

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We have often taken note of the fact that while the Roman Catholic Church is, as a rule, one of the foremost denouncers of Spiritualism, it is itself saturated with it. We knew that sooner or later this would be seen and admitted, and we now have much pleasure in seeing the realisation of our expectations. 'The Dublin Review' contains a remarkable article on this subject. The writer is not a partisan. He is frank and discriminating, and very thorough in his knowledge and his methods. He contrasts the God-ideas of Catholics and Protestants. The Protestant virtually locates God in Heaven; the Catholic has Him everywhere upon the earth, and notably on every altar. The spiritual world, to the Catholic, pervades the physical. Space is nothing, the spiritual is everything. Every day, earth is the battle-ground of spiritual forces. Guardian angels and guides are ever present. The radius of spirit-influence is unbounded. The departed can be reached and helped by prayers. Such, in brief, is the substance of the Catholic's belief respecting the Unseen. One need not point out the close agreement of all this with the beliefs of Spiritualists; and it requires but very little logic to see that it shuts out the Catholic from any sweeping devil-theory as against them; for, if the spirits who come with gracious thoughts and counsels to Spiritualists are demons in disguise, what assurance has the Catholic concerning his saints, his angels and his guides? The writer of the article we have referred to may well say: 'Believing, as he does, that no system ever flourished by its errors, but by the truth contained in it, his object is to show that Spiritualism, however erroneous it may be in practice, is based upon a primary and fundamental truth which has been neglected and denied by Protestantism, but which lies at the root of the Catholic system.'

The introduction of Mr. Curtin's extremely curious book, 'Creation myths of Primitive America' (London: Williams and Norgate), contains an interesting reference to the making or testing of mediums; and, considering that the mythology is said to carry us back to a system of thought already old at the time of the first cuneiform letters and of the earliest statements on stone or papyrus, the reference is not only interesting but valuable. Mr. Curtin does not say 'medium,' he says 'doctor'; someone else would say 'sorcerer'; but, in any case, it is a matter of sensitiveness to or selection by spirits. Mr. Curtin says:—

'The most important question of all in Indian life was communication with divinity, intercourse with the spirits of divine personages.' A regular system of testing went on. The youth who hoped to become a medium went, under

certain strict conditions, to a sacred mountain pool or spring, where he drank water and bathed. Then he appealed to the spirits and prayed for assistance and for manifestations. He fasted—possibly for seven nights and days—drank only water, and slept but little. If he proved to be a medium, the vision came, and the manifestation, whatever it might be; and a kind of compact was entered into between the neophyte and the answering spirit or spirits. It was, says Mr. Curtin, 'only the elect, the right person, the fit one, who obtained the desired favour.' In other words, the unseen people chose their fitted instruments. 'The spirits are able to look through all persons directly, and straightway they see what a man is.'

On the subject of the development of the god-idea by savage men, through veneration for dead chiefs, Mr. Curtin is very positive. He simply scouts the notion, and says that 'It could not have been imagined by any man who knew the ideas of primitive races from actual experience or from competent testimony.' 'Divine, uncreated power' is first and highest in the primitive man's belief. The divine, the god, is a radical and primary concept of the savage races. It appears that the anthropological agnostics are the 'heathen.' A most amusing discovery!

No one can justly accuse us of unfriendliness to the newspaper press men:—we know them too well, and feel our kinship too keenly for that. But they are often very trying, and their treatment of us is occasionally not calculated to inspire respect, much less to increase affection.

But there are excuses for them,—painful excuses and, in a mournful way, valid. What these are may be gathered from a singularly spirited Paper in 'The Arena,' on 'Newspaper work: limitations of truth-telling.' The writer, speaking from wide personal experience, says:—

The fact is that every community makes its own press. What the papers give people is really what they want. In public meetings they may say they do not want it; but their subscriptions say they do.

I doubt if there are three papers in America whose course on any non-political subject in which the proprietor has no pecuniary interest cannot be changed by a hundred 'stops' for an identical stated course. That the daily Press is what we find it, is due to the fact that 'stops' do not come.

And this being the case, I do not see how a daily journal can be conducted as an impartial investigator and champion of the truth as it is discovered. The necessities of pay-day will prevent it.

It will be seen that I no longer have illusions as to the limitations of truth-telling in journalism. So far as the salaried editor is concerned, he has not, by virtue of his position, the power to tell any truth or express any opinion. Incidentally he may do, and much of the time he does, both. But what he knows or what he thinks does not necessarily determine what he writes. What he writes is determined by the managing editor, who expresses the wish of the proprietor. Whoever does not wish to write on these terms should not enter journalism. Of course, managing editors have common-sense, and are personally good fellows and gentlemen, and do not habitually and wantonly set the gentlemen in the editorial rooms to writing what they abhor. They usually have at command those who can express the desired views *con amore*, but when the exigencies of the service require it, the salaried editor must write what is ordered, or quit. And he seldom quits.

This was written of America, but it is nearly as true of this country. We have known many painful cases, behind

the scenes, both in relation to our own subject and to the 'ghastly detail' business in general. And yet we sometimes think that if the educated, the refined, and the truth-seeking men of the press would seriously and constantly strike the higher note the people would respond.

'The Christian Science Weekly' (Boston, U.S.) fights hard and well for its faith and its friends. Some of its 'Questions and Answers' are animated and attractive. This, for instance, is both:—

What apologies have Christian Scientists to make for healing?

None.

It is the business of mathematicians to solve problems. It is the business of musicians to make harmony. 'Wist ye not that I must be about my Father's business?' said the Scientific solver of human problems, the maker of heavenly harmony. This eminent Christian Scientist was successful in business because he applied to every task the Science of Mind. He eliminated error from every human problem through Mind. He transformed every discord to harmony through Mind. What apology is needed from Christian Scientists of to-day for doing business in the same way?

Instead how plain it is that an apology is called for from those who are attempting to heal in man's way instead of in the Christ-Way. If the great Physician healed through Mind, what right has another to attempt to heal through human opinions?

When those whose trade is affected attempt to pass laws to prevent Christian Scientists from healing, let them at the same time pass laws to wipe out from the Bible the record of Christ's healing. While this text-book on healing contains the command, 'Heal the sick,' so long will Christian Scientists hasten to obey. If the disobedient are to take away healing from the obedient they must first take away their Christ; for so long as they have Christ so long will they heal. As well legislate the stars from shining and the heart from loving as to legislate the possessor of Christ from healing.

By the way, the reports of cures—miracles (or frauds) the world would call them—are as astounding as they are numerous. If testimony is of any use whatever, Faith and Patient Trust in God, the ever-present Creative Spirit, can 'do all things.'

'The Exodus,' by Ursula N. Gestefeld, continues its intense spiritual teaching in its analysis of character. The one note of this quaint Magazine is, indeed, expressed in the one word 'Personality.' It offers salvation to all through strong and enlightened self-possession. All depends upon self-possession. The world has us too much at its mercy, and heredity is too masterful in its hold upon us. Addressing a certain type of character, this writer says:—

Though you have come into the world stamped with impressions from the thought-moulds through which you have passed, moulds made by your progenitors, you are an individual by your relation to the great Source. As such, whatever your tendencies, due to these impressions, you can rule them by that Power of the Whole that belongs to you.

But you must have the desire to rule them. The nobler ambition must possess you. Your own 'I will' is necessary.

Again: this, on the mastery of fate, has practical value:—

Let go your hold on the outer world by feeling that it is not as necessary to you as it once was; by feeling that you are not as dependent on fleshly ties as you used to be; that there is compensation for all mortal sense of loss in the growing realisation that what is represented by these ties is more than their outward form.

'Who are my mother and my brethren?' Were these words Jesus' repudiation of fleshly ties? By no means. They were the recognition of a larger relationship, a greater that includes all the lesser.

Holding to the outward, failing to see what is represented by the outward, you suffer as one without hope when anything dear to you is taken away. But this is your chance to find and prove your own power to do without it; to have and use in yourself that which shall give you gain for every loss; for what is stored in your consciousness cannot be taken away from you.

The problem is there, and the answer is there also. Write it down there, and it is yours forever.

So take courage. 'Gird up your loins' and see that destiny is stronger than fate; that fate is temporal and destiny is of the eternal. The circumstances attending the

development of your own powers come to an end, but you go on 'from glory to glory.' Not one experience comes into your life that you are not inherently able to meet and conquer; and the experience is your opportunity for development of your power.

It may be an exaggeration, but we like the fine saying of Henry Drummond:—

Speech, whether by written or by spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. The mind is feeling about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it—however little we believe it—telepathy, theoretically, is the next stage in the evolution of language.

'Theoretically,' yes: but, so far as our imagination can carry us, we can accept Telepathy only as a kind of prophecy of the higher condition that will be the normal one when 'the body of this death' is shed.

The hungry sensationalism of the press lets nothing alone. It is indeed a daily terror. Death is a sacred and solemn matter, and needs veiled and gentle treatment; but here is 'The Daily Chronicle,' with its displayed type and huge headlines, blazing the details of poor Kipling's dying, as though it were a big cricket match; a whole column of it, headed:—

MR. KIPLING.

FIGHT WITH DEATH.

And other papers are as bad, or worse. Is nothing to be respected and veiled? Can that purveyor of 'ghastly details' be excluded from nothing? May not a man die in peace?

We regret to note that the list of contributions to our Sustentation Fund does not grow as we had hoped, and shows no indication at present of reaching the dimensions of former years. Will those of our friends who have not yet subscribed but intend to do so, oblige by forwarding their remittances to the Treasurer, Mr. H. Withall, without further delay, as it is time that the list should be closed?

