

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

'The South African Spiritualist' says:—"Two very interesting lectures were delivered last week in the Town Hall of Murraysburg, on the subject of Spiritualism, by W. J. Indge, Esq., of Kimberley; his Worship the Mayor kindly officiated as chairman at the first, and Joseph Goedhals, Esq., presided at the second. The proceedings were conducted in English at the first meeting and in Dutch on the second occasion." The report notices the 'sympathetic interest' shown by the audience. This is as it should be. We want meetings in English town halls, with the Mayor in the chair.

In this same number of 'The South African Spiritualist', a writer refers to the 'modicum of fact' so often admitted as existing somewhere in our 'mass of chaff and fraud.' He says:—

What would Tennyson have given for the faintest adumbration of this same 'modicum,' to have broken, however infinitesimal the fracture, the dreadful silence he sings in the 'In Memoriam.' The supreme fact, after all, is the assurance that our loved ones are not lost, not dead but alive. We must guard this assurance as a pearl above price. Phenomenalism unwisely pursued may prove our direst disaster, and defeat the very end and purpose of spirit communion. Better far, a modicum of incontestable fact which gives us real foothold on the unseen, than whole continents of dubious, fraud-tainted manifestations which only mystify and sadden the heart. The consolations of Spiritualism for the bereaved rest exclusively on the assurance that death has lost its sting, and the grave its victory. Let us be rational and sane before all things, remembering that the higher kinds of spiritual gifts are not circumscribed by, nor subordinate to, the grosser forms of psychical manifestations. Even on this earthly plane the association of friends has its social laws, proprieties and duties. Do not let us lose the substance in grasping at the shadow. This does not mean that we are to give the phenomena the taboo, but rather that we do our utmost to cleanse and purge them of all that is meretricious and corrupt.

A thoughtful little article in 'The English Theosophist' discusses 'The "Nucleus": its vitality and growth.' The 'Nucleus' is simply the doctrine or ideal of 'Universal Brotherhood.' The writer of this article seems to think that this is a possession of Theosophy: and in one sense it is; but not of any particular organisation. In fact, none of the great human ideals, none of the masterful spiritual powers, can be the property of any organisation. It is somewhat amusing as well as touching to find this writer saying:—

In spite of all our efforts to hold the nucleus together, it has repeatedly split asunder and fallen apart, thus proving that it is an endogenous organism with laws of its own which we not only cannot forestall or control, but of which we had no real conception,

Has not the nucleus burst all bounds that we have prescribed, by its own inherent vitality? We have foreordained unity and solidarity. The nucleus has decreed not only diversity but perversity, and we have hung our harps on the willows, and sat down to weep, or cultivated theosophic resignation to the perversity of our fellows, and the caprice of the nucleus.

'The caprice of the nucleus' is very funny. Here is a fundamental human longing, the ordained ultimate of the human race: and here it is claimed as a nucleus in the custody of a Society: and when it does not act as a specimen in a bottle but goes its own way, even daring to 'burst all bounds that we have prescribed,' its action is called 'caprice'!

This writer, who is probably an American, goes on to say:—

Here in America we are in the midst of a social revolution unprecedented in history. It is not only in essence, but in fact a Theosophical Movement. The Brotherhood of Man, the uplifting of the whole human race, are openly proclaimed.

But this 'Theosophical movement' turns out again to be the subject of 'caprice.' The story is told American fashion, but it is clear enough:—

Recently in a neighbouring city a candidate whose one plank in his platform was Brotherhood and the Golden Rule, was turned down by the 'committee of five,' back of which was the 'political boss.' A square issue for the office of Mayor was made, Brotherhood *versus* Trickery. The candidate stood upon the issue squarely, appealed to the people as an independent candidate, and was elected by a two-thirds majority. Now comes the sequel. I recently heard this 'Golden Rule Jones,' as the political papers called him in scorn, lecture to an audience of 3,000 people. I wondered if I were dreaming or in the 'next incarnation.' Two hours of as straight, practical Theosophy, based on the 'Universal Brotherhood of Man,' as I ever heard or could desire. Not a slip, not a subterfuge, not a compromise. I was compelled to admit that Othello's occupation was gone, or that the nucleus had burst its wall and vitalised the whole body politic, and that the call was to a larger field of warfare. Pulpit and platform, and essay and novel everywhere, have taken up the refrain.

