'devil's workshop' in Spiritualism, and express the wish that scientific methods could be adopted in the conduct of the investigations of all psychic phenomena.

To make such a result possible, work is needed along all lines of spiritualistic thought. A change is required in regard to the numerous promiscuous circles, and the same should be interdicted in so far as public meetings are concerned. This would be a sweeping measure and would cause much confusion in many directions. We are not prepared to favour the abolition of these circles, but we do favour the adoption of the home or private circle in their stead, at the earliest possible moment. We cannot say that we favour the total abolition of dark cabinets and séances; but we do most emphatically favour the doing away with all abuses

connected therewith. The great question is—How can this be done? Under existing conditions, this is a very difficult problem to solve. Every Spiritualist in America is a law unto himself in defining Spiritualism to the world. He is responsible to no organisation for his actions, save as the civil power of the State represents the organised forces of the body politic to which he is attached. To our mind, the strengthening of the existing organisations is a paramount necessity. We should next put forth a broad, comprehensive, and elastic statement of the principles of Spiritualism, and place before the public only such representatives as are actually qualified to teach the spiritual philosophy.

We admit that the dark cabinet and séance room as well as the promiscuous circles of to-day, as they are at present conducted, are injurious to Spiritualism. If they could be placed in charge of truth-seeking, earnest, honest men and women, they could be made, as they were fifty years ago, true sources of strength to our cause. The small, portable cabinet has evolved into the large bedroom or parlour, where the pretended medium has ample opportunity to place all the paraphernalia he wishes, and can conceal all the confederates he desires. From the scientific test of former times, we find a gradual retrogression, until to-day nearly every dark cabinet or séance-room presents no scientific evidence whatever. The so-called mediums decline to go under test conditions, making the specious plea that they have once been tested, found genuine, and that should be sufficient. Unfortunately it is not sufficient; a genuine séance to-day by a medium may be followed on the morrow by one absolutely fraudulent; hence it becomes necessary to judge each séance by itself, and to deduce such conclusions from the meagre results as the facts may warrant. If, however, a series of scientific tests could be made, far more satisfactory conclusions could be found than is possible under the present haphazard methods of studying the psychic phenomena of the times.

One genuine phenomenal manifestation proves the existence of an incarnate force at work to produce a certain result. A multitude of kindred phenomena only testifies to the same thing, but when each phenomenon is studied by itself, duly classified, and related in thought to other phenomena, it becomes the key-stone of the arch of spiritual science. Through systematic organisation, the science of Spiritualism, as well as its philosophical and religious tenets, will be properly developed, and ultimately recognised by the world. The fault of the present age is this: Too many Spiritualists are phenomena worshippers instead of careful students of phenomena. Through the public promiscuous circles, dark cabinets and séances, people have been led to believe that phenomena are the all of our movement, whereas the true Spiritualist finds them to be only helps to the understanding of the real teachings of Spiritualism. Despite the present unsatisfactory condition of things, we can report progress in the direction of establishing a rational Spiritualism in America. The number of our local societies increases every year, while our State and National Associations are doing much to dignify and uplift the cause as a whole. We find that more than six hundred meetings are held every Sunday under the name of Spiritualism in the United States. We have about fifty camp meetings, fifteen State associations, and about fifty Lyceums, besides our National Association.

Co-operation is being emphasised from every rostrum, and the demand for a progressive ministry is heard from every enlightened centre of thought. As soon as our people learn that selfishness and individualism are synonymous terms they will be led to see that there is a better way for them, and that is to work together in harmony. Thorough business-like organisations, based upon the principles of equal rights and brotherly love, are giving our cause a higher standing each year in our country. Through its instrumentality we hope to see the promiscuous circle made a help rather than a hindrance to Spiritualism, and the cabinet and dark séance so regulated as to give the world only genuine evidences of spiritual phenomena. When the commercial spirit is removed from mediumship, when our sensitives are properly cared for, and are not compelled to worry about the necessities of life, a better day will have dawned for Spiritualism. That time is coming and will soon be here, other-

wise we fail to read the signs of the times aright. Spiritualism has a message for every child on earth, and it is the duty of every Spiritualist to see to it that that message is promptly delivered to those to whom it is addressed. The home circle re-established, local organisation, scientific methods of investigation, a thorough house-cleaning on our part, with scholarly men and women as leaders, and Spiritualism will be triumphant over all the earth. Then Science, Philosophy, and Religion will join hands in the unity of thought, purpose, and effort, and will work together for the redemption and enlightenment of all mankind.

In the course of the discussion which followed the reading of Mr. Barrett's address,

MR. E. W. WALLIS said he regretted that the paper had not been one of a happier nature. But there was one aspect of it which he thought should commend it to their minds. Mr. Barrett in that paper made a frank and open avowal—he made 'a clean breast' of the matter. He had set down nought in malice, nor had he sought to extenuate anything. He had made it clear that with all this surface scum that had gathered over the subject, the clear water of truth flowed underneath. (Hear, hear.) It was in the interests of every honest medium that mediumship should be purged of the stigma that mediums are frauds and cannot be trusted.

MR. E. DAWSON ROGERS said that as President of the Alliance he should like to explain how it came about that they had such a paper that evening. No one knew so well as those who were connected with the spiritualistic Press the immense influence for evil brought upon the movement, not merely by fraud, but also by the very suspicion of fraud. That suspicion would exist so long as people were dark and open promiscuously to all sorts of seances—possibly some of the worst character—who could obtain admission on payment of a fee. It was a great mistake to admit persons who were absolute strangers to Spiritualism to dark professional séances. Naturally the darkness and uncertainty gave rise to suspicion. The Council had applied to a certain gentleman of considerable standing in psychical matters, who had spent a good deal of time in America, asking him to attend and take part in the Congress. He had replied that he could have no share in the proceedings of any body connected with Spiritualism, seeing that Spiritualists made no organised effort to put down fraud. That statement was not a fair one, seeing that the spiritualistic Press everywhere denounced and exposed fraud whenever it was known to have occurred; but the statement led to his writing to Mr. Barrett for a review of the position of affairs as they existed in America. The paper just read was the result. He was sorry things were so bad in America in this direction. They were not so bad in England, he was thankful to be able to say. (Hear, hear.)

DR. PEEBLES wished to say that Mr. H. D. Barrett was a personal friend of his, and a man of scholarly attainments and great sincerity. Nevertheless he thought that Mr. Barrett had painted the picture in colours that were too strong. It seemed to him that much of the fraud at séances was due to other causes than bogus mediumship, and he instanced ill-disposed and suspicious sitters, who brought with them an atmosphere favourable to trickery on the part of the mediums who were temporarily psychologised by them, or favourable to frivolous and undeveloped spirits attracted by the low conditions which prevailed at such circles. They must have charity. All their mediums were sensitives, susceptible to the emanations from the sitters. (Hear, hear.)

MRS. CORA L. V. RICHMOND referred in high terms to the character and work of Mr. Barrett. As he was not present, she desired to speak on his behalf in answer to any criticisms of his paper. Mr. Barrett was born a Spiritualist, and had therefore had no prejudices to overcome. He had come into the movement with a heart full of sympathy and love for all mediums. But he and his co-workers had found that there were two great obstructions to the work in America. One was the persistent incredulity and hostility of so-called septicisms, who gained admission to circles under false pretences, going for the express purpose of exposing mediums. The other obstacle was that dealt with in Mr. Barrett's paper—fraudulent manifestations. It was to protect the genuine mediums that Mr. Barrett spoke out, and if he spoke from the shadowy instead of from the sunny side, it was from the sincerity of his motives and the earnestness of his purpose. Such a confession was an indication of strength, and not weakness, on the part of Spiritualists. She pleaded for the establishment of conditions where mediumship could be protected from attacks, and under which investigators would not have to consider the question of fraud. Such conditions could be brought about by removing alike the objectionable sitters and the persons who claimed to be, but who were not really, mediums for true manifestations. (Applause.)