LIFE AND DEATH.

In a letter of condolence which Benjamin Franklin wrote to a relative on the death of his brother, he gave expression to the following beautiful thoughts:—

It is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born until he be dead. Why then should we grieve that a new child is born among the immortals, a new member added to their society?

We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb which cannot be restored, we willingly cut off. He who plucks out a tooth parts with it freely, since the pain goes with it; and he who quits the whole body parts at once with all pains and possibilities of pains and diseases which it was liable to or capable of making him suffer.

Our friend and we were invited abroad on a party of pleasure, which is to last for ever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should you and I be grieved at this, since we are so soon to follow, and know where to find him?

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

THE METHODS OF INVESTIGATION
TO BE PURSUED IN
THE DOMAIN OF SPIRITUALISM.

BY CASPAR C. LOMISE, TIFLIS, RUSSIA.

Translation of an Address specially written for the International Congress, held in London, June 19-24, 1898.

(Continued from page 88.)

Let us now consider which method is the more applicable to mediumism at the present time. Taking Aksakof again for our guide, we may distinguish several stages through which this question must pass when it is taken in hand scientifically. Stage I.: Recognition of the reality of the phenomena. Stage II.: Recognition of the manifestation of an unknown power through mediumism. Stage III.: Recognition of the manifestation through it of an unknown rational power. Stage IV.: Investigation of the source of this power, whether inside or outside the human being, whether subjective or objective. This will prove the *experimentum crucis*; science will have to pronounce one of the most sacred verdicts it has ever had occasion to find. If in favour of an external, objective source, there will follow in Stage V. a great revolution in the domain of human science. Can we say that we are now in the fourth stage? I believe that we are still witnessing the early part of the first, for science is yet as reluctant to admit the facts as it was once to recognise those of animal magnetism. If we acknowledge that mediumism presents extremely complicated phenomena, and that science therefore can alone avail in their investigation, it follows that *in exploring the domain of mediumism it is necessary at present to use chiefly the inductive method, for the time has not come to enter the path of deduction and doctrine.*

The phenomena of Personism, Animism, and Spiritism proper, reached in this manner by Aksakof, and Du Prel's demonstration by somnambulism of the dual nature of man, are the first deductive elements upon which induction rests for its further investigations, and on which, as on a granite foundation, will be erected the solid edifice of the science of mysticism.

It may be objected that there is a peculiar feature of mediumistic phenomena which will interfere with the application of scientific methods in the order mentioned above; it is the fact that some of these phenomena, being manifested through a rational agent, explain *themselves*, in the spiritualistic revelations so-called proceeding from these agents, and account at the same time for the purely physical occurrences, whereas the phenomena in any other domain of Nature are explained *exclusively by us*. The apparently independent signs of rational character may, however, in certain cases at least, be due to our own thought, which, acting independently of our empirical consciousness, enters into communication with us in a personified form. It is not a matter which can be determined till the subject has been fully investigated, but revelations made under such circumstances will meanwhile be distinguished by all the mistakes and defects inherent in their sources, *i.e.*, our consciousness. There is also the further possibility that such revelations may be the exertion unconsciously, at a distance, of some embodied intellect, a notion countenanced by the established fact of conscious and unconscious telepathic action. In this case the revelation will be characterised by all the defects of the intellect thus operating. Even if the independent transcendental existence of the rational agent be admitted in certain cases, we have still undetermined: (a) the transcendental competence of that agent to explain the facts and laws of the other world; (b) the moral qualities and degree of confidence consequently inspired by the agent; (c) the *cosmic outlook* of the individuality, involving the commensurability of the transcendental cosmic conception with the empirical one, upon which depends the possibility of facts and laws in the other world being discovered to us by the agent; (d) *the purity of the communications*; whether, in passing through the brain of the mediums, they preserve their character, or are subject to refractions and additions, and if so, to what extent.

Before endeavouring to determine these points, we may infer from the above considerations that the exceptional character of some mediumistic phenomena does not warrant

our departure from the application of scientific methods in their usual order. The rational agency whose interference seems discernible in some of them may assist us by its revelations, and thus abridge the work, but, all revelations notwithstanding, we must work and exert ourselves; scientific experiment in the domain of mediumism is absolutely essential to a wide and far-reaching development of knowledge in this department.

In considering the four points which we have enumerated, it must not be forgotten, as Boutleroff well observes, that, assuming a spiritual world, it may contain good and evil, and, in approaching it, we are unable to say with which of these elements we shall come in contact. Our own reason and moral sense must be therefore unremittingly on the alert. The majority of spirits that enter into communication with us are souls of men who have lived on earth. Therefore the spiritual world is populated, like this, by beings of different degrees of moral and intellectual development. The moral and intellectual baggage of every individual is carried with him at death into the new form of his existence, and he continues to develop along that progressive spiral the beginning of which is lost in the darkness of prehistoric ages and the end in the infinity of the future. Circling about this spiral the earthly and unearthly existence of any given spirit appear by turns during any number of centuries, and thus earthly and unearthly evolution proceed side by side. Hence it is not enough to die in order to turn from a fool into a wise man or from a wicked to a good one. The spiritual world surrounding the earth may be regarded, in respect of its good and evil, as a duplicate of the earthly world. Communications received from that world offer proof of its existence, but the competence of their authors to explain the facts and laws of the metaphysical region cannot be determined, because the transcendental intellectual criterion is beyond our comprehension. As to moral qualifications their determination is accessible, since many divisions of the scale of morals are common to both worlds, but the task is beset, notwithstanding, by many difficulties. We have not come across these beings in the intimate relations of daily life, we can judge them only by their communications, and the slyness and cleverness with which some of them assume a mask of moral purity in order to attain their aims call for great caution on our part.

The state of the communications when they reach us is another uncertain point; they may gather extraneous elements not only from the medium but from others present at the séance. But if we admit the competence of the manifesting individuality in explaining the facts and laws of his sphere; if we acknowledge the elevation of his moral standard, and suppose, finally, that the communication reaches us in its original purity, is it capable of discovering to us in any satisfactory manner the mysteries of existence beyond the grave? This problem involves the commensurability of the transcendental cosmic conception with the empiric cosmic conception, and the essential difference in the character of the life conceptions of this and the other world precludes all possibility thereof. We acquire our notions of the external world through the agency of our external organs of sense. But the perception of an object is one thing and the object calling forth this perception is another. The world as it exists in itself, and the world as perceived, are not identical, but related to one another as cause and effect. Consequently our world, that imaged by our mental vision, is constructed by our soul out of the elements of our consciousness, working in two basic modes of thought, space and time. Thus, the elements of our empirical consciousness being relative to our organisation, our world is also dependent upon our organisation. Take the case of a man born a blind and deaf mute, and consider the difference between his world and ours, though externally it is the same world. His is the sum of the impressions elaborated by his soul from sensations received through three organs of sense only—smell, taste, and touch—while ours is the sum of our presentation of the external world, elaborated by our soul from sensations received through five organs. Just as his world will be another world to us and *vice versa*, it follows that the expression "another world" must be understood in a relative, subjective sense, seeing that the true world, the universe, is one, but is transformed into as many worlds as

there exist different organisations. Hence also the world of those beings who enter into mediumistic communication with us is objectively that in which we exist ourselves, but differently conceived and presented by them, both quantitatively and qualitatively, in accordance with their transcendental psychical functions. We shall therefore understand the impossibility of their communicating to us much concerning their sphere of existence; regions of the universe unknown to us are accessible to them, while they exist in conditions of space and time totally different from ours. They may also possess some other basic mode of thought in addition to those of space and time, which in combination with the latter may constitute a complex basis for conceptions or impressions of the external universe.

In view of the limitation, the instability, the relative and derivative character of many of the conditions attendant on revelations made by the 'spirits,' we are in a position to realise the frivolity and insolent pretentiousness of the spiritual doctrines of the French school, which attempts to create a sort of new religion and transforms mediumistic communications from spirits, and kindred manifestations, into a sort of religious cult. With no heed to the lofty and, so to say, sacred character of the question of religious faith; with no previous study of a serious scientific character; always conspicuous for free-thinking and anti-clericalism, it undertakes in its presumption to settle theological questions of the utmost solemnity, approaching all existing clerical teachings with irreverence and attempting to reconstruct the whole edifice of theological doctrine. It is otherwise impossible to acquire any considerable and solid knowledge in the obscure and almost unexplored domain of mediumism by studying the subject exclusively on the lines of the French school, which is in little harmony with the results of positive science and scientific philosophy, and regards all the phenomena as resulting only from spiritualism in the proper sense of the word, or at least confines itself to those capable of that explanation.

There is, of course, no doubt that Spiritualism has a very genuine and significant bearing on religion, and so the question arises as to their true relation at the present time. The grand and unalterable significance of Spiritualism for religion consists in its affording a firm objective support, irrefutably proving the fact of the personal immortality of man, a fact which constitutes the corner-stone of every true religion. Its significance, however, is not confined to this; it may also be of service by enlarging the horizon of our knowledge and affording a moral philosophy exceedingly harmonious and rational in its essential propositions, thus illuminating our reason and purifying and perfecting our heart; in fact, elevating us spiritually, and so leading us up to true religion, to the triumph of the true spirit of Christianity.

SPIRITUALISM IN SOUTH AFRICA.