Have we not overlooked the vitality of the nucleus?

But that is not what is the matter. This writer's estimate of the 'vitality' is right enough. It is on the question of proprietorship that he is wrong.

Some obscurantist connected with 'The New York World' has thought it his duty to contribute the following wet blanket:—

Supposing Professor Hyslop, Dr. Minot J. Savage and other believers in the possibility of establishing regular communications with the dead are right.

Is it desirable?

Emanuel Swedenborg was just as positive and far more circumstantial about it. John and Charles Wesley, founders of Methodism, heard often from the other world. Lord Chancellor Brougham left a written record of his interview with the shade of a dead friend. Editor William T. Stead, of London, is as satisfied as Dr. Savage that the dead come back and talk with the living.

And yet is it desirable?

And that is the thing offered to New York! It is 'the voice of the sluggard.' It is worse: it is the voice of the Dark Ages. No; the message for to-day is the reverse of

this;—not 'Go back!' or 'Shut the door!' but 'Onward, in the name of the Lord of Life and Truth!'

'The World,' in an article on 'Very Peculiar People,' betrays rather more than the usual ignorance, and indulges in about the customary insolence. Its ignorance may be gathered from the statements that Spiritualism in England is at an end, and that it may perhaps, some day, be 're-imported from America'; and its insolence may be inferred from the use of such phrases as 'flagrant and audacious quackery,' 'the egregious Home,' and 'a new generation of dupes.' There is strong internal evidence that the writer knows nothing about the subject beyond the silly paragraphs that still seem to please. He had to write a smart and spicy article on something, and—he did it. We commend to this flippant person the example of such a man as Professor Richet, whose value is, perhaps, a hundred times higher than his own.

Our exceedingly lively friend, Moses Hull, is telling his experiences in 'The Light of Truth.' Going back a long way, he records his thoughts and adventures as a debater *against* his now cherished faith. The following fragment, occurring in the story of his debate with Mr. W. F. Jamieson, is still of value as a poser:—

Jamieson quoted largely from Mrs. Crowe, William Howitt, Robert Dale Owen and others. He proved so positively the reality of the manifestations that I could not deny them and then ask him to accept my Christianity on the testimony of those who witnessed Biblical miracles.

To this I replied that I could save my respondent the trouble of making further quotations in that direction, by admitting it all; while some of the supposed facts he used might be somewhat exaggerated, there was enough truth in them to justify a belief that the world was full of such manifestations. But, said I, these manifestations do not come from the dead. 'The dead know not anything. Then how can they come back and produce these phenomena?'

'Mind,' said I, 'is not an entity; it is only a function. The brain secretes thought as the liver secretes bile. The brain takes beefsteak and potatoes, and grinds them up into thought. There can be no manifestation of mind where there is no active brain. The blood of a dead man is not pumped to his brain, consequently his brain does not run; his brain does not run, therefore he does not think; he does not think, therefore he cannot move tables, rap or write.'

'The only question remaining is, where do these manifestations come from? I will answer in Bible language: "They are the spirits of devils working miracles." I stopped a moment, when I heard a voice as distinctly as I ever heard anything in my life say: 'If the dead cannot think without brains, how can devils think without brains?'

In more than one sense of the word this voice staggered me. I at once saw the logical trap I was in.

And a very well made trap too! Any way it helped to catch Moses Hull, and that was something.