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ANOTHER STRAW ON THE STREAM.

There are many just now, but we have reasons for singling out this one: and 'J.B.' of 'The Christian World' must forgive us for calling him a straw: but, in the great rush and swirl of the stream, the very best of us is no more.

'J.B.' has just been discoursing to us of 'Natural and Supernatural,' and nearly every word would have been as appropriate in 'LIGHT' as in 'The Christian World.' His Study, indeed, is one of the shrewdest and sharpest of the many shrewd and sharp reproofs that are now being wafted to our gifted philosophers who, as 'J.B.' says, have been 'a little too cocksure about the universe and its ways.' But even 'J.B.' is not quite emancipated from the delusion so grossly indicated by the ridiculous title of Draper's famous book, 'History of the conflict between Religion and Science';—a lamentable error. There never has been any real conflict between Religion and Science: and all Draper does is to tell the discreditable story of the opposition of certain priests and theologians to Science. We wish 'J.B.' had plainly said this. But for one thing we thank him, if for no other,—that he assumes, as though it were quite a matter of course, that Religion is practically the same thing as 'the categorical imperative' of conscience. This makes all the difference. It, in fact, gives a fresh reading of history, and shifts the centre of gravity in Religion's sphere.

We have always held that there never was any popular antipathy to the things of the spirit,—to what some people call 'the supernatural': on the contrary, the general bias is strongly in favour of spiritual things,—so strongly that the tendency is to surrender too readily to any one who claims to be *en rapport* with the spiritual, be he prophet or charlatan, saint or priest. The great human heart has always lain open to the spirit-plane: its only revolt has been against tyranny and pretence: and, even when that revolt has found expression through a Paine or a Voltaire, it has been apparent that the iconoclast fought, not the Religion, but some foolish or vicious expression of Religion. Even Voltaire's 'Ecrasez l'infâme,' so wickedly misrepresented as referring to Christ, really was aimed at an Institution which, while it took his name, knew and set forth but little of his spirit.

The truth is, and it cannot be too well known, that the creed and ritual men in possession have nearly always been in a hopelessly fogged condition concerning their opponents and concerning the deep permanent facts of Nature. Hence opposition to Science on the one hand, and to anything like Spiritualism on the other. Science has been Priestcraft's 'Infidel,' and Spiritualism has been Orthodoxy's 'Devil.' That is the honest truth which will explain much: and it is

just here that 'J.B.' is vigorous and enlightening; and, if he has not borrowed light from 110, St. Martin's-lane, we must draw the happy inference that the light is dawning elsewhere, which, indeed, it is; and not only elsewhere but everywhere, even in the dry-as-dust precincts of 'The Folk Lore Society,' as Mr. Andrew Lang could testify.

Religion, says 'J.B.' is natural.* Evolution has evolved it: and, if it is not supernatural, it only belongs to a larger natural. It is conformable to the laws of life, and is native to the soil. 'If, to humour our evolutionist, we drop the supernatural, we can only do so by widening the bounds of the natural so as to include in it all that used to be considered as belonging to the other sphere.' But that looks uncommonly like our own particular testimony. More and better, however, follows. Religion, it appears, has chiefly to do with 'conscience and the peculiar authority which belongs to it'; and, by that path alone, we may arrive at the so-called 'supernatural,' or what we call 'the spiritual,' which is quite as natural as the physical: and this is so because Nature, by giving us this inner law and spiritual ethical sense, has 'harnessed man's passions to that vast, spiritual, upward movement to which his entire history bears testimony.'

But there is one step more; and a great one. Man, in his 'vast, spiritual, upward movement,' has encountered certain experiences which have given to certain men an opportunity for the play of their wit and the arrogance of their philosophy. In the Old and New Testaments, in the ancient records of the early Church, in the lives of 'the saints,' and here and there all along the line of march, multitudes have come into contact with forces which seemed to belong to intelligent powers beyond the veil: but the philosophers said that all this was impossible and contrary to Nature, while the religionists said—or, rather, in these modern days say,—that all this is wicked and contrary to the will of God.

Upon this, occur the sentences which particularly attracted us to this Study by 'J.B.' He says:—

But signs are not wanting that the modern world is about to enter on a new phase concerning this whole question. Some of its ablest thinkers are a great deal less sure than were their predecessors as to the limits of the possible. They are beginning to suspect that the eighteenth-century philosophers were a little too cocksure about the universe and its ways. The newest thought is in fact stretching itself against this philosophy, and finding it to crack in all directions under the pressure. What is happening to-day is throwing a fresh, strange light on what is said to have happened yesterday. When a Sir W. Crookes, most severe of scientific investigators, makes a circumstantial statement to the effect that he has seen a living human form float in the air . . . it seems somewhat out of place to dogmatise on the *à priori* impossibility of some New Testament miracles. And what ground, after all, it is being asked, have we for flinging aside all the stories of the mediæval saints? Let us remember that the testimony as to many of them is from eye-witnesses.

All this is not to say that we are to suppress the canons of criticism in judging the history either of the first or the twelfth century. But it may well warn us against the cocksureness of the wholesale rejector. The philosophy which condemned Christianity as unscientific is being itself proved unscientific. The materialist of whom Tennyson wrote half a century ago as having

An eye well practised in nature, a spirit bounded and poor,

is being shown to possess not even 'an eye well practised in nature'! He must go to school again to her and learn, as others are learning, that her every avenue, faithfully and perseveringly trod, leads to a Holy of Holies!

Of course, all this eminently contents us; and, if it suits the readers of 'The Christian World,' there is no particular reason why they should not join us in bearing testimony to facts which are indeed 'happening to-day.'

THE PORTRAIT OF MR. W. T. STEAD, given in last week's 'LIGHT,' was reproduced from a photograph by Messrs. W. and D. Downey.

RECEPTION TO MRS. M. E. CADWALLADER.

The Junior Spiritualists' Club of Great Britain tendered a reception to Mrs. M. E. Cadwallader, on the evening of the 12th inst., at their rooms, 26, Osnaburgh-street, London, N.W., in part to pay our distinguished American visitor honour, and in part to receive from her the official greetings of the newly-formed National Young People's Spiritual Union of the United States, of which body Mrs. Cadwallader was the duly-elected representative. The occasion was also that of the regular quarterly social gathering of the club members.

The handsome rooms were beautifully decorated with a large array of rare flowers and ferns, while, in compliment to the guest of the evening, the Stars and Stripes were also used as an additional adornment.