Mr. Joseph Freeman, at one time well known in London as an intelligent and energetic Spiritualist, but for some years past a resident in Cape Town, has just started a new monthly journal entitled 'The South African Spiritualist.' He has certainly the requisite knowledge and ability for the safe conduct of such a venture—and we hope he will make it a success. The 'Natal Witness' helps him on the way by a sympathetic notice; but what does the 'Witness' mean by the statement that the new paper gives 'instructions for engineers on the conducting of circles'? Is this intended as a joke, or is the word 'engineers' simply a misprint for 'enquirers'?

NEW PUBLICATIONS.

- 'The Review of Reviews,' for February. London: 125, Fleet-street, E.C. Price 6d.
 'The Metaphysic of Christianity and Buddhism.' A Symphony. By MAJOR-GENERAL DAWSONNE M. STRONG, C.B. (late Indian Army). London: Watts & Co., 17, Johnson's-court, Fleet-street, E. C. Price 2s. 6d.
 'The Constitution of the Ego.' By A. P. SINNETT. Being Part 33 of the Transactions of the London Lodge of the Theosophical Society. London: Theosophical Society, 26, Charing Cross, S.W.
 'The Photogram,' for March. London: 6, Farringdon-avenue, E.C. Price 3d.
 'The Arena,' for January. New Series. Boston, U.S.A.: The Arena Co., Copley-square. Price 25 cents.
 'The Coming Light,' for February. San Francisco, Cal., U.S.A.: 621, O'Farrell-street. Price 10 cents.

'LIGHT' SUSTENTATION FUND.

Friends who contemplate contributing to this fund will oblige by forwarding their remittances to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. Cheques may be crossed 'London Joint Stock Bank.' The following contributions are gratefully acknowledged:—

	£	s.	d.
'A Friend'	20	0	0
'A Subscriber'	10	0	0
James Mylne (Beheea, Bengal)	7	0	0
F. S. A	5	5	0
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Col. Coghill, C.B.	1	0	0
T. Hyatt	1	0	0
'A. B.' (Smethwick)	1	0	0
L. Hall	0	19	0
H. F. Martindale	0	15	0
Madame de Steiger	0	10	6
J. L. Bain	0	10	6
G. E. Gunn	0	10	6
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Mrs. Hopkins	0	10	0
J. Birnie	0	10	0
W. D. T.	0	10	0
George Wyld, M.D.	0	10	0
Mrs. R. Wortley	0	10	0
'A Friend'	0	10	0
Amounts under 10s.	2	7	1

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of the Members and Associates of the London Spiritualist Alliance, Limited, will be held in the French Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30, on the evening of Friday next, March 10th, when

MR. J. J. MORSE

Will deliver an Address on

'SPIRITUALISM: ITS ORIGIN, GROWTH, WORK, AND WORKERS,'

illustrated by over one hundred dissolving views shown by means of a powerful oxy-hydrogen lantern; many of the pictures having been obtained during his recent visit to the United States.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

INDEPENDENT SLATE WRITING.

Being on a visit to New York, I took the occasion to visit Mr. Evans, 102, West 42nd-street, on the recommendation of Mr. Kiddle.

Mr. Evans produced eight new slates which had never been used. After rubbing them with a rag, he fastened two together by a rubber band, after first introducing a crumb of pencil between their inner surfaces. These slates he requested me to hold between my own hands for a few minutes, and then lay them on the table before me, keeping my fingers on their frames. This I did, keeping them in my own hands till I undid the fastening, and opened them when the writing was finished. The table was of plain stained deal, with no cover over the wood. It was, perhaps, a yard wide. Mr. Evans sat at one side and I at the other. It was midday, so in full daylight.

Another pair of slates, similarly fastened, were then laid on the floor, about a yard and a half from the table towards my right. Four slates were then spread singly over the table surface in front of me, after putting a few crumbs of pencil on the table under them. From that time Mr. Evans did not touch them till we lifted them up, when the séance was over, after forty minutes, when the inner surfaces of six of the slates were found to be covered with writing.

The writing on the five slates which lay on the table, including the one I had myself held all the time, was similar. The message on them was continued from one slate to the other. It was of a private nature, purporting to come from my own father, and signed with his Christian name, but dictated through the medium. The content displays acquaintance with incidents of my personal life with which no one in New York can be acquainted.

The writing on the slate that lay on the floor is of different form, and is signed 'John Gray, guide.' It says: 'I will endeavour to bring your spirit friends here to-day, and assist them to write for you on the slate.'

Mr. Evans was not entranced. I purposely occupied his active normal consciousness all the time by conversation on his travels, his experiences, &c., &c.; my own active consciousness and attention being simultaneously and concurrently employed. It was impossible for either of us to have dictated these messages, consequently. Nor can it be maintained that my sub-consciousness or that of the medium was the volitional operator under those circumstances.

Professor Janet has shown that suggestions implanted by an operator may be realised post-hypnotically by the subject's sub-consciousness, while his or her normal active consciousness is doing something else. This was evidently the case in this instance. Dr. M. Prince has very clearly dealt with this dual consciousness in man, and shown that while the active consciousness may give an order to the sub-consciousness *en bloc*, to execute a certain thing, and then pass on to other considerations, the sub-consciousness will carry out that order in detail (though received *en bloc*) while the active consciousness is thinking of something else. In this he assumes a similar position to that of Dr. Durand de Gros's 'Poly-psychism,' though not apparently acquainted with the latter's work. In order to meet this position, and prove that the medium's active intelligence was not the operator who was acting on his sub-consciousness, and producing the phenomena, I purposely kept his active consciousness occupied all the time on other things. Further, the context in itself demonstrates that it was not the medium who was the operator.

Rather does it resemble the cases of simultaneous independent dual functioning of the active and passive consciousnesses produced by Professor Janet. Yet again it was not I who was the suggestioner, as my active consciousness was fully engaged on other things all the time.

The suggestioner was, therefore, some other third intelligence, who was invisible, and who suggestioned the medium's sub-consciousness, while his active consciousness was engaged in conversing with me.

Indeed, I found on questioning Mr. Evans that while the writing occurred he felt a current passing through his lower brain (medulla), spine, and pit of the stomach (solar-plexus), showing that it was the medium's lower plane of

reflex centres that were used by the invisible suggestioner. To this we must add the exteriorisation of the medium's nervous force, and the production therewith of phenomena at a distance similar to those otherwise producible through his nervous system itself. It was in connection with this exteriorisation that the solar-plexus was required, to judge by occultists' teachings with regard to that phenomenon.

M. de Rochas has shown that this exteriorised energy traverses solids, and is determined by suggestion. Dr. Moutin has indeed determined movements of objects at a distance in that very manner.

Viewed in the light of these several considerations, slate-writing, or writing within closed envelopes, or type-writing, all appear to be of similar character as automatic writing, but with the supplementation of the exteriorisation of the subject's nervous force, projecting the phenomenon to a distance.

The suggestions (transferred thoughts) of the invisible operator are realised by the medium's sub-consciousness in the same way as if they were the thoughts of his own active consciousness. In fact, the suggestioner takes the position towards the medium's sub-consciousness normally occupied by the latter's active consciousness. Entranced mediums are in the same position as hypnotised subjects. The operator replaces and usurps the function of the subject's active consciousness, the function of which is to supply ideas for realisation by the sub-consciousness. That function is temporarily inhibited: a '*rapport*' is temporarily established between the operator's active consciousness and the subject's sub-consciousness, and the latter accepts the operator's ideas instead of those of his own active consciousness, and realises them as if they were his own.

The sub-consciousness, or passive consciousness, may be said to be the telephone, while the active consciousness is the transmitter. The transmitter may be switched off, and another switched on instead. The thoughts of both are realised: manifested equally well. The whole of these phenomena are produced by thoughts.

Psycho-physiologists and telepathists will have to admit, consequently, that inasmuch as thought transcends time, space, and matter, the thoughts of discarnate people must entail realisation through a subject just as well as the thoughts of living people.

Thought is spirit in fact; so, while these phenomena are determined by thoughts, they are spiritual phenomena. It is spirit determining spirit, consequently, and it is because of the identity of thought and spirit that the mutual reaction is possible between the thought and the thinker, or the suggestion and the subject.

Yet metaphysicians will have to recognise that experimental psychology is demonstrating that the mind comprises dual modes of activity—active and passive—which may function independently in alternation or unitedly. If that is so as regards particular spirits, it must be precedentially so in the Universal of which these are derivatives. A new field of research arises in that fact for introspective psychology to probe, with regard to the interaction of these active and passive or positive and negative elements, in the process of thinking; of the action and reaction between these dual elements in thought and in the thinker respectively.

QUESTOR VITÆ.

A STRANGE CASE OF CATALEPSY.

A strange case of catalepsy from hysteria has occurred at Genoa, and is detailed in the 'Morning Post.' A man presented himself a few days since at the door of a house, rang the bell, and, as soon as the door was opened, walked straight in through the house and out at the back door. As he took no notice of the remarks of the owners of the house the police were called and he was arrested. When taken to the police-station he was examined, but as no single word could be drawn from him a doctor was called, who pronounced the case to be one of catalepsy. To prove his assertion the doctor plunged a needle into the back of the man's neck and into other parts of his body, but made absolutely no impression. Next day the man came to himself, proved to be unconscious of all that had taken place in his cataleptic condition, and was restored to his family.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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HAVE WE A GOSPEL?