'St. Paul's' writes in a very superior way about us—going so far as to be superior even to grammar. It says:—

The spiritualistic manifestations of Mrs. Leonora Piper, which provoked two sober Cambridge professors into the solemn declaration that they believed themselves to be on the verge of discoveries which would revolutionise the religious world, have brought about a revulsion of feeling not less powerful in its way than which was originally generated in her support. The fact is, of course, that Mrs. Piper's communications from the other world do not differ in any essential particular from hundreds of similar communications which 'mediums,' long before Mrs. Piper was heard of, have given to a wondering world. There is in every mind so strong a disposition towards the super-normal, so powerful a desire to believe in the incredible, that the anomaly and grotesqueness of the means chosen by spirits who are credited with the desire to enlighten us are lost sight of. And the most plausible of the explanations vouchsafed by the spirits is that they are compelled to seize hold of the body of anyone, however humble, whom they find they can take possession of, and so deliver their ungrammatical, unscientific, vague, and undeterminate messages to the open-mouthed *savants* who are so ready to absorb them.

We suppose 'St. Paul's' honestly believes that that settles the matter. On one point we agree—that 'Mrs. Piper's convincing communications from the other world do not differ in any essential particular from hundreds of similar communications which "mediums," long before Mrs. Piper was heard of, have given to the world.' That the tens of thousands of people who have received these communications have been deluded by vulgar superstition may be the opinion of 'St. Paul's,' but it is palpably unreasonable. But, beyond this, to say that the late serious verdicts of men of science in Mrs. Piper's favour have 'brought about a revulsion of feeling not less powerful in its way *than which* was originally generated in her support,' is as wanting in sense as it is shaky in grammar.

We like that story of Sir William Robinson's about the happy negro and Bishop Rawle. Seeing a negro sitting idly by the roadside, the good bishop asked him how he managed to pass the time. The reply was delicious and we imagine the smile was lovely: 'I sit in de sun, massa, and let the time pass *me*.' Perhaps it would not do for all of us to go and do likewise, or, rather to lie down and do likewise; but there are some of us who would be all the better for the happy and contented negro's willingness to lie in the sun and let the big wheels go round as they please.

'A REAL GHOST PHOTOGRAPH.'

'The Sunday Inter-Ocean,' Chicago, publishes the following:—

Here is a real ghost photograph with an affidavit to prove its truth!

Joseph Jeanes, of Chester, Pa., a man past seventy years of age, whose integrity is above reproach, is responsible for one of the strangest stories that ever came out of the mysteries of a photographer's dark room.

On oath he states that while he was developing a plate a few days ago the ghastly outline of a man long dead appeared upon the negative beside the picture of the man he had photographed. The latter, being a friend of the dead man, recognised him immediately. The results gained were not due to any tricks of the photographer so common to-day, and were a genuine surprise to him.

Mr. Jeanes has taken his affidavit to the truth of the picture, and as he comes from good Quaker stock it will be accepted.

This is how the ghost appeared in the picture. A man who gave his name as Burnes went to Jeanes' establishment to have a photograph taken. Burnes, who is an athlete, had the picture taken in his athletic costume. The exposure was made and the plate was being developed when something white appeared upon the negative, mixed in with the background. At a loss to know what it was Mr. Jeanes threw the plate away.

'Guess we'll have to try again,' he remarked to Burnes, who was waiting to see the negative.

The second exposure was made and the same mysterious shadow appeared upon it.

'Something's wrong with that plate, too,' said Jeanes, and he made a third exposure.

The same shadow appeared like a fatal stain upon the third exposure, but in a less marked degree, and Jeanes decided to print it. He told Burnes to call for the finished pictures in a few days.

Burnes called and when the pictures were handed to him, he looked at the first one and exclaimed:

'Good heavens! How did that get there!'

'I am as much at a loss to account for it as you are,' replied Jeanes. 'My dark room is all right. My developer is good. That never happened to me before in all my experience.'

'It's my trainer,' shouted Burnes, still fearfully agitated.

'Your trainer?' repeated Jeanes blankly.

'And he has been dead four years!' cried Burnes, dropping the photograph in dismay and retreating toward the door.

'Come in to-morrow and we'll try it again, to see if the same thing appears,' solicited the photographer.