The members and their invited guests mustered in great force. While the occasion was necessarily somewhat formal, yet that side of the meeting did not at all interfere with the social aspect of the gathering, which made the evening so thoroughly enjoyable. The President, Mr. J. J. Morse, made a few introductory remarks, welcoming the guest to the club, and bespeaking for her the cordial good wishes of all present, which were most heartily accorded. He then called upon the hon. secretary *pro tem.*, Miss Florence Morse, to read the official greeting sent to the club by the Young People's Spiritual Union, which was received with great applause, as was also the abstract of the proceedings setting forth how the Union was formed, and the objects it had in view. A special resolution, recently passed by the Executive of the Junior Spiritualists' Club, was then read, whereby the office of an honorary vice-president in the organisation was conferred upon the visitor, the document being warmly and generously endorsed by all present. As this had not been previously mentioned to the lady she was quite taken by surprise. Mrs. Cadwallader, on rising to address the club, was evidently much affected by the tokens of kindness extended to her by her, now, fellow members, and for a few moments her emotions almost overcame her. Recovering herself, she made a very pleasing and acceptable acknowledgment, winning all hearts by its point, felicity, and appropriateness. Her earnest words for the work of the juniors, and for Spiritualism in general, were heartily applauded, and she resumed her seat amid quite an ovation. An unknown friend sent her, as 'a token of recognition for her unselfish work for Spiritualism,' a most beautiful bouquet of splendid lilies.

Mrs. A. V. Bliss, a vice-president of the club, also addressed the members, extending a most cordial and sympathetic greeting to the guest of the evening.

Dr. Peebles, who was also present as a guest of the club, made a short speech, emphasising the good work Mrs. Cadwallader had done in her own country, paying a high tribute to her devotion and unselfishness to our cause, his remarks being warmly received.

A short musical programme was contributed by Miss Fanny E. Samuel, Miss Dixon, Miss Minnie Bush, and Miss Ethel Bliss, the president adding a reading from one of Mark Twain's works. Refreshments in great variety were bountifully supplied in the dining room.

It may be proper to state that the club has become a pronounced success, though only a little more than six months old. Its list of members has continually increased, and contains names not only of members in Great Britain, but in the States, and the Colonies as well. Financially it is in good shape, having a satisfactory balance in hand, and being clear from debts. Among the company the following were noticed, with others: Mr. and Mrs. J. Parker, Mr. and Mrs. J. J. Vango, Miss Cox, Miss Todd, Mr. D. S. Smith, Miss Smith, Miss F. E. Samuel, Miss M. A. Townsend, Miss MacCreadie, Mrs. Doorne, Miss Levander, Mrs. and Miss Hett, Mrs. and Miss Graddon, Dr. J. M. Peebles, Mrs. A. V. and Miss Bliss, Mrs. Masterman, Miss Marshall, Miss Cowan, Miss Porter, Miss Minnie Bush, Miss Dixon, Mr. and Mrs. C. H. Wilsher, Mr. W. Brinkley, Miss Alice Hunt, Mr. R. D. Bell, Mr. Arthur Lovell, Mr. Blackman, Mrs. Churchman, Mrs. M. E. Cadwallader, Mr., Mrs., and Miss Morse. A letter of regret, that a prior engagement prevented Mr. E. Dawson Rogers, President of the London Spiritualist Alliance, and a vice-president of the club, from being present, was read.

The event was one of the most enjoyable functions of the club, and afforded unbounded satisfaction to all who participated therein.

FLORENCE MORSE,
Hon. Sec., *pro tem.*

SPIRITUALISM IN SCOTLAND.

The recent Conference held in London and that at Sowerby Bridge will have failed in one respect if we have not been stirred to make our brilliant and consoling knowledge more widely known. We must not be content with old methods and be satisfied if we are left alone, but must declare continuously that there is communion between the two worlds, and that evidence on the question can be got by all honest and patient truth-seekers. New comers into our ranks wonder at our lethargy, that so much should be done for the old traditions and so little to make known present-day truths. Mr. W. T. Stead, in the address penned for the recent International Congress, said that 'we have reason for indignation that, with such a body of truth behind us, so little is done to embody it in a compact and rational shape, and so little to bring the knowledge of that truth to those who are in outer darkness.' No doubt the Conferences will help the onward march of the movement in London and the Midlands; but there are many other parts of the country where means and workers are needed. Scotland and Spain, Buckle associates together as the most bigoted of nations, and no doubt toleration for free thought has had a hard fight in the former. Spiritualism in many places has scarcely had a hearing. In Glasgow alone has there been a permanent society, but even here, except at intervals, the meetings have been held in an obscure corner. We feel now that we have to come out into the open, and show to the world that we are not ashamed of the truth which has made us not only free, but happy. When we begin to have more respect and reverence for the bright knowledge which we feel is needed everywhere, then will the world pay attention to our claims. At present even the newspapers do not admit our advertisements of meetings amongst the other Church notes, but relegate us to a place beneath the Secularists and Socialists. All this will change when a bolder front is presented, and we place our thought in the best way before the public.

There are in many parts of Scotland those who are in full sympathy with us, but who need to be strengthened by propaganda work. We have a rich literature, which would be appreciated, and many speakers who would charm. With the object of awakening the country the Glasgow Association of Spiritualists have arranged for a bazaar and sale of work to be held towards the end of September this year.

The Rev. John Page Hopps, amongst others, has kindly consented to give addresses and open the bazaar, and we anticipate that one who did so much for rational religion in Glasgow twenty years since will rouse many to see how bright and needful is this revelation. Scotland does not stand where it did when Buckle wrote, and Spiritualism is more ready to find acceptance than many think. The old bigotry is surely waning, and there are thousands who will welcome a better conception of God and knowledge of a future life based upon the facts of a common experience.

We therefore ask all those who feel that our aim is a worthy one to help us either with goods or money for our forthcoming bazaar, so that we may keep the lamp continuously burning all over the country. We need nothing for the work in Glasgow. Already in our new hall we have large and interested audiences each Sunday, but from other places we have inquiries for literature and speakers which we would like to meet, and with funds at our disposal we could map out districts and utilise the services of the best speakers and clairvoyants. We shall be pleased to hear from all who intend to help as early as possible. Contributions may be forwarded to Miss May Robertson, treasurer of Bazaar Fund, 33, Moray-place, Queen's Park, Glasgow; Mr. James Stevenson, secretary, 6, Stain-street, Maryhill, Glasgow; or to

J. ROBERTSON, President.

19, Carlton-place, Glasgow.

P.S.—Circulars embodying the objects of the bazaar will be gladly sent to all inquirers on application to Mr. Stevenson, secretary.

LONDON (OXFORD-STREET).—'LIGHT' is kept on sale by Nichols & Co., 23, Oxford-street, W. (near Tottenham Court-road.)

INITIATION.

BY 'QUESTOR VITÆ.'

II.

The argument advanced by Madame de Steiger with regard to the magnet is certainly good, but illustrates action in the subordinate field of the not-self. It is the electro-magnet that more closely resembles a human being in its process rather than the bar magnet (or static magnet, if one may so say), inasmuch as the human being is never static, but always the recipient of a perpetual process of influx and efflux. It is the inflowing electric current in this case that stirs the iron, that baptises and awakens it into activity and bestows potency. The neuro-vital currents in man have been shown by recent psychological research to be akin to electricity. In man it is similarly an inflowing process mediated from higher states that baptises and stimulates his higher faculties into activity.