As long as we can remember anything, we can remember this,—that the best men we knew were never tired of insisting upon it that far beyond all else in value and in beauty was—The Gospel: and, when they wanted to be very emphatic, they said 'The simple Gospel.' Also, when they wanted to stamp this or that religious teacher with the gravest disapproval, they summed up all in the crushing statement, that he did not preach the Gospel.

Oddly enough, in the far-off days, 'preaching the Gospel' meant preaching a theory of the Fall of Man and his rescue, which did not seem to agree with any passable definition of the word 'Gospel': for 'Gospel' means good news; but that weird old Gospel began, and partly ended, with threatening, banishing, and awful penalties; and the only explanation which offered was that the human race was in so awful a predicament that the flinging of any sort of a rope was good news.

Then came the blessed modern helpers,—Science, Civilisation, Rationalism and Spiritualism. Science taught us that God works everywhere through Law: Civilisation brought home to us the sense of justice: Rationalism trained us to trust the verifying faculties: Spiritualism put into its right place the glorious doctrine of Evolution: so 'old things passed away; and all things became new.' This is what has happened to the children of the dawn, and it were well with all of us if we could understand the change and welcome it.

As to the question, then, whether we, as Spiritualists, have a Gospel, it may help us if we will go a little outside of this word 'Gospel,' and look round for another word which may throw light upon it. That other word is, of course, the word 'Religion': for Religion, in its rich full sense, is The Gospel or Good News: and Religion, in its very essence, is pure Spiritualism:—not necessarily spirit-communion, but Spiritualism, because it deals entirely with spiritual facts and forces. If man were body only, and if the sphere of his interests and destiny were bounded only by the things of the flesh, it would be absurd to talk to him about Religion. Morality, Sociology, Humanitarianism, yes: but 'Religion,' no: for Religion, however set forth, decorated, and made vocal, is, in any case, that which explains and directs the unseen forces. It therefore is necessarily based upon the consciousness of God and the sense of the reality and supremacy of a spirit-self. Religion is therefore, in its essence, pure Spiritualism.

Now, a great many things have been extracted from Religion, and some things which seem to have very little to do with the spirit-self: and many things have been called 'Religion' which might just as well be called—anything: but almost anyone, who considered the matter on its merits only, would admit that Religion, in its purity and simplicity, had reference vitally to God and the human

soul; or, let us say, to communion between the human spirit and the divine. So that, however useful and æsthetically beautiful doctrines and rituals might be, they were at best only expressions or symbols of Religion, in nowise to be identified with it, as though doctrines and rituals could ever themselves stand for Religion. It would seem, then, that the more emphasis we laid upon the reality and supremacy of Spirit, the more we should bear witness to the verity of Religion.

Now if we go back to the word 'Gospel' we shall at once see how we stand in relation to it. The Gospel is Good News, or God's News; and Religion is that which reveals God, the divine spirit, in His intercourse with the human spirit. Is it not perfectly plain, then, that we have indeed a Gospel,—or, as we might even dare to say, that we have 'the simple Gospel,' the very thing which the fathers desiderated, though their eyes were holden, and they could only see men as trees walking? And this will be true of us just as long as we testify to foundation truths and keep ourselves from the entanglements of mere external things. The Gospel is a purely personal matter. It is not good news for an organisation, for a particular church: it is good news for a man, a woman, a child, as though these were the only man, woman, child on this planet; for it says: You are not alone and spiritually unrelated: God is Spirit, just as you in essence are; and you are related to Him, and can never be separated from Him; and He is revealing Himself to you at every moment, from without and from within.

This is why our Gospel, as Spiritualists, is really *good* news—the good or the God spel; for it may be told in some such way as this:—Let us keep our Religion free from vague fears, for our trust is in God. We have been frightened in the dark, at we knew not what; but we are not in the dark now; and we know in whom we have believed. Let us follow closely the known, and so draw inferences concerning the unknown. God is whispering now what He will say plainly presently. Connect all life with God. All the common relationships and duties of life are of His ordaining—parts of the divine order. The human race is not a fallen but a rising race, and the ceaseless tendency is onward and upward everywhere. This is a school-house, not a penitentiary, and the end of it will be—Home.

Sometimes, when we testify to this 'simple Gospel,' we are told that we are only indulging in pleasant dreams, and that we are departing from what is revealed. 'Revealed'! but what is revealed? and who reveals? What if our Father is revealing Himself through His children? And what if this revealing is a deeper and richer revealing as evolution progresses? Ay! what if this is Evolution—the inflowing of God (as He is able to inflow), lifting up and moving on Man farther from the brute? If so, He is revealing Himself, as we said at the beginning, through Science, Civilisation, Rationalism and Spiritualism. Our modern knowledge, our modern sense of justice, our modern domestic life, our faculty of discrimination, all come from Him, as parts of His revelation. Are not the poets, the prophets, the saviours of these days His? When the good father pours out, even upon his prodigal son, the wealth of his astounding love, is there no suggestion of that boundless ocean of mercy whose unseen waters fill all the bays and inlets of our mortal being?

'Pleasant dreams,' say they! Then where are the assured realities? Let them beware who say so, lest they be found 'fighting against God' who deny His advancing inspirations now. Our Gospel is Heaven's message to earth, sent to all Humankind and not only to a chosen few; good, not only for churches, but for factories, markets, parliaments, clubs—for man and child, lord and labourer, saint and sinner, pauper and poet—for the life that now is and for that which is to come.

SOME CURIOUS EXPERIMENTS.

I beg to submit, for the consideration of the readers of 'LIGHT,' the following psychical experiment, which I believe to be quite unique in its way, and which has been attended with remarkable phenomena.

In the first place, I must mention that for several years I have been an investigator of psychical phenomena, and what is known as 'Spiritualism,' and had discovered that I possess considerable mediumistic power. For two or three years I cultivated and developed the power of automatic writing, and received many messages purporting to come from spiritual intelligences; my hand being also controlled to write by spirits of living people with whom I was in great sympathy. These wrote through me when their physical forms were asleep. About a year and a-half ago it occurred to me to ask one of these intelligences to give me the name of my 'twin-soul,' believing, as I do, that every soul has its mate, incarnate or disembodied.

In reply I was informed that my 'soul-mate' was incarnate and living in England, a lady's name being given, which I cannot divulge at present. I found out later that there was a young lady of exactly the same name as I received through my automatic writing residing in England. Impressed with the idea that if I wrote her full name on a piece of paper, and, folding it so that the contents could not be known, gave it to a person of sensitive organisation to hold, it might possibly affect that person in some way, on the same principle, perhaps, as the 'sensitive' is affected in experiments in psychometry, when, by holding a glove, knife, watch, or other article constantly worn or used, the 'sensitive' is able to perceive and 'sense' the surroundings and personal characteristics of the owner, and sometimes his past and future.

A year ago, when visiting Oxford, I tried the experiment for the first time. Selecting a lady whom I judged to be a 'sensitive,' and who knew nothing whatever about psychical phenomena, I, without telling her the nature of the experiment, handed her the folded paper with the name written inside, and asked her to hold it for a few minutes. After sitting quite still for two or three minutes, she exclaimed: 'What a strange feeling I have in my hand and arm! I feel as if I were holding the handle of an electric battery. What ever have you got in this paper?'

The feeling grew so strong that it numbed the arm and hand holding the paper, causing the hand to shake, in the same way as a strong electric current will. I next asked her to hold the paper to her forehead and close her eyes. Very soon she said she saw—like a picture held before her—a brilliantly sunlit meadow landscape, in which a lake, with a house beside it, was the chief feature. This, fading, was replaced by a churchyard scene, in which a young lady, dressed in deep mourning, was bending over a grave, in the act of placing a wreath on it.

For many successive nights, between 10 and 11 p.m., I tried the same experiment with my 'sensitive,' and every night different scenes were seen and described by her, in which a young lady—the same who, in the second scene, had appeared in mourning—was generally the central figure. This girl, whom the 'sensitive' described in detail, appeared to be remarkably beautiful; and the scenes in which she appeared were most clear and life-like. Without telling my sensitive, on one or two occasions I handed her folded papers exactly similar in appearance to the first, but without the name, or with some other name, written inside. Nothing was then felt or seen; but when I substituted the paper with this particular name, she was at once affected in the strange manner I have described.

After about a fortnight of these experiments I left Oxford; but, having recently returned, and again meeting this lady, I asked her if I might try my old experiment with her. A few nights ago we resumed our sittings, and though ten months had elapsed since the former, yet, directly she held the paper, she had the same electric sensation; and, on holding it to her forehead, a moon-lit scene appeared, in which a large vessel, like an ocean-liner, was seen traversing a calm sea. The next night we sat again at about 10 p.m.—perhaps a little earlier—and though she held the paper twice, she saw nothing. About an hour later we tried again, when the

electric sensation was very strong, and the sensitive saw the inside of an old church with oak wainscoting and old-fashioned oak pews; and I appeared walking down the aisle dressed in black, with a lady on my arm arrayed as a bride.

The 'sensitive' is a married lady of undoubted veracity and sincerity, not at all imaginative, and cannot in any way account for the scenes presented to her. I may here state that I have tried the same experiment with other people in different parts of England, some of whom it affected in various ways. One lady who held the paper went into hysterics and fainted; another was rendered powerless to move till the paper was taken from her, and she described her sensation as that of being surrounded and oppressed by some strange power.

I cannot understand why the simple writing of the name on a piece of paper should have the power to affect people in the way I have described, and would be glad if any reader of 'LIGHT' could advance a satisfactory theory to account for it; I think it is a subject worth investigation. I have stated the facts just as they occurred, of which I have many witnesses. I enclose, for the information of the Editor, the name and address of persons who were present at some of these experiments, and who can confirm what I write.