'Not if I know myself,' replied Burnes. 'You couldn't get me into that studio of yours again with a team of mules.'

He darted out of the door and down the street as if an army of spirits were after him.

SPIRIT TEACHINGS.

THROUGH THE MEDIUMSHIP OF W. STANTON MOSES.

(Continued from page 363.)

We desire to impress you to write on the subject of spirit control, especially such as this. We would have you to discuss the matter in detail, and to say in such sort as you deem best how this differs from others. In most cases the feelings and predilections of the medium have so far influenced the communications as to impress upon them a strong individuality. In most cases no systematic attempt at communication is made for the purpose of instruction. Friends communicate, or information is elicited in a desultory manner, by casual questions. But such information is not reliable, because it is not systematically given and because the communicating spirits are not trustworthy agents. It is not their mission. They are rather on the plane of love than of knowledge, and are correlated to those with whom they communicate by affection rather than by superior wisdom. Communications from such are of the mental calibre of the questioners and partake rather of the character of affectionate intercourse than of instruction.

Inspirational mediumship is another phase on which no reliance is to be placed, save in very exceptional cases. The ideas from without are in such cases impressed on the receptive spirit, which has already been prepared by a long course of training until it has become passively receptive to spirit influence. In such cases the teaching flows into the spirit which is prepared to receive it, and is more or less suited to the special wants of that particular spirit. But most frequently the ideas have their source within, and are fostered by the communicating spirits. They are not, in truth, external ideas, reliable as authenticated by external influences, but rather the best and highest ideas of which the mind is capable, moulded by spirit influence. Such are valuable when they are testified to by their own inherent worth. The ideas which are communicated to you in this fashion are far different; they have their origin in the spirit world, and are the outcome of a mission which is known to you. It is not our work to bring home to men the fact of the existence of their friends who have preceded them, nor to establish amongst you evidence of intercourse between you and your friends. Other spirits are charged with that mission. Ours is teaching and instruction in such sort as you can receive it. All that we say we vouch for, and all is communicated to you in a manner which precludes all idea of an internal source. Hence the difference between our words and those of others. We do not desire that any words of ours should be received by any if they do not commend themselves to his inner consciousness. Reason, as we have frequently told you, is the ultimate appeal. But if they be rejected it would but show, not that we are wrong, but that the rejector was not yet fitted to assimilate them. They will commend themselves when he reaches a higher plane of knowledge.

You have mentioned A. J. Davis. Is there material in his books that is worth reading?

Yes, assuredly; there is much in what was given through him which is useful, albeit tinged more than usual by the mental peculiarities of the medium. This was due to the means by which his impressions were recorded. He was accustomed to pass into a state of clairvoyant trance, and while in that state to be instructed by his guides. When the normal state was re-established he would record the recollection which he had preserved. Hence, the mental peculiarities were more impressed than is the case when communications are given thus. We are informed by the spirit Benjamin Franklin, who is now with us, that the pictures conveyed to the medium's mind

were often misconceived and misinterpreted. There is always liability to this in cases where the mind has not been trained to observation and reasoning. The danger then is that there should be inability to carry on suggested processes of thought. Even as in the case of a trained logical mind, the danger is that the mind be not passively receptive of truth, from the fact that preconceived opinion comes in, or suggested processes of thought are followed out wrongly from the too rigid adherence to conventional methods of reasoning.

Yes, I can see. I presume the trained mind is hardest to manage, if I may judge from my experience of undoing faulty teaching in boys.