But the bearing of the argument with regard to the 'development of latency' may become fallacious and dangerous when advanced in association with the claim of independent personal existence as so generally maintained by occultists. This is one of the points, permit me to say, where occultism goes astray and lapses into the pitfalls of pantheism, from lack of metaphysical equilibrating ballast (not to speak of transcendental guidance). It arises partly from the fact that some of these schools derive man, *i.e.*, self-consciousness, from the not-self, the limitless light, negative existence merely, ignoring the precedential Self; which is an initial fallacy. Such schools consequently deal with the dual energy inherent in the not-self, but omit the preconditional transcendent Self and consequent trinity. Hence all symbolism or ceremonial based upon or representing dual elements or signification merely, is incomplete and of imperfect effect. But it is also, and perhaps mainly, from the fact that they ignore the permanent mediation of the Infinite processus above referred to. It is this mediating processus that constitutes the inclusion of all selves in the 'whole of relation' of the metaphysicians, the Universal Self, and it is in and by this processus that the Universal Self ever *transcends* while including all its derivative selves, and determines them. While it is true that all these selves have the modes pertaining to the Universal Self latent in them, it is by the stimulating action and communicated determination of the Universal Self, exerted upon them through this processus *from within* (and through relays), that these inner modes unfold into activity, and *not* by a subordinate stimulus exerted from without by a human operator.

It is a curious fact that there is a Western school of occultists who do recognise the existence of the 'River of Life' flowing from Supernal Eden to man, but they do not recognise the inseparable implications above presented and stultify their position by claiming independent personal existence. The Eastern occultists have not the advantage of any teaching, so far as the writer is aware (after studying their teachings), analogous to that of the Kabbalistic 'River of Life.'

It is for these reasons, no doubt, that most occultism neglects or decries Spiritualism, and restricts its main attention to developing self-expression in the physical and astral worlds, while disregarding the precedential invisible worlds, which, nevertheless, are the perpetual governing causal factors and prototypes of this outer world, and apart from which neither this outer world nor its inner astral plane can be understood.

Yet whatever knowledge has been imparted to such schools with regard to these higher worlds (and Kabbalists, at least, do know that they exist), can only have been transferred by spiritualistic means. Their disparagement and depreciation of Spiritualism is therefore as disloyal as it is sophistical. The ideal type of spiritual development should include responsive recipience from transcendent *a priori* sources, as well as *a posteriori* thought and form projection or transmission. The unequal and preponderant development of man's positive signification, gives as unbalanced a type as does negative recipience merely. The occultist who is a mere self-sufficient

extoller of independent self-will, is consequently fully as one-sided as is the medium. Equilibrated development would rather be represented by the Spiritualist-Occultist, who, recognising that man's positive powers depend on prior negative recipience from transcendental sources, seeks to harmonise his own will in attunement with the *a priori* transcendent will on which he depends, in identified at-onement. I will show elsewhere that the hierarchs of Egypt and Eleusis were Spiritualists as well as magicians; recipients as well as operators. It is the subsequent exaltation of man's positive powers and denial of his dependence, by their successors, that has degraded magic from its original spirituality.

The human initiation I referred to was not that effected by magnetism, hypnotism, &c., as inferred by my critic, but that esoteric ceremonial symbolised in the Christian cult, of which the 'Confirmation' in the Church may be interpreted to be an exoteric, popularised rendering; and I reaffirm that such initiation does not entail radical regeneration, inasmuch as it is not necessarily followed by gentleness, kindness, patience, compassion, forgiveness, abnegation, humility, surrender, resignation. It is power, force, command, that is the occult ideal, as exhibited in the preposterous claims above refuted.

True regeneration only occurs by the second death process, when all psychic substance, emanating or distilled from the world-soul or earth-sphere, is shed. As long as that is present, imperfection is entailed in all men, whatever titles they may please to assume to themselves. Such imperfections should be met with tender charity, therefore, when accompanied by humility. But all assumption of superiority is to be condemned.

When, oh, when will men cease to arrogate to themselves the honour which pertains to the Universal, and bow in reverential humility to the immanent but *transcendent* Reality from which all power emanates; apart from which they are as nothing?

(To be continued.)

SPIRIT IDENTITY.

BY AN OLD CORRESPONDENT.

At a sitting recently described by me in these columns (May 21st) which I had with that very gifted and powerful medium, Mrs. Treadwell, of St. John's Wood, I was informed by 'Sophy,' one of the medium's controls, that a person of the name of 'S.' who had known me in earth life was present. On that occasion I asked for, and received, a very good test of identity, being that relative to the manner in which Mr. S. died, he having been overcome and asphyxiated by the fumes of a big blast or explosion in a quarry, which he (along with some other persons equally unfortunate) entered too soon after the mine had exploded. Mr. S. promised that if I sat again with Mrs. Treadwell he would try to come and speak to me.

On the evening of Saturday, June 25th, 1898, I had another sitting with the medium, which was confined to members of my own family, and took place at home. After several very affecting episodes and communications got from several departed ones, all clearly revealing personality, identity, and continued interest in our family affairs, the medium was controlled by a person, evidently a male spirit, who made her stand up and gravely shook hands with me, giving his name with great solemnity as P. S., thus fulfilling the promise of return made to me in April last. I then asked him if he felt 'happy where he now is'; to which he replied that he was long in a 'very confused state,' as, apparently (though he did not specifically say so), his ideas of the spirit world had been of the old and orthodox kind preached by the Evangelical school of clergy; but now he said he was beginning to understand things better. He then said: 'I wish I had known of this' (Spiritualism) 'when I was on earth, and I probably would have been alive and on your side yet.' I put the pertinent query: 'How?' 'Well,' replied he, 'it was this way: On that fatal morning when I started from home I was most deeply impressed with the dread that something would happen to me on that occasion; and so strong was the feeling within me that I could hardly drag one foot after the

other to the train which was to convey me to the place' (he meant the quarry before referred to). 'Now I think had I known anything of Spiritualism and the way in which these forewarnings occur, I would, I believe, have stayed at home and escaped the doom which befell me on that day.' In answer to queries he informed me that he had met two of his old cronies on the other side, both keen golfers like himself, and members of the club referred to in my previous article; but from his tone I could gather they were not in the same sphere as himself—just because, as I knew very well, they were not up to his high standard of probity, 'spirituality and goodness of heart and mind' when they lived here.

At this stage his control of the medium ceased, with a promise that he would again communicate with me through Mrs. Treadwell at a future sitting.

Before the séance closed I had a wonderful instance of the reality of the fact which we Spiritualists so often contend for, viz., that our spirit friends are, in many instances, keen observers of the 'ongoings' of ourselves and those belonging to us on this side. At this séance, which, as I have said, was a family one at our home, Mrs. Treadwell met with, and was introduced for the first time to, my eldest son, of whose existence she had never heard before, and who lives fifty miles from us.

One of his duties is to attend every morning as clerk to a certain criminal court of peculiar jurisdiction. The medium knew nothing whatever of him or his morning avocations, and yet great was our surprise to hear 'Sophy' (Mrs. Treadwell's control) begin to chaff him about his 'nasty morning's work,' and give him the details of it quite fully; at the same time adding, 'Many of these poor creatures have only the faintest spark of their Divine Father in them, but it is there, though just a spark; and it is often our duty to fan it into life and make them gradually better creatures when they come over here.' To us all this was extremely striking, as it was, as I have said, an absolute impossibility that Mrs. Treadwell could have the slightest knowledge, from any source, of my family, to all of whom she was, until our recent sittings with her, utterly unknown; and besides we live at a considerable distance from her home.

The other evidence of identity of departed friends given to me at this and former séances with this medium, was of the most cumulative and overwhelming character, being such as left no doubt whatever in our minds and hearts that our 'dead spake to us, as it were, face to face.' Long may this veteran lady medium be spared to afford, as she has done to us and many of our friends, much consolation and spirit communion with those we have 'loved and lost.'