REGINALD B. SPAN.

Oxford.

A PURITAN 'GHOST.'

I live in one of the oldest houses of this old city. Previous to my tenancy unaccountable sounds are said to have been heard, such as footfalls on the stairs and in the passage-way, but nothing particularly disturbing. A lady of my acquaintance—interested in psychological matters—informed me, soon after I took up my abode here, that the place was said to be 'haunted.' Be its past reputation what it may, I can only give it a good character, although I have heard sounds sometimes on the stairs at night, and have been awakened with the tinkle of the passage bell in my ears. This latter may have been a dream fancy, but, if so, I have dreamt it more than once, and it has awakened me fully. The sound of the bell, too, has been the familiar peal of the one in the passage. Being so little disturbed by anything really of the character of a haunting, I discredited what I had heard about the house altogether.

The sequel will prove interesting, but before tracing my story to its issue, I shall make myself better understood by saying a little about the house itself. My premises, and the premises occupied next door by a neighbour, originally formed one house, now divided into two. This fact is important in understanding what follows. In my part of this divided house are two staircases, one running to the front and one to the back. My family and self lived almost wholly in the front of the house, and scarcely ever entered the rooms approached by the back staircase, although one of the finest rooms in the house was there, panelled in oak. That part of the house always seemed uncomfortable to me, and I was glad to get away to the front again. On this account, and having in mind the reputation of the house, I jocularly termed it the "haunted wing."

And now our lady neighbour, who lives in the divided portion of the house next door, plays a part in my history. She is a person of delicate organism, and, although not a Spiritualist, has had many psychic experiences. One day, when visiting us, she seemed in a very excited frame of mind, and presently told us that she had had a terrible night—in fact, that she had seen a 'ghost.' Her landlord was also informed of her experience, and she laid great stress upon it as an actual fact; yet I think she was very generally discredited on all hands. Her experience, however, was valuable in the proving of the strange story that follows.

Mr. Peters, the now well-known London clairvoyant, received an invitation to our city and gave several sittings. He called at my home to give me one, and as the front of the house was occupied, I took him, for quiet, up the back staircase into the oak-panelled room of our 'haunted wing.' Nothing whatever was said about the house either in joke or earnest, but the moment he sat down in the room, he shivered and declared that there was an undeveloped influence there. After passing under control, I was informed by his

guide that a spirit of the Puritan period haunted that portion of the house, and was in the habit of passing down the back staircase and along the passage. Questioned by the control as to whether I had heard footsteps, I said I fancied that I had, and to a further query, as to whether I had ever felt an inexplicable dislike to that portion of the house, I answered in the affirmative. He said it was on account of this undeveloped presence about the place.

Going fully into the matter, the control informed me that this house was only half its original size—which was a fact as before stated—and that in the Puritan's day it was much larger. The Puritan was in the habit of attending the 'steeple house' regularly, and was a man of some weight in the assembly, but, although outwardly religious, he was not so at heart, being cruel and selfish in his treatment of his wife and daughter at home. For this, he had remained upon the spot since death, and although delivered of his body was still in bonds.

The room overhead, which the medium had not seen, was described exactly, and here, I learned, the daughter died under sad circumstances.

In the evening a circle was held at another house, and during its progress the Puritan controlled. The medium, Mr. Peters, was strikingly transformed under this influence. He presented the appearance of a man suddenly awakened in a strange assembly. His broken language was distinctly of the Puritan order. I spoke a word to him and broke the silence of the circle, whereupon he turned sharply to me, saying, 'I know you, I know you. *You* are the ghost that walks my house!' To him I was the ghost, which was a reversal of our positions. Complaining of his darkness, and praying for the light, he stood condemning himself for trusting to the formulæ of a religion which had availed him nothing. In a voice of apparently real and piteous pain he exclaimed again and again, 'Will the darkness never flee away? will that tiny point of light never grow nearer?'

With my sympathies deeply stirred, I rose, almost unconsciously, to my feet, and laid my hand on his arm. 'See,' I said, full of conviction, 'the light *is coming* nearer and brighter. Look to it!' In silence, with strained eyes, he looked in the direction I pointed, and, then, in a sudden rhapsody, with arms outstretched, exclaimed, 'The light—the light at last!' 'My wife!' 'My child!' 'Thank God!'

Here the control ended, but the medium was greatly convulsed.

At another sitting with Mr. Peters some time afterwards, the Puritan again controlled. He still upbraided himself and the psalm-singing, pharasaical system which had left him undeveloped within. Trusting to the mere forms of religion had resulted in his soul's undoing. Still, at this last recent sitting one thing I learnt, that he no longer haunted this house so long his prison. He was away, and was visited by, and could visit, the wife and daughter he had wronged.

'A pretty story, the sceptic may say—no better and no worse, perhaps, than most ghost stories, but entirely uncorroborated outside of your own experience.' Not so, however. Our lady neighbour from the other half of this once large, undivided house, was visiting us again just after the last of these sittings, and it suddenly came into my mind to inquire of her whether she remembered the attire of the ghost she had seen two years previously. 'Yes, to be sure!' she said; 'it wore a broad white collar; long black cloak; and chimney-pot hat with wide, flat brim.'

The Puritan dress surely corroborates the story of the Puritan.

The lady in question knew nothing whatever about my séances, and simply described her vision in detail *then*, in response to an inquiry which I had been too uninterested to make before.

Canterbury.

A. F. COLBORNE.

TRANCE.—We may remind our readers that Mr. Frank H. Randall is giving to-day (Saturday), at 3.30 p.m. for 4 p.m., at 17, Buckingham Gate Mansions, 42, James-street, Westminster, a free lecture on the subject of the 'Production of the Trance State, Mesmeric and Mediumistic, Compared.' The lecture will be accompanied by practical illustrations.

WEALTH AND POVERTY.

In the article on 'Transmigration and Evolution' which appeared in 'LIGHT' of February 11th, while there are many remarks which might provoke discussion, one sentence appears especially to call for comment.

The writer, in expressing his belief in the doctrines of reincarnation and Karma, says:—

'The fact that one man is born with a silver spoon in his mouth, while another is born gnawing the bitter crust of poverty, if we postulate an infinite and loving heavenly Father, can only be explained upon the principle of compensation or retribution.'

Is not such a sentiment at variance with the deeper understanding of life which we gain with the higher Spiritualism, and will not its expression undermine, for many readers, the general reliability of the writer's conclusions? The views upon which alone such a statement can be founded do not seem capable of being brought into harmony with a true conception of the object of the spirit's incarnation, and will be found to foster that very materialism which the writer appears anxious to condemn. This can be shown by a closer analysis of the sentence in question.

Two conditions of life are here contrasted, the one symbolised by the 'silver spoon,' the other by the 'bitter crust,' the one being regarded as 'compensation,' the other as 'retribution.' We might be inclined to ask, and it would be a pertinent question, which of these two conditions of wealth and poverty accomplishes the compensative, and which the retributive, mission, were it not clear from the context that the writer agrees with the superficial observer in treating riches as a good and poverty as an evil.

On what grounds other than those of the rankest materialism can such an assumption hold good for a moment?

'For if the soul of life and thought be this—
How best to speed the mighty scheme, which still
Fares onward day by day';

if, not the comfort of the body, but the growth of the soul, be the supreme object of existence, then what of riches or poverty, high estate or low estate, joy or sorrow? Or how shall we say of the one that it is 'compensation' or of the other that it is 'retribution'?

'Not enjoyment, and not sorrow,
Is our destined end or way,
But to act that each to-morrow
Find us further than to-day!'

He alone is fortunate who is fulfilling the great purpose of his being, building a 'temple not made with hands' which arises, strong and beautiful, out of the varying phases of human experience; he alone is blest who is growing daily 'unto a perfect man, unto the measure of the stature of the fulness of Christ.'

If, however, we might venture from our limited outlook to pass a judgment as to our relative positions, the poor man, from the only standpoint possible to the Spiritualist, would appear to be more favoured than the rich. Are there not at hand for those to whom life is one long struggle against adverse circumstances, or one unceasing exercise of endurance, such opportunities of acquiring the constituents of a noble and vigorous character as the rich must go far to seek? What was Christ's verdict as to the blessedness of those whom the world calls fortunate, and those to whom it vouchsafes its pity? 'How hardly shall they that have riches enter into the kingdom of heaven.' 'Blessed are the poor in spirit; blessed are they that mourn!' Withering indeed must be the sorrow of the believer in Karma, into whose stricken heart may not sink the tender blessings Christ pronounced upon the suffering, the sad, and the persecuted; dark indeed must the problem of life appear to him who sees 'compensation' in those treasures which rust and moth corrupt, while there is 'retribution' in treading that path of pain and endeavour which leads upwards, to perfection. Do any of your readers remember your touchingly beautiful article entitled 'What Jesus is to us'? (LIGHT, December 4th, 1897). None can read it too often, but for those for whom it may not be available, will you allow a quotation from it?

'Not the kings of the earth and the splendid people, and those who enjoy themselves, and have all things their own way, reveal God, and best explain the deep things of life. We learn from those Judæan streets, and from the Cross of

Calvary, the sublimest lesson of all time, and find there the secret of life. "Not in grasping, but in surrendering; not in merciless pursuit, but in unbroken service; not in seeking joy, but in facing sorrow, do we find the ideal, and the dearest to God may be he who suffers most from man."