Yes, surely; but the trained mind is necessary for the communication of the highest truth. It would be possible for us to convey to you very much that we wish by way of mental suggestion and impression, by vision, and by subjective method; but we are deterred from this course by serious considerations. It would suggest material for doubt to you, or, if not to you, to others. It would not be permanent, as we wish this record of your training and development to be. And from the extreme variability of your bodily health the impressions would be liable to be coloured and distorted. But even so, we do use those means to a far greater extent than you think; and we shall use them more and more, as you pass from the objective to the interior state of development, and learn, as you must, that beneath every material fact lies buried a spiritual truth, and that objective material occurrences are but the symbolic teaching which is needed by beings on a material plane. Each flower has its symbolism, each fact in your life its hidden meaning. Each landscape and soul-ennobling view has its spiritual teaching, its voice to the inner being, which only they who have reached the interior state can appreciate. All this in its turn you must learn at some time; we do not say in your present state. You must pursue the orderly course of development. And, as we see means, from time to time we will tell you of this, and seek to call your spirit up from earth to commune with the hidden secrets of life.

Mrs. — has much of that?

Yes, she has been deeply taught, and has learned much of truth. That, friend, is the highest form of mediumship here possible. You err in fancying that objective mediumship is the real. Frequently it is but the lowest form, dangerous to its possessor and serviceable only to those who are learning the alphabet of spirit communion. It is necessary for man now; but you must warn men that they rest not in it. There lies within and beyond it the real kernel of truth. It is but the veil that shrouds the unseen mysteries into which only spirit penetrates, and on the material side of which the natural man must stay. It is to the development of these spiritual faculties that our great efforts are directed, and to that we look for the great blessing which will crown our efforts. All else is of little moment.

The Supreme guard and bless you.

+ I. S. D.

THE ILLNESS OF MISS ROWAN VINCENT.

It is with deep regret that we record the fact that there has been no improvement in Miss Rowan Vincent's condition. Although she is cheerful and hopeful she is seriously ill and there is much uncertainty as to the result. Miss Vincent has won the esteem and personal regard of a large number of Spiritualists in this country and in Scotland, who will, we are confident, join with us in the expression of sincere sympathy in this time of suffering and unite in hoping that she will soon be restored to her wonted health and cheerfulness.

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

TRANCE AND INSPIRATIONAL SPEAKING.

WHAT THE SPEAKERS THEMSELVES SAY.

VI.

BY MR. WILL PHILLIPS, EDITOR OF THE 'TWO WORLDS.'

The nature and extent of spirit influence in any given instance of public oratory would be hard to determine, but upon general lines it seems to me that inspiration requires a period of passivity, during which the mind is almost a blank, save for the exaggerated impression made upon it by a note sung out of tune, or someone moving from one place to another. Then the music ceases and a thought bearing upon the subject announced by the chairman flashes across one's mind; and with its utterance *rapport* seems to be established with some source of thought from which a stream, gradually growing in volume, pours into the quickened and receptive mind of the speaker.

At such times it appears as though the soul has rid itself of the exterior body and has become almost painfully sensitive to influences and sensations from without. The speaker seems to live in the light of a great unseen sun; the brilliance is as intense as it is beatific. The light comes in waves—waves of crystalline beauty; he is encircled by their oncoming loveliness; he stretches forth his arms and with all the lustiness of vigorous health swims in this tide of life.

His body is buoyant and floats airily upon the bosom of this throbbing ocean of light. Its surface is an inclined plane; and the breath of life wafts over his entranced soul while, with an increasing vigour, he propels himself upward, as well as onward.

Oh! the glory of it!

Now there come angel faces; lovely scenery; wondrous harmony; and all these have their significance.

Words cannot express such radiant glory; but even while all this is being experienced, words *are* flowing from the lips of the medium. What words he scarcely knows, or cares.

He hears them as from without himself. They fall upon his ears as uttered by some other; and all the while he sees and feels and hears the glory of the free existence of an emancipated soul in the spheres of spiritual luxuriance.

The audience has vanished; the hall in which he is speaking has disappeared. To him it is as though a vast unseen host were listening to the voice he also hears. Unlimited space is his, and the voice which speaks reaches through that space to all listeners.

Then there is a sudden feeling of sinking; earthly things begin to return; the afflatus has gone; the words are finished, and he sits wondering whether the address has been connected, and fitted to the requirements of the audience.