In what has been written there has not been the slightest intention or desire to advertise this medium, who, fortunately, requires no eulogies from me on her remarkable powers. My duty here has been to state facts coming under my careful investigation and observation, going to demonstrate continuity of life and sentient existence beyond the grave. These have been afforded me hundreds of times, and in many ways, and no sneers or scepticism, coming from whatever quarter, can now shake my belief in spirit return.

NEW PUBLICATIONS.

'The Theosophist' and 'The Theosophical Review,' for July. London: 26, Charing Cross, S.W.

'The Hidden Side of Religions.' By ANNIE BESANT. Lecture I. London: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 1d.

'Le Congrès de l'Humanité.' Articles Groupés et Annotés. Par MARIUS DECRESPE. Paris: Chamuel, 5, Rue de Savoie. Prix 3Fr. 50c.

'Some Philosophy of the Hermetics.' London: Kegan Paul, Trench, Trübner, and Co., Paternoster House, Charing Cross-road.

'The Coming Light.' A Monthly Magazine devoted to Higher Thinking, Living, and a Higher Social Order. San Francisco, Cal., U.S.A.: 'The Coming Light' Publishing House, 621, O'Farrell-street. Price 10 cents.

BLOOMSBURY AND VICINITY.—'LIGHT' may always be obtained of Mackenzie & Co., 81, Endell-street, Shaftesbury-avenue.

MRS. CORA L. RICHMOND AT NEWCASTLE-ON-TYNE.

Mr. William H. Robinson, of 4, Nelson-street, Newcastle-on-Tyne, kindly sends us the following notes on Mrs. Richmond's recent visit to the North of England:—

On Sunday, Monday, and Tuesday, the 10th, 11th, and 12th inst., this gifted lady discoursed in the Northumberland Hall, on each occasion to crowded audiences. On Sunday evening the attendance was so large that numbers could not obtain admission, and the capacity of this beautiful hall was utilised to its fullest extent. The opening subject comprised the spiritual alphabet, while each succeeding lecture formed one of a series which led to more complex expositions of our philosophy, the four constituting a compact encyclopædia of reference. On Monday she named a child amid much reverent interest; and, in addition to replies to a series of questions submitted to her on Spiritualism, she on each occasion improvised some exquisite poems upon subjects handed to her at the moment. She also gave an additional lecture in the Lewis Hall, North Shields, on Wednesday, to a good audience.

During this Northern visit Mr. and Mrs. Richmond were escorted by Mr. and Mrs. Cuthbertson, their host and hostess, by steamboat to the lower reaches of Father Tyne, and saw some of the huge specimens of naval architecture in the form of battleships and fast cruisers now being completed for foreign Governments; and also at the large annual flower show they enjoyed seeing some fine specimens of Novocastrian horticulture.

I am pleased to announce that there is a possibility of Mrs. Richmond's revisiting England for a prolonged stay, and that in this city we are organising a representative working committee for the purpose of introducing her to future audiences in the North of England.

The condition of spiritual thought in most centres requires, in order to secure an abundant harvest, a perfect presentation of our science and philosophy, and subsequent announcements in regard to this matter will be made in due time. Meanwhile, communications from district centres can be made to

WILLIAM H. ROBINSON.

4, Nelson-street, Newcastle-on-Tyne.

MR. GLADSTONE IN SPIRIT LIFE.

We take the following notice of an address by Mrs. Cora L. V. Richmond, from the 'Newcastle Daily Leader' of the 13th inst.:—

A large assemblage crowded the Northumberland Hall, Newcastle-on-Tyne, on Tuesday night, when Mrs. Cora L. V. Richmond took for her subject of inspirational discourse, 'Mr. Gladstone's Departure and Reception in Spirit Life.' The 'control' was declared to be George Thompson, an early social and political reformer. The medium commenced: 'Beloved friends of my native earth-life, I don't appear before you in my own mortal garb, for that some years since was laid away; but this lady has kindly consented that I should speak to you with her voice and her mind, the intelligence, however, being my own.' He explained that as man and boy he had known of English politics and English public men, had taken some part in the affairs of English history, and in the anti-slavery work of America. He had been desired by the higher and wiser guides of the medium to speak of the transition and the reception in the spirit life of their honoured countryman, W. E. Gladstone. Among the many to receive him were John Bright, Richard Cobden, and the speaker. A period of introspection or rest followed, into which no other spirit was allowed to intrude, and then it was not long before he was ready to face with calm, independent countenance, with great wonder in his heart, and gratitude of spirit, all those assembled friends. The speaker would not say that his theological convictions were fully confirmed, whatever expectations he might have had concerning the union and reunion in the spirit state; but his work would be to encourage and help in every way his own and other nations to progress in freedom and fraternity.

ORDER OF PROGRESSIVE SPIRITUALISTS.

THE RESURRECTION OF THE BODY.

The Council are pleased to report a decided increase in the amount and number of donations and subscriptions received since April, 1897, and heartily thank all who have in any way assisted in this good work.

The recipients of the pensions—Mrs. Barnes, Mr. William Wallace, and the Rev. C. Ware—desire to express their grateful thanks to all friends for the help which proves such a boon to them. Mrs. Barnes, though much better, is still weak and broken in health. Mr. William Wallace suffers considerably, but manages to keep about, though he has had several attacks of illness during the year. The Rev. C. Ware is doing good work as 'Correspondent-at-Large,' his effective letters having been printed in a number of newspapers and aroused decided interest.

Mr. Hocker, now freed from the need of further assistance, is very grateful for the help rendered, as without it he would have been unable to preserve the condition necessary to ensure his admission to the home and pension which he now enjoys.

During the fifteen months since the issue of the last balance-sheet assistance has been given in sixty-seven instances apart from the pensions, and to Spiritualists residing in Armley, Belper, Burnley, Co. Durham, Leicester, Liverpool, London, Manchester, Newcastle District, Oldham, Patricroft, Pendleton, Rochdale, Rotherham, Salford, Scotland, &c. The Council hope this good and useful work will be effectively carried on, and earnestly appeal to all Spiritualists who have not already subscribed to do so, however small the amount they can afford; to all mediums, especially, to contribute at least once a year; to all societies to send donations; and to all those kind friends who have so heartily subscribed in the past, to continue in the good work by sending in their subscriptions promptly, either to Mr. R. Fitton, Hon. Treasurer, 44, Walnut-street, Cheetham, Manchester, or Mr. J. J. Morse, 26, Osnauburgh-street, Regent's Park, London, who has kindly consented, at the earnest request of the Council, to act as secretary during the absence of Mrs. M. H. Wallis from England, and to whom all communications should be addressed.

The 'Helpers' in the various districts are also cordially thanked, especially Mrs. Clarke of Nottingham, who administers Mrs. Barnes' pension. It is hoped the Nottingham friends will not forget the claim this old worker has upon their kindness and generosity and gladden Mrs. Clarke's heart by their regular subscriptions.

(Signed) RICH. FITTON, Hon. Treas.
(Mrs.) M. H. WALLIS, Hon. Sec.

O.P.S. SICK AND BENEFIT AND PENSION FUNDS.

BALANCE SHEET, FROM APRIL, 1897, TO JUNE 30TH, 1898.