To us Christian Spiritualists the doctrine of Karma falls to the ground, not chiefly through its fallacies, though they are many—notably this very question of the inequalities of life, which 'can only be explained upon the principle of compensation or retribution.' I presume believers in Karma will grant that there was a time when the human spirit entered upon its *first* incarnation, whose conditions, since there was then no previous life deserving of 'compensation' or 'retribution,' must have been otherwise determined. We are thus brought back to the original difficulty, reincarnationists not having removed it, but only attempted to thrust it out of sight into the far distance of the past.

The doctrine of Karma, we repeat, falls to the ground not chiefly even with Christ's emphatic declaration, 'Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, nay.' It falls to the ground with the contemplation of Christ Himself. 'We may safely assert,' says the great historian Ranke, 'that nothing more guileless or more impressive, more exalted or more holy, has ever been seen on earth than were His life, His whole conversation, and His death. In His every word there breathes the pure spirit of God. . . The records of humanity present nothing that can be compared, however remotely, with the life of Jesus.' *He* was a poor man, 'a man of sorrows and acquainted with grief.' Thousands of those who, in their humble degree, have added to the dignity of human life and enriched its heroic annals, were among the poor, the despised, and the sorrowful; thousands will yet be so, esteemed by the modern as by the ancient world, 'smitten, stricken of God and afflicted.' It is the lot of great souls to suffer—the greatest only are capable of the most intense and refined forms of suffering; but, thank God, in weighing such pain and loss we are able to apprehend not alone those things which are seen and are temporal, but those things which are not seen and are eternal, and we would reply to this theory of 'compensation' and 'retribution'—

'Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most has most to give.'

GERTRUDE E. SHAW.

MR. D. D. HOME AT THE FRENCH COURT.

We quoted last week from the pages of the 'Westminster Gazette' a letter in which there was a lame story of alleged fraud on the part of Mr. Home. We have now the pleasure of quoting the following interesting and important communication which has since appeared in the same journal. It is gratifying to see Mr. F. W. H. Myers coming courageously to Mr. Home's defence:—

To the Editor of THE WESTMINSTER GAZETTE.

SIR,—Mr. W. J. Stillman, in your issue of February 18th, tells a story about the late D. D. Home (he spelt his name thus, although he pronounced it Hume), which has some interest as a question of evidence. 'A Russian gentleman who was, according to his own account of himself, employed as a semi-official diplomatic agent at the Court of Napoleon III.,' informed Mr. Stillman that he was present at a sitting at Compiègne, where Fleury saw Home cheating, by using his foot as a spirit-hand, and caused him to receive a notification to leave France.

This story has been told in various forms, but I have never been able to find any kind of evidence in its support, whilst there is, as I shall presently show, one piece of evidence which tells strongly against it.

In the year 1888-9 I endeavoured, in conjunction with Professor Barrett, to collect and analyse all first-hand evidence of importance with regard to D. D. Home, having special regard to accusations of cheating. One important point was to consider the genuineness or otherwise of the letters quoted by Home himself, in 'Incidents of My Life,' and especially by Madame Home, in her book, 'D. D. Home: His Life and Mission' (Trübner, 1888). Madame Home (Home's second wife, a Russian lady of good family) kindly allowed me to inspect these letters with her and Mr. Veitch (the translator of her book) in Paris, for seven hours on April 24th, 1889. I now quote from an article in the 'Journal of the Society for Psychical Research,' for

July, 1889: 'The conclusion is that the letters given in the volume may be confidently accepted as genuine. In many cases the handwriting of the correspondents was already known to Mr. Myers; in many other cases there were post-marks, official stamps, crests, monograms, &c., on the letters which indicated their date or source; and in no case was there any circumstance of suspicion.' . . . 'There is also,' I go on to say, 'a frequently-repeated story that Home was found at the Tuileries (or at Compiègne, or at Biarritz) to be using a stuffed hand, and was consequently forbidden the Imperial Court. We have tried in France to get at the fountain-head of this story, but without success. No definite date is given to the narrative; but it seems probably to be a form of the report spread in 1858 ("Life," p. 106) that Home was then in a French prison. If so, it is refuted by the letter ("Life," p. 199, and seen in our inspection) from M. Hinard, written in 1863 in obedience to a command from the Empress Eugénie. We cannot find any later period at which to fix the vague charge, for Home's next visit to France would seem to have been in September, 1870, when the Imperial entertainments were a thing of the past.'

The letter in question, signed *Damas Hinard, le Secrétaire des Commandements*, thanks Mr. Home from the Empress for his attention in sending her 'Incidents of My Life,' and says that she will read the book with interest. The nature of the gift, and the wording of the letter of thanks, make it very improbable that Home had at that date been exposed at the French Court. Home may, of course, have visited France, and have been exposed, between 1863 and 1870, although Madame Home felt sure of the contrary. But if the story is to be repeated, those who repeat it should, I think, make some effort to ascertain the date, and to get the signed statement of an eye-witness.

A great deal of evidence to the genuineness of mediums has been very bad; but a good deal of evidence to Home's fraudulence has been (as our inquiry showed us), if possible, worse.—Yours faithfully,

Leckhampton House, Cambridge. F. W. H. MYERS.

D. D. HOME AND ROBERT BROWNING.

Some few years ago Mr. Frederick Greenwood published a story which he said he had had from the lips of Mr. Browning, to the effect that at a séance at which he was present with Mrs. Browning and Home, he had detected Home in simulating a 'phenomenon' with his naked foot, whereupon he had at once kicked Home out of the house. Unfortunately, Mr. Greenwood did not give publicity to this story till it was too late to call witnesses; in other words, until Mr. Browning, Mrs. Browning and Mr. Home had all passed to the other life. Whether Mr. Greenwood misunderstood Browning's story or whether Mr. Browning was purposely hoaxing Mr. Greenwood, one singular fact remains—that Mrs. Browning, as is well known, continued a Spiritualist up to the time of her decease. On February 24th the 'Westminster Gazette' published a letter from Mr. Greenwood, with a repetition of the story about Home, and on the 27th gave insertion to the following letter by Mr. F. W. H. Myers, which appears to us to satisfactorily dispose of the charge made by Mr. Greenwood on the authority, as he said, of Browning himself. If Mr. Browning had anything serious to tell about Home, he would certainly have told it to Mr. Myers.

To the Editor of THE WESTMINSTER GAZETTE.

SIR,—With reference to Mr. Greenwood's letter on this subject in your impression of to-day, I ought, I think, to state that when I was collecting first-hand accounts of Home's phenomena, I naturally applied to Mr. Browning. I had the honour of knowing Mr. Browning well; I had repeatedly talked with him on cognate subjects, and he had himself contributed an interesting narrative to our collection. When, therefore, I asked him to tell me, for publication in what was meant to be a fair summary of evidence, on what positive grounds he regarded Home as an impostor, I do not think that he regarded my question as unwarrantably intrusive. He told me a story which had come to *him* at second-hand, many years ago, of Home's having applied phosphoric paste to the cornice of a room in which a séance was to be held. I suggested that this account—reaching me at third-hand, after the lapse of a generation—was hardly worth citing in a critical paper. He assented, but beyond some picturesque remarks about Home's demeanour generally, he added no more. I have no wish to impugn any other person's memory; but I do not see how I myself can go behind this conversation.—Faithfully yours,

Cambridge, February 24th. F. W. H. MYERS.

'THE SOUND OF A VOICE THAT IS STILL.'

In last week's 'Notes by the Way,' we referred somewhat briefly to a book recently issued with the title 'The Sound of a Voice that is Still,' by 'Archie Campbell,' and we expressed our dislike of 'sensational novels turning upon spiritualist experiences,' suggesting at the same time that the book in question, in absence of any assurance to the contrary, might be all 'sheer imagination.' A letter from the author tells us that in this respect we were wrong. We print his communication with pleasure and think it will be read with interest; but we still hold that it would have been better if his experiences had not been given to the world in the form of fiction. Our correspondent says:—

The book is not an effort of the imagination. The setting is certainly mine, but the teachings came from the 'other side.' It is not avowedly a spiritualistic book, as I hoped that it might, possibly, appeal to some of the 'Gentiles.'

I never had more than an academic interest in Spiritualism, though I had read a great deal about it; and I was therefore very much surprised when a few years ago a daughter of mine, then fifteen years of age, got messages through a sort of Ouija board which she used as a game with some friends. As these messages appeared to be intelligible I investigated them, with the result that my daughter developed the power of automatic writing, and we got many most interesting messages from our unseen friends through her. All the characters in the book are 'real'—that is, they represent spirits who actually communicated in the words used in the book. Even the common-place nature of the conversation in some instances is a proof of its not being invented, as I could easily have imagined something much more brilliant, and what one would suppose more likely to be said by spirits of great and clever men. I fancy the fact is that even in the next world geniuses are not always at concert pitch! The 'stories' are verbatim, so is the account of Atlantis; and the 'lectures' are also word for word as we got them. 'The True Religion' and the account of the Life Beyond are only dressed up from communications actually received, extending over a period of about two years.

The part that will meet with the least acceptance from Spiritualists in England is no doubt that about reincarnation, and it may be instructive for you to know something about this. Personally, I had always had a certain interest in reincarnation, and though I do not like the idea, yet it always seemed to me philosophically tenable, and so I asked about it early in our spiritual intercourse. The spirits who at first communicated are principally in the second sphere, and one or two in the third, and their reply was adverse to reincarnation. They put me off and declined to discuss the question; but the impression left on my mind was that they did not believe in it. Later, the spirit called in the book 'Divino,' took charge of the spiritual circle. He belongs to the fourth sphere, and soon he began to open out on the doctrine of reincarnation, which he averred was true.