This is a faint picture of the experience of inspiration, when conditions are good. When they are not of that order things are altogether changed. The sky becomes clouded; the light does not appear save in fiftful gleams; the swimmer feels tired, and cannot with lusty strokes urge up the inclined plane of light. The conditions of the hall and the people thrust themselves upon him, hands seem to hold him down; and when the ordeal is ended he heaves a sigh of relief.

These are my experiences.

Are the speaker's words and thoughts his own?

That thoughts cross my mind and are uttered which I have never read or heard before (to my knowledge), is certain; but generally speaking it is the clothing of the thought which is new to me; the setting of the gem, so to speak.

At times the style of delivery is changed and entirely new characteristics are evidenced. These are realised, and for the time being I seem to live a new life and to be another individuality.

The impelling force is so great that often sentences escape my lips which are not in accordance with preconceived ideas and lines of thought; and sentiments are expressed with which I cannot quite agree.

These thoughts and expressions come quite spontaneously, and seem to be conveyed with the words necessary for their expression in one lump sum, so to speak.

I cannot say more now. One might write a book on such experiences; but the conclusion at which I have arrived is that inspirational speaking is an evidence of spirit return

and communion, but only to the medium, or to such as are clairvoyant and can see the spirits who are suggesting to the earthly instrument the thoughts they desire to convey.

Next week we shall print a communication from Mrs. M. H. Wallis.

WARNED IN A DREAM.

According to the 'Chicago Tribune,' a resident of that city, who was ready to start the next day upon a vacation trip, had purchased the railway tickets, including sleeping-car berths, and retired to rest feeling that everything was in order. 'But, that night, this sensible, healthy, normal woman' dreamt that 'she was starting on a journey. The carriage came to the door. She put in the children. As she put her foot upon the carriage step she looked up at the driver to give him some directions. To her surprise he was the man who had been calling upon her every morning to take her grocery and market orders. She got into the carriage, and it turned into a hearse almost instantly. Then she awoke.' The dream was so real and vivid that it frightened her. It came back to her the instant she awoke in the morning, and she made up her mind that she would not go on her holiday trip. She told her husband about it at breakfast, but he reasoned with her, and she finally admitted that she was foolish to be influenced by a dream, and agreed to carry out her plans. When the carriage arrived to convey the family to the station she was astonished to find that the driver was the identical grocer's man she had seen in her dream. 'What does this mean?' she asked. 'Why are you driving this carriage? Have you left the grocery?'

'Yes, ma'am,' answered the man. 'This is my first trip.'

'You can drive back to the stable, I am not going to the station,' she said.

The fulfilment of the first part of her dream so affected her that she returned to the house, telephoned to her husband, and awaited developments. Even her husband was so much impressed that he did not blame her. The next morning the newspapers reported a terrible accident. The car in which she and her children would have travelled had been dashed headlong through a burning bridge, and nearly every passenger in it had been either killed or injured. She has not had any more bad dreams.

'MODERN ASTROLOGY.'

An illustrated horoscope of Charles Dickens is a striking feature in the August number of 'Modern Astrology.' The eminent novelist was born at midnight on February 12th, 1812, and his character and career are strangely foreshadowed in his nativity. Other interesting papers deal with 'Time and Eternity,' 'Marriage,' 'Talismans and Precious Stones.' There is also the first instalment of 'Astrology for All,' in which definite and concise instruction is promised in all that appertains to the fascinating, if antiquated, science. The fortunate and unfortunate days for the month are given, and Mr. H. S. Green writes cleverly upon 'Types of Disease,' from an astrological standpoint. From the predictions based upon the new moon for August, we gather that the Government will gain credit for some successful work, probably abroad, and that the death of a prominent writer or member of Parliament may be expected. Now that the holidays are approaching a word or two about the weather prospects would have been of service. With the August number 'Modern Astrology' enters upon its tenth year, and we take the opportunity to congratulate the Editor upon the steady progress of the magazine. A. B.

'L I G H T.'

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, post free, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will feel that 'they cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to forward 'LIGHT' to them by post, as stated above?