1897		INCOME.		£	s.	d.	EXPENDITURE.		£	s.	d.
April: Cash in hand of Secretary	...	0	11	6			Pension to Mr. William Wallace	...	23	2	6
Cash in hand of Treasurer	...	10	2	0			Pension to Rev. C. Ware	...	7	10	0
Received from contributions	...	98	14	7			Assistance to Mr. Hocker	...	12	0	0
Amount due to Secretary	...	0	4	5			Assistance rendered in 67 instances	...	51	4	9
							Stamps, post cards &c.,	...	1	0	0
							Cash in hand of Treasurer	...	9	15	3
Total	...	£104	12	6			Total	...	£104	12	6

MRS. BARNES'S PENSION FUND.

INCOME.		£	s.	d.	EXPENDITURE.		£	s.	d.		
Cash in hand of Mrs. Clarke	...	5	9	0			Paid to Mrs. Barnes	...	20	12	6
Received from contributions per Mrs. Clarke	...	11	7	9			Cash in hand of Mrs. Clarke	...	0	3	0
Received from contributions per Mrs. Wallis	...	2	18	6							
Donation from General Fund	...	1	0	0							
Total	...	£20	15	3			Total	...	£20	15	3

Audited and found correct, as per vouchers, &c.

Manchester, July 8th, 1898. J. WILSON.

THE AMERICAN DELEGATES TO THE CONGRESS.—Dr. J. M. Peebles started on his return journey to the United States on the 14th inst.; and Mr. and Mrs. Richmond left on the 21st inst., accompanied by Mr. and Mrs. Densmore. Dr. Peebles thinks of taking yet another journey round the world, in which case he may be expected to visit Great Britain again in about two years. And there is a rumour that Mr. and Mrs. Richmond may possibly, before many months have passed, pay us another and a longer visit.

By request, the Rev. C. Voysey has lately republished and republished a discourse on 'The Resurrection.' With much of it we do not agree, but the following passage has profound truth in it. We should fail in our duty, even as Christians, if we did not point out the vital importance of the warning it suggests:—

Already there are signs of terrible significance that darkness is coming on apace, in which the world's hope will be for a time eclipsed; and men will have nothing left them but to live on from day to day on duty, to learn to live for that alone, and to bear the anguish of bereavement as best they may, without any solace beyond the memory of their own loving services. Whether such a shadow of death will certainly spread widely over the world or not, it is well for us to be prepared for it; first by getting rid of every false prop on which our hopes have heretofore rested; and then by resolutely setting ourselves to live according to the prayer—come what may, each day as it comes round—for every duty and anxiety which we may have to face: 'Our Father in Heaven, give us this day our daily bread.'

The darkness which I anticipate, if it comes at all, will come chiefly, if not wholly, out of those erroneous ideas which at present prevail in Christendom. The break up of the very foundations of Christianity is at hand, and many poor souls who deserved a better fate will be plunged into misery and despair when they discover for the first time the rottenness of those supports on which all their hopes had rested. Millions remain professing Christians this day, only because they have been trained to believe that the Christian basis of the hope of a future life is the only sure one. It is around this hope that the affections are entwined, and it is in the hour of death that the Christian Churches exercise their most powerful spells. But then, alas! they are 'spells' and nothing more, fascinating enough but fond and delusive, blinding to the intellect and paralysing to true faith in God—spells to bewitch the unwary, to mystify the unlearned, and to enrage the resisting. What are they? They are statements at variance with every conclusion of science, theories of a future life contradicted by the most ordinary common-sense. And based upon what? A fiction so palpable, so tamely concocted, as to disclose at once the good faith of those who set it going, and, at the same time, their utter incapacity to furnish trustworthy testimony. And what do these spells say? 'That all men shall rise again with their bodies—with the very same bodies which are laid in the grave. And yet they tell us at the same time that these bodies will be quite altered, from corruption to incorruption, from foulness into splendour, from the unsightliness of decay on which our eyes cannot rest without horror into a beauty and loveliness dazzling our highest imagination. What the Churches mean when they say two exactly opposite things in the same breath, nobody, of course, can tell.

We would once more point out to Mr. Voysey that we offer a perfect solution of the problem. The spiritual body has no connection with the physical body after death. In its own sphere it is adequate. This is not speculation: it is fact. Spiritualism holds the key.

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.

Spiritualism and Christianity.

SIR,—I must ask leave to make two small but important corrections in the editorial note which follows my letter in last week's issue of 'LIGHT' and which is at present rather misleading.

1. The gentleman I mention, whose remark about Christianity met with no response, spoke with perfect relevance to the subject in hand. What he said was, in fact, directly suggested by Dr. Russel Wallace's remarks, upon which discussion had been invited. The editorial note refers to an entirely different occasion when a speaker was quite rightly silenced by the chairman, because, as the Editor remarks, the question raised would have been irrelevant to the matter then in hand. I referred to an incident occurring on the Thursday afternoon. The Editor explains it by a reference to an entirely different occurrence on the Thursday evening.

2. My letter has no reference either to 'points of faith' or to personal 'views.' It simply records with regret the

fact that no reference was made during the late Congress to the life and teachings of the most memorable Spiritualist on record. That He is also the spiritual head of our National Church, and a living presence to some of us, does not strike me as an adequate reason for the omission.

My letter was written on entirely practical, and not on doctrinal lines, as the Editor must perceive if he will do me the honour of reading it.

Halnaker, Chichester. E. KATHERINE BATES.

SIR,—I have just read with very mixed feelings of sympathy and regret the letter addressed to you by Miss Katherine Bates in last week's issue of 'LIGHT.' Miss Bates says that 'On the last day of the Congress it became specially evident that the feeling of the meeting was distinctly non-Christian.' How can this be, since upon that very memorable occasion a large and enthusiastic audience received with every demonstration of approval the most eminently Christian address of the whole Congress? The paper read by Dr. A. R. Wallace was indeed a great call from a great man, and cannot fail to have made a lasting impression on many who listened to the plea for practical Christianity, but time may possibly prove it to have been too entirely conceived in the spirit of Christ to meet with general appreciation in what we grotesquely call the 'year of our Lord 1898.' I cannot pretend to represent the London Spiritualist Alliance, but can at least assure Miss Bates that, in common with very many others, I agree with her in regarding Jesus of Nazareth as a great Spiritualist, Reformer, Teacher, and Socialist. We have not 'given up Christ,' as she fears, but merely sought to dissociate ourselves from what she rightly calls the 'misconceptions inevitable to a state of progressing moral perception'; and it is just because 'misconceptions are inevitable' that we must deal with them in kindly fashion, not relying too confidently on our own infallibility.

I have not found any paragraph in Dr. Wallace's address wherein he states that Modern Spiritualism has given us truths not revealed by Christianity. Everybody knows that spiritualistic phenomena are not new. They have formed the basis of a belief in an invisible world through the ages. They accompanied Christ's mission on earth, testifying to the truth of His assertions, and helping to carry conviction to the minds and hearts of His hearers. Modern Spiritualism is, then, a revival merely; a revival necessitated by the spread of materialistic ideas. The world was growing clever a little too fast. People had almost come to think they had found out everything, and belief in an invisible, spiritual existence had begun to be looked upon as a folly and superstition. The need of phenomena must, then, be apparent to all, and, even though largely produced by the 'lower denizens of the spirit world,' as Dr. Wallace thinks, are not to be despised. Surely it was well to call our attention to the identity of practical Christianity with Socialism or Social Justice? Christianity, Spiritualism, Socialism are indissolubly connected, and I fail to understand what or where is that 'reaction' of which Miss Bates complains. Finally, I would ask her to reconsider her decision—to give us the benefit of her earnest and hearty co-operation; to remember that the Alliance is striving to make known a great truth; that all who are not 'with' us are, to a degree, 'against' us; that we are students all—observing facts, deducing from them to the best of our ability, and anxious to welcome all who share with us the actual knowledge of man's survival of death and the possibility of communicating with him after that great change has taken place. Let all small differences be obliterated by the glory of that shining light.