On expressing my surprise that it should have been all but positively denied by the others, it was explained that few spirits below the fourth sphere knew the mystery of reincarnation. The great majority of spirits who do communicate belong to the second (or first sphere after the earth), very few to the third, and fewer still to the fourth. These latter only come as teachers. Some of those who taught Allan Kardec were fourth sphere spirits, and 'Imperator,' who taught Stainton Moses, was also from the fourth sphere; but he did not teach reincarnation, as Stainton Moses was not ready for it, nor indeed was he really ready for what he was taught, as you will remember is shown by his opposition to the celestial ideas in his 'Spirit Teachings.'

'Divino's' mission was to teach reincarnation; and, to draw an inference from what he said, as the higher Spiritualism in private circles is more and more developed, independent messages in support of the doctrine will in all probability from time to time be received.

MR. MAX O'RELL'S IDEA OF HEAVEN.—Mr. O'Rell, discoursing on the 'pleasures of poverty,' gives an account of an old woman in Edinburgh who made sixpence or eightpence a day selling, and occasionally giving away, sweets in the Cowgate. 'At her funeral,' he says, 'hundreds of bare-footed little boys and girls in rags followed their departed friend down the Cowgate. When that old woman arrived at the gates of Heaven there were more angels to meet her and take her to the throne of the Almighty than there would be for the arrival of all the dukes in Christendom. If there are social sets in Heaven, I guess that old woman is a leader of fashion among the four hundred there—or my idea of Heaven is altogether wrong.'

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.

Mr. F. W. H. Myers and Mrs. d'Esperance.

SIR,—I do not know whether in the mind of any reader sufficient interest survives in the controversy (if such it can be called) between Mr. Fidler and myself, to justify me in replying in 'LIGHT' to what Mr. Fidler seems to regard as in some way a charge against me—the fact, namely, that Mrs. d'Esperance's journal, whose accuracy I do not dispute, is not quite so explicit as my own. I think that there is fair concordance when what I call séances at the Turk's Head she calls 'attempts at the hotel.' Possibly the reason why little is said about these attempts lies in the one word which both journals unite in using—the word 'failure.'

Cambridge, February 25th.

F. W. H. MYERS.

Mr. Home at the French Court.

SIR,—I have received from a friend a copy of the reproduced letter which I wrote to the 'Westminster Gazette' concerning mediums, and a comment by the Editor of 'LIGHT,' in which it is said of the story about Home 'as he had it from someone who had it from someone else, and not the slightest evidence is offered of its truth.'

This is not the case, as I had it from a gentleman very well known to me, and of whose honesty I never had the slightest reason for doubt, and who was, he declared, an eyewitness of the whole occurrence. I, of course, cannot make an affidavit that my friend told the truth, but he was a witness whom no court in Europe would refuse to accept, and his evidence was of what he saw.

West Bournemouth.

W. J. STILLMAN.

[Our correspondent must kindly excuse us for saying that the narrative which he now gives is not quite the same as that which he gave in the 'Westminster Gazette,' and which we reproduced in last week's 'LIGHT.' In the 'Westminster' he said that the incident was told to him by 'a Russian gentleman' who was present at the séance when M. Fleury, who had no confidence in the medium, 'watched him carefully from a distance, and beckoning Home out of the room told him he had seen his trick.' In that narrative not a word was said, nor even a hint given, that the Russian gentleman had also been 'a witness of the whole occurrence,' so that we could do no otherwise than conclude that M. Fleury had told the Russian gentleman, who in his turn had told our correspondent. If in this we judged wrongly, our mistake must be attributed to a want of exactness in Mr. Stillman's story as told in the 'Westminster Gazette.'—ED. 'LIGHT.']

The Owner Wanted.

SIR,—At a small séance, held about six months ago, an apport, consisting of a rare old china box, measuring about three inches square and an inch deep, was conveyed by a juvenile spirit, who controlled the medium, and told us that she had been at the house of a lady who had given her permission to take it away if she could get power enough. We were told to examine an article of dress in another room, and there the box was found as described.

It has been retained by us in the hope that it would be claimed by someone in our immediate circle of friends, but up till now its proper owner has not been found. Will anyone who has lost such an article kindly communicate with the undersigned at the office of this paper, and on giving a full description of the box, it will be handed back to its rightful owner? The little spirit told us that it belonged to an old lady, but could not give her name and address—only that her house was 'near the water.' A more mature spirit who acts as a guardian to the little one has been trying from the other side to find the owner, but 'the conditions had not been satisfactory.' We may yet receive the necessary instructions, and if so, I shall communicate the sequel, which may interest your readers.

London.

SCORUS.

'The Life of Laurence Oliphant.'

SIR,—If the 'recently-become Spiritualist' who writes to you on the subject of Laurence Oliphant and his biographer, will look at the back of the title-page of 'A Little Pilgrim,' he will find a note to the effect that the book was first printed in 1882. Laurence Oliphant died in November, 1888. His biography must have been written *after* that event. The writer of that biography was certainly no Spiritualist, and could not have been the writer of 'A Little Pilgrim,' unless indeed she had 'relapsed,' a most improbable supposition. The question requiring solution is, what authority is there for connecting 'A Little Pilgrim' with Mrs. Oliphant? and which Mrs. Oliphant is intended?

A READER OF 'LIGHT.'

Fraudulent Mediumship.

SIR,—I noticed a letter in 'LIGHT,' of February 18th, signed 'Observer' and I should like to take the opportunity of endorsing everything contained therein. I too, unfortunately, was asked to sit with this person some weeks ago for spiritual phenomena, and the description given by 'Observer' is quite correct, and no doubt he too was entertained (?) with some of the utter nonsense of the so-called medium which it was my misfortune to witness.

The rope trick having now been played for all it was worth, this person—who sat behind closed curtains, the room having a fairy lamp alight, so that we were perfectly visible to each other—after a little time appeared in the front as a young girl clothed in white garments, and—would you believe it?—with corsets on, as several friends of mine could distinctly see. Then in a whining voice she said, 'I have lost one of my toes,' and this she repeated several times, and then when any of the sitters approached her to feel the toes she called out, 'Oh, they are materialising now.'

Now, sir, as an earnest inquirer into the grand subject of Spiritualism, and being, as you are aware, an Associate of the London Spiritualist Alliance, I maintain that it is the duty of each one of us when we find any medium resorting to trickery or fraud, to expose him or her, as the case may be. I am quite sure there are many inquirers just studying the subject who, if they had attended the séance I have mentioned, would have dropped Spiritualism, and so lost the happiness of communion with their spirit friends.

If, as 'Observer' says, drink is now a factor in the case, of course that explains a great many things, for whatever this medium could do in the past, it is only reasonable that through this vice all power would be lost.

I inclose the medium's name, and have no doubt it is the same person to whom 'Observer' refers, and any further information you may require I shall be glad to give you, as I consider it is quite time these impositions should be put down.

TRUTH SEEKER.

SIR,—The complaints about noted mediums having failed, or been found tricking, do not affect Spiritualists about Bradford very much. The people who believe in Spiritualism here have not been converted by wonder-working mediums. Most of us have been converted to Spiritualism either by home investigation or by our immediate friends. The certificate of an institute as to the fitness of a medium would therefore be of no value—as we in Yorkshire, among ordinary people, use our own eyes, and our own senses, and if a high-class medium from London came amongst us, with even a few letters to his name, we should look upon that medium with suspicion enough to test him or her, the same as we have done with our own. The friends in London seem to me to adopt a clumsy method in investigating Spiritualism. Why can't they sit at home, with their wives or children, or personal friends whom they cannot suspect? If then they get a proof of 'continued existence after death' what does it matter if this medium or that medium is a fraud or not? There are bad sovereigns in circulation as well as good; there are bad mediums as well as good; but to me it is of no consequence how many bad ones there are; I have proved the matter at home, and in my friends' houses, where it has not cost me a penny.

Bradford.

JOSEPH CLAYTON.

'The Rope Trick.'

SIR,—Will you allow me to say that I consider you scarcely justified in publishing the letter signed 'Observer' and headed 'The Rope Trick'? In the first place what he says is an absolute falsehood, and in the next I am perfectly willing to challenge investigation into the so-called 'Rope Trick.' The trick that 'Observer' describes seems to me to be nothing more than what children would call a 'cat's cradle,' and it is hardly likely that I, or anyone else in their senses, would attempt to palm off such child's play on the British public. I can only conclude that 'Observer's' letter has been actuated by spite, and account for it in this way, and trust that you will, in fairness to me, publish this letter. A lady well known and much respected in spiritualistic circles invited me to give a séance at her house, and on the occasion when I went I was suffering terribly mentally. I had but recently left the death-bed of one of my oldest and most valued friends, and was in no mood to brook suspicion or unkindness. On 'Observer's' remarking to his hostess that it was a trick, I lost my temper, and flinging down the rope that 'Peter' had previously knotted most securely around my wrists, I told 'Observer' that 'if it was a trick he had better do it himself.' This, sir, is my explanation, and a true one.

With reference to what 'Observer' says regarding 'drink,' had he given his name and mine, I would have prosecuted him for libel. People will find that though I am a medium, they cannot take any liberty they like with my name.

(MRS.) M. PAUL.

Spiritualism in Norwich.

SIR,—The success that attended the last meetings held in this city by the Spiritualists' National Federation have again prompted that body to send down Mr. James Swindlehurst, of Preston, to address meetings on Tuesday and Wednesday, March 7th and 8th. Mrs. M. J. Place, of Leicester, has also again kindly consented to be present and to give further clairvoyant descriptions. The meetings will be held in the Lecture Hall, the School of Music, Rampant Horse-street. It is hoped that all interested in the cause of Spiritualism will do their best to be present. The chair will be taken each evening at 7.45. A few reserved seats can be obtained at 6d. each, either on application to me or at the doors of the meeting. Admission free.

T. W. DAVIDS TURNER.

41, St. Andrew-street, Norwich.

A Private Circle.

SIR,—I venture to send to you an account of a séance with a private circle, as an encouragement to other inquirers. Four friends and myself had been holding séances for some time; and one evening we had scarcely seated ourselves at the table before it began to move. On inquiring, we discovered that the control was a spirit called Léonie, who constantly attended our séances, and that she was going to give us something. We were then told to sit in darkness, with all our hands on the table, *touching*, and with the palms uppermost. In this position it was of course quite impossible for anybody to move a hand without his right or left hand neighbour knowing it. We sat in that position for about a minute and a half, when suddenly, hearing a thud on the table, we struck a light and found a cucumber a little over a foot long. We put out the light and asked Léonie if she was going to give us anything further. Receiving an answer 'Yes,' we sat in exactly the same position as before and again waited. This time a Mareschal Niel rose was given, as fresh as though just plucked from the bush. The perfume was so strong that we knew, before striking a light, that it must be a rose, and had it been already in the room we must have detected it by its delicious perfume. We again put out the light, and almost immediately we felt our hands sprinkled with water, and on striking a light once more we found a pool of water in the middle of the table.

I should like to add that I see no reason why others, with patience and perseverance, should not obtain equally satisfactory results in private circles. The manifestations which I mention are, I know, physical, but they have served their purpose of convincing more than one of the reality of spiritual phenomena.

VIA LUCIS.

Theosophic Contradictions.

SIR,—When critics are found unable to see the point of an argument, and attempt to cut the Gordian knot by raising hypothetical side-issues, it is only waste of time and space to continue the controversy. The only reply, therefore, which I wish to make to Mr. Green, is to request those who may be interested in the matter to compare and analyse the various theosophical statements which I have quoted; and judge for themselves. I will add this: Some years ago I asked a well-known and acknowledged teacher of Theosophy what a certain kitten would be in its next incarnation. He replied, 'Another cat.' I called his attention to Madame Blavatsky's statement on this point, but he said he did not agree with her view of the case. Yet surely this kitten, being a domestic pet, was a candidate for human honours in its next incarnation, according to the latest theosophical teaching!

And even if I had failed to prove a contradiction on the subject of animal evolution, it would leave a considerable number of contradictions unanswered. Mr. Green should tackle the early statements of Madame Blavatsky and Colonel Olcott, *on the authority of a Master*, that human re-incarnation was quite an exceptional occurrence. Also he might endeavour to explain the contradictions on the Planetary Chain. He will find my criticisms in 'LIGHT,' published there several months ago.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

Cures by Mr. Omerin.

SIR,—In the interest of suffering humanity, I consider I ought not to keep to myself the wonderful curative powers of Professor Omerin. When I went to him I was a wreck, mentally and bodily, from prostration following influenza. No medicine touched the head trouble, and I feared I should never obtain restful sleep or enjoy life again; but all that fear has vanished. I sleep well, and am looking forward now to permanent health and strength. May I add that I sincerely hope you will always think of Mr. Omerin's powers when hearing either of incurable illnesses, or supposed incurable deformities: as during my treatment a young lady has been under him for a hand which was drawn against the side of her arm in such a manner as to render it perfectly useless? It is now quite straight, and although so useless for seventeen years she can use it in any way, viz., to dress herself, write, and use her needle. Many doctors and surgeons had been consulted, but all said *hopeless*. I could cite other cases, but will not encroach upon your valuable time any further.

H. HASTINGS.

83, St. James'-road, Brixton, S.W.

SOCIETY WORK.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last, we were favoured with the assistance of Mr. Fielder, Mr. Boddington, Mr. Pascal, and Mr. Rix, who delivered addresses on 'Heaven and Hell,' Mrs. Gould presiding. Next Sunday, at 7 p.m., Mr. Adams and Mrs. Boddington; at 3 p.m., Lyceum.—J. M.

SMETHWICK SOCIETY.—On Sunday last, February 26th, we had the pleasure of listening to a learned and eloquent address by Mr. J. W. Mahony, of London, on 'A Spiritualistic Conception of God.' We wish to record our great indebtedness for valuable service rendered by our friend. There was a good audience.—D. FINDLAY, Hon. Sec.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—On Sunday morning last, Mr. Sherwood addressed a large audience, urging the desirability of cultivating the purely spiritual side of the philosophy of our teaching. The discourse was followed by a short address from the guides of Mrs. Mason, who also furnished some excellent clairvoyant descriptions. Next Sunday, at 7 p.m., Miss F. Porter.—W. S.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Mr. Jones conducted the meetings. In the morning a verbatim report of proceedings at a private circle proved interesting and instructive. At the evening meeting, 'Do we Survive Death?' and 'Spiritualism in the Bible' were the subjects of addresses by Mr. Hewitt; other friends took part. Clairvoyance was given by Mrs. Jones. Sunday next, at 11.30 a.m. and 7 p.m.; Tuesday at 8 p.m.—T.B.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The tenth annual *Conversazione and Ball* will be held in the Cutlers' Hall, on Monday, March 13th. The splendid suite of rooms engaged for this occasion includes the ball room, drawing room, lecture room, &c. Objects of interest will be exhibited. Experiments in mesmerism, hypnotism, psychometry and clairvoyance. Songs, readings, recitations, and short addresses. Tickets to be had from Messrs. Dean and Dawson, Haymarket; Victor Holbery, 23, Church-street; or at the doors on the night of the ball. Members can have their tickets from any of the subscribers, as before.—W. HARDY, Midland Café.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYR TYDFIL (WALES).—An enjoyable *conversazione* was held on February 23rd, at which V. A. Wills, Esq., J.P., the High Constable, kindly presided. We had splendid audiences last Sunday, Miss Rowan Vincent, of London, again occupying our platform. Her discourses on the subjects 'Ought we to Investigate?' and 'Spiritualism—Imposition, Delusion, or Fact?' were highly instructive, and should be the means of stimulating earnest investigation. Her clairvoyance was also successful, every description being recognised at the afternoon meeting.—W. M. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Mr. W. H. Phillips, of Nottingham, addressed a numerous audience, his subject being 'The Great Unrest.' Although of necessity traversing familiar ground in the earlier part of the address, the speaker by his practical and useful deductions won the warm appreciation and continued attention of his hearers. Before concluding what proved to be a most opportune discourse, Mr. Phillips showed the important service which Spiritualism had rendered mankind in its efforts to improve the prevailing conditions of life and to tread the path of progress with a firm step and a cheerful spirit. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address.—L. H.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the morning public circle was held as usual, and was well attended. In the evening Mr. Beel spoke on 'Spiritual Gifts and their Usefulness.' Many stayed to the after-service circle. On Sunday morning next, public circle, as usual; at 3 p.m., children's Lyceum; at 6.30 p.m., 'Verax,' 'Where are our Dead?' at 8 p.m., circle for members and associates. On Sunday, March 12th, at 6.30 p.m., Mr. W. E. Long will give an address on 'The Church of the Spirit.' After the address a general meeting of members will be held to decide on the new plan of work. All members are earnestly requested to attend. Copies of the plan can be obtained from the secretary at the close of each service.—VERAX.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Mr. Morse's visit on February 15th was the means by which many of our members were enabled to judge of the ability of 'Tien' to deal with questions from the audience. Four subjects were handed up, and were blended into one. Sound logical reasoning, and an eloquence of language seldom heard in this district, were the characteristics. On Sunday last 'Evangel' gave an address on a subject from the audience, followed by clairvoyance by Mr. J. A. White; nine out of thirteen descriptions given were recognised. Next Sunday an address will be given by Mr. Thomas Everitt. On Monday, at 8 p.m., circle, at 51, Bouverie-road; medium, Mr. J. A. White.—A. CLEGG, Hon. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last our platform was occupied by a member of the society, who, after a brief sketch of his experiences, went on to say that in his opinion it would be far better for the cause of Spiritualism if, instead of disparaging that noble character, Jesus Christ, as unfortunately is so often the case among Spiritualists, they would reverence Him, and endeavour as far as possible to follow an example so full of beauty and love. The speaker's earnest remarks deservedly met with the due appreciation of the large audience. Next Sunday Mr. J. A. White will give clairvoyance. Every Wednesday, at 8 p.m., members' circle at 233, High-road, Clapton. Under the auspices of the society, Mr. G. H. Bibbings delivered a lecture on 'The Testimony of the Ages to Spiritualism' in the Old Town Hall, Hackney, on February 21st. The lecturer displayed all his wonted eloquence in tracing spiritualistic phenomena through the various religious systems which have dominated the world; and demonstrated that Modern Spiritualism is in the direct line of descent from the most ancient religions of which we have any record. The feeling of the audience may be gathered from the statement of one of the listeners that the lecture was a masterly summary of the history of the world's religions. Mr. Bibbings has the heartiest thanks of the society.—O. H.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.