'BIDSTON.'

Dr. Alfred R. Wallace and Socialism.

SIR,—I am in agreement with 'R. H.'s' letter. I think it a matter for congratulation that the respect his audience felt for Dr. Wallace prevented any member of it from taking exception to the address at the time.

Our experience in Spiritualism teaches us that there are on the other side Individualists and Collectivists, Republicans and Monarchists, admirers of Lord Beaconsfield and of Mr. Gladstone,

That the address was out of place was clearly demonstrated by the fact that the chairman had hardly sat down before he had to call a gentleman to order who alluded to one of the logical deductions from what he had just listened to.

P. W.

[We have also a letter to the same effect, signed 'A Spiritualist of more than Twenty Years' Standing,' but as the writer does not give us his name and address, we regret that we are unable to print his communication.—ED. 'LIGHT.']

SIR,—One can understand 'R. H.'s' regret without sharing it. If we do not get what we desire, we usually regret it, but it does not follow that what we get is wrong. Besides, in the case of a man like Dr. Wallace, his choice would, in any case, be an argument in its favour. A careful reading of his address yields the fact that he thinks Spiritualism has social bearings, and that it leads to a social Gospel. Is that not true? So it was to the point.

But, in any case, we must stand on guard against any narrowing, any tabooing, any closing of windows and doors. There is life in ventilation: there is death in stagnation. By the way, is not Miss Bates wrong in her assumption that the bias of the London Spiritualist Alliance is not a haven for *Christian* Spiritualists? It is generally accepted that 'LIGHT' is, on the whole, a very fair representative of the Alliance, and we all know how steadfastly 'LIGHT' has testified for Jesus, and entirely on the lines she indicates. In fact, it is an open secret that many think it is too orthodox!

But again the need appears for breadth, freedom, and the open mind.

AN INQUIRER.

SIR,—As you have opened your columns for expression of opinions on the above subject, I should like to maintain a contrary view to that of your correspondent 'R. H.' last week.

Spiritualism at first sight seems to have nothing to do with revising the present state of social conditions, but as one who has been closely watching for the last eighteen years the chances of progress that our cause has in the present state of society, I am growing more and more convinced every year that society will first have to be reconstituted on lines which will give all persons time and motive for self-culture, and afford cultured persons opportunities for closer co-operation in domestic and social life, before the results in our séance rooms improve in quality and quantity, and before the gospel of our philosophy gains more popular acceptance. Woodcutting may have nothing to do with soldiering, but yet pioneer armies have chiefly to be woodcutters and roadmakers.

F. W. THURSTAN, M.A.

SIR,—As letters from me have from time to time appeared in 'LIGHT' over the signature 'R. H.,' perhaps you will allow me to say a few words about the letter in your last issue from another 'R. H.,' with whom I have no desire to be identified. 'R. H.' furnishes a curious instance of how the same thing may strike different minds in completely opposite ways; for, so eminently appropriate did Dr. Wallace's address seem to a good many of his audience, that several of us at once determined to request him to allow us to print the address for circulation as a propagandist document; and this he has kindly permitted us to do. Our reasons for this request, and Dr. Wallace's for granting it, are these: Spiritualism and Socialism, the two subjects which he has joined together in the address, are both boycotted by the Press; and, if they are to be successfully brought before the public, it must be through some other channel than the newspapers; and it seems to us that the circulation of Dr. Wallace's address would be an excellent way to open a propagandist campaign, in the interests of both Spiritualism and Socialism, which would make the Press boycott ineffectual.

Our second reason for desiring to circulate the address is because we think that it expresses in an admirable manner the fact that an intimate natural connection exists between Spiritualism, in the more extended meaning of that word, and true Socialism, or the Brotherhood of Man. Unless I am much mistaken, Spiritualists as a body deny the right of the Theosophists to regard Universal Brotherhood as their particular monopoly, and claim at least a joint ownership in

it. Now the Socialism advocated in the address is simply and solely a little step in the only direction by proceeding in which we can by any possibility make a social state in any way resembling brotherhood among men an actuality. Singularly enough, the very thing that Dr. Wallace asks for, 'Equality of Opportunity,' is much more frequently regarded as an Individualist measure than as a Socialistic one; because its first effect would undoubtedly be to intensify competition. It is only on account of the other measures which it would entail, measures for carrying it out fully and equitably, that Equality of Opportunity is Socialistic; and even then it is not a Socialistic measure in the sense of a levelling down, but in that of a levelling up of mankind in general.

It is rather curious that in the same number in which the letter of 'R. H.' appears you have reprinted a correspondence from the 'London Review,' in which Dr. Wallace is severely taken to task for having anything to do with such 'charlatanism' as Modern Spiritualism. Dr. Wallace seems to be threatened with the same fate that befel the man with two wives: the old one plucked out all his dark hairs, and the young one all the grey ones. Dr. Wallace's spiritualistic admirers would pull out all his Socialism, and his scientific friends would pluck out all his Spiritualism; and although the operation would far from leave him bald of ideas and enthusiasm, the effect would hardly be becoming.

Another coincidence is that in the same number of 'LIGHT' Mrs. Densmore unintentionally justifies those friends of Dr. Wallace who wish him to lose neither his dark hairs nor his grey ones; for, in contrasting Theosophy with Spiritualism, she says of the latter: 'To my apprehension this is the only system of philosophy that is based on absolute democracy, equality, and justice, and I say this after a thorough study of the various theological systems.' If this is anywhere near the truth, surely the joining together of Spiritualism and 'equality and justice' by Dr. Wallace is of the nature of a true marriage, the parties to which neither 'R. H.' nor any other man has a right to 'put asunder.'

May I say in conclusion that (as secretary of our Committee) I shall be glad to forward the address, as soon as it is printed, to anyone who will send me his name and address (clearly written); and that I shall be much obliged if those who write for it will send me a list of persons who, in their opinion, would like to receive a copy?

59, Gray's Inn-road, W.C.

RICHARD HARTE.

The Oxyrhynchus Papyri.

SIR,—Under the above heading Dr. Berridge says: 'Some writers have declared, in direct antagonism to the general consensus of classical scholars, that the existing Christian records are only mediæval forgeries. In this case their imagination seems to have outrun their judgment, and this new volume proves it. As the papyri of the "Logia" and Matthew were found in the rubbish mounds of Oxyrhynchus, side by side with dated papyri of the earliest A.D. centuries, it shows that they must have been written at the same early date.'

If my memory serves me rightly, the 'Logia' is supposed to be dated the eighth century, or even later, and this recent copy of Matthew was stated by the 'Daily Chronicle' of last week to belong to the fourth century. If this is the case, I should like to be enlightened as to how Dr. Berridge makes out his statement as proved, because it is not clear that copies found subsequent to the date of the Convention of Nice prove anything at all.

W. H. EDWARDS.

56, Lyndhurst-road, Peckham.

Mr. J. Veitch's Testimonial.

SIR,—The following subscriptions have been most thankfully received:—Marylebone Society, per Mr. T. Everitt, £2 10s.; Mrs. Duffy, £1; Mr. Adams, 5s.; Mr. T. McCallum, 5s.; Mr. Deason 2s. 6d.; Mr. Irwin 2s. 6d.; Mr. Pritchard, 5s.; Mr. Gibbs, 1s.; Mr. Allen, 2s. 6d.; Mr. Callick, 6d.; Hackney Society, per Mr. Brooks, 13s. 6d.; Mr. Glendinning, 10s.; Mr. Lovell, 5s.; Mr. Hayday, 5s.; Mr. Linwood, 2s. 6d.; Mr. Smith, 1s.; Mr. G. T. Gwynn, 10s.; Mrs. Caulson, 2s. 6d.; Mr. Drake, 2s. 6d.; Mr. and Mrs. Brown, 5s.; A Friend to the Cause, 2s.; J. P. S., Camberwell, 5s.; South London

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THOMAS MCCALLUM.

23, Keogh-road, Stratford, E.

SOCIETY WORK.

193, BOW-ROAD, BOW.—On Sunday last Mrs. Weedemeyer occupied our platform and gave a good address, and in her clairvoyance several persons received very remarkable tests. Wednesday's meeting was also very good. Sunday, phrenology by Mr. Moody.—H. H.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—The address on Sunday by the guides of Mrs. Phillips, on 'Human Capabilities,' was throughout an earnest appeal to Spiritualists to develop their gifts for the furtherance of our cause. Next Sunday, at 7 p.m., Mr. C. Hardingham.—J. RAINBOW, Cor. Sec.

MERTHYR SPIRITUALISTS' SOCIETY, BENTLEY'S HALL.—Mr. Oaten, sen., of Cardiff, occupied our platform on Sunday last, and delivered an instructive address on 'The Fall of Man,' which was much enjoyed by a good audience. Our society suffers a great deal on account of the coal strike in the district.—W. M. H.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, Mr. W. T. Sherwood continued his lecture on 'Animal Magnetism and its Relation to Spiritualism.' He gave several demonstrations of his magnetic power. The audience seemed very much interested and to fully appreciate his remarks. Next Sunday, Mr. Davis. 'LIGHT' on sale.—M. E. C.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—The service was conducted on Sunday last by Mr. E. Adams, the subject of the address being 'Spiritualism: Its Consolations,' in the course of which reference was made to the bereavement of Mr. and Mrs. Giddings by the passing on of their eldest son under sad circumstances. Next Sunday, at 11 a.m. and 6.30 p.m., Mrs. Helen Green (Manchester).—E. A.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last an interesting debate took place between Mr. Young and Mr. Brenchley on 'Eternal Punishment.' Next Sunday, at 7 p.m., Mr. Brenchley will give an address on 'Spiritualism and a Free Press.' Thursday, at 8 p.m., circle, for members only. Medium, Mrs. Brenchley. 'LIGHT' on sale.—C. D. CATTO.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Walker's guides gave an able address upon 'The Highest and Best Conception of God, from a Spiritual and a Natural Standpoint,' the subject having been chosen by the audience. The address was followed by accurate psychometry. Next Sunday, at 11 a.m., Building Committee; at 7 p.m., Mr. Edwards.—A. KNAUS, Secretary.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—An able address was given on Sunday last by Mr. H. Boddington on a subject chosen from the park in the afternoon, 'Without Charity we become as Sounding Brass.' Mrs. Boddington's solo was well appreciated, and Mr. Adams was both instructive and amusing in a short address. Next Sunday, at 7 p.m., Mr. and Mrs. Clegg. Thursday, at 8 p.m., developing class. Saturday, members' and friends' social evening. Battersea Park, at 3.30 p.m., Mr. and Mrs. Clegg. Mr. Adams presiding.—H. B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday morning Mr. Whyte ('Evangel') spoke from our platform in Victoria Park. On Sunday night Mrs. Hillier gave a trance address and clairvoyant descriptions. Next Sunday night Mr. Peters will pay us a first visit, when we hope to have friends from all parts with us. On Sunday morning, at 11.30 a.m., service in Victoria Park as usual. Circle on Wednesday night, at 8 p.m., at 155, Richmond-road.—J. NEANDER, President.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last we had the pleasure of listening to a discourse by our friend Mr. A. Peters, followed by very clear psychometry and clairvoyance, every description being recognised. On Thursday, the 14th inst., we enjoyed a reading by our secretary, Mr. J. J. Pressman, and a short address by our friend Mr. Savage. Next Sunday, at 7 p.m. prompt (Stratford friends please note), Mrs. Cadwallader, from America, and Mr. J. J. Morse, accompanied by several American friends. Next Thursday, a meeting in small room at 8.15 p.m.—THOMAS R. MACCALLUM.

STOKE NEWINGTON.—The inauguration of this society will take place on Sunday, July 24th, at 7 p.m., at Blanche Hall, 99, Wiesbaden-road, Stoke Newington-road, N. (corner of Alexander Theatre). Clairvoyance by Miss MacCreadie. Address by Mr. Whyte ('Evangel'). Miss F. E. Samuel has promised to contribute some vocal music during the evening. Chairman: T. Everitt, Esq. (President of the Marylebone Association). The committee will be pleased to see any friends who may wish to aid their efforts in making this opening service a success.—A. CLEGG, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last our public circle was held as usual. In the evening our leader, Mr. W. E. Long, through one of his guides, gave an address in continuation on the 'Identity of Early Christianity and Modern Spiritualism,' showing how the orthodox creeds had departed from the primitive teachings of Christianity. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long. On Sunday, July 31st, Mrs. Truman, from Plymouth, clairvoyance; at 8 p.m., public circle.—VERAX.

NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK.—Messrs. Brooks and Emms spoke on Sunday to a good audience in the park, on 'The Law of Consequences.' In the evening, at 14, Stroud Green-road, 'Amicus,' presiding, gave an eloquent address on the mediumship of the past, and Mr. Whittington gave very interesting personal experiences. The veteran pioneer, Mr. W. Wallace, related recent experiences in the ten towns in Lancashire lately visited, deploring the 'fortune-telling' element so rampant now in Spiritualism. Messrs. Brooks, Emms, and Thompson also united in the hope that societies would see it right to do away with making a spiritual service an entertainment solely.—T. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The meeting at these rooms on Sunday evening last was a very crowded one, the occasion being the last upon which Mrs. Cora L. V. Richmond would address an English audience prior to her return to America. The choosing of the title of the address was left to the inspirers of Mrs. Richmond, and the discourse which followed was intently listened to and appreciated, the title being 'The Next Step.' After the address perhaps the most beautiful poem we have heard from the lips of Mrs. Richmond during her present visit was given on subjects chosen by the audience—viz. (1) 'The Next Step,' (2) 'Father and Mother God,' (3) 'Adieu, but not Farewell.' Prior to the address Mrs. Paulet again favoured the Marylebone Association with her services, on this occasion rendering most effectively a beautiful setting to music of that famous hymn 'Abide with me.' Next Sunday, at 7 p.m., Mr. G. Horatio Bibbings, trance address. Doors open 6.30. N.B.—We earnestly hope that the collections at these meetings will improve. The secretary's address is: Mr. Leigh Hunt, 82, East-street, Marylebone-road, W., to whom donations may be sent, and by whom they will be thankfully acknowledged on behalf of the Marylebone Association of Spiritualists.—L.H.

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