THE GERMAN PSYCHICAL JOURNALS.

Mrs. Annie Besant's address, delivered at Chicago, on 'Proofs of the Soul's Immortality,' is continued in the July number of the 'Uebersinnliche Welt,' and is to be concluded in the next issue. There is also an account by the Editor, Herr Max Rahn, of a visit he paid to Säritz—a little village—accompanied by Herr Zehringer, both being members of the Sphinx Psychical Society—in order to investigate a case of haunting reported in the Berlin 'Localanzeiger' of May 7th. This occurred in a peasant's house on the outskirts of the village, and lasted for some weeks, the noises, throwing down of clothes, &c., increasing in violence and causing great alarm and annoyance to the peasant Schulz, his wife, and daughter, aged fourteen, as well as to the neighbours. The disturbances had for some time ceased when the researchers paid their visit; but after hearing all the evidence, Messrs. Rahn and Zehringer held a little séance in the cottage, placing their hands upon an empty cigar box, greatly to the alarm of poor Frau Schulz, who feared this would bring back her tormentors. In this way a communication was received from a spirit calling herself 'Louise Schulz,' who said she had not herself caused the disturbances but she knew who had. The two gentlemen then left, begging Frau Schulz to communicate with them if there should be any recurrence of the annoyance, as in that case they would return with some others and endeavour to lay the 'spook.' Presumably, however, nothing further has occurred, as Herr Rahn's account bears the date of May 17th.

'Psychische Studien' has, as usual, much interesting reading, but there is nothing which calls for special notice; most of the articles are very long, including continuations of former papers.

'Psyche' is the most spiritualistic of the German monthly journals. It contains several accounts of supernormal or spiritual phenomena, including one which dates as far back as the sixteenth century, and two of recent date vouched for by Josef Wachert, of Saaz, in Bohemia. There is also an account of a séance with the private medium Frau Anna—in the 'Harmonic Circle' at Senftenberg. As a description of one of these séances has already appeared in 'LIGHT,' I will only say that the conditions appear to have been eminently 'harmonious,' and the phenomena plentiful and satisfactory. At the séance here described, which took place on January 22nd last, some thirty persons were present, of whom ten—including some mediocrally gifted persons—took their seats round the brightly lighted table. The writer thus speaks of the medium: 'In Frau Anna—we have learned to know a sister of our society, whose unselfishness, modesty and pleasant manners have gained the love of all our members, and we take this opportunity of heartily thanking her. May she be spared to bring to many more sad hearts the consolation that the certain proof of immortality gives.' M. T.

NOT BELIEF, BUT KNOWLEDGE.

New York has been quite a centre of spiritualistic activity recently, and following upon the sensation caused by Professor Hyslop's admission the 'New York Herald' has published an 'interview' with Dr. Paul Gibier, whose work on 'Psychism' was reviewed in 'LIGHT' for July 15th. The following extracts from the 'interview' referred to will be interesting reading:—

"Do you believe that the soul of the higher self of man survives the dissolution of the body?" he was asked.

"I do not believe, I *know* that the intellectual principle of man survives the death of the body."

"You have stated that we can have material proof of this; can you tell me in what way it may be had?"

"It can be had in several ways, namely, through hypnotism, hypno-magnetism, and psychic experiment, and, I need not add, that some of the best known scientists of the age have accepted as proof the evidence deduced from these same sources. . . . I have made many experiments in my own laboratory under test conditions which have proven to me and to my associates to a mathematical certainty that the conscience of man survives the death of the body."

We are requested to announce that the Rev. C. Ware has removed from his former abode at 20, Poltimore square, and his address is now 42, Russell-street, Exeter.

THE ORIGINAL CONSTITUTION OF THE THEOSOPHICAL SOCIETY.

The volume containing the manuscript constitution, preamble, and by-laws of the original Theosophical Society, subscribed with the signatures of its first members, remained in the possession of its treasurer, the venerable Mr. H. J. Newton, when that society expired and Colonel Olcott with Madame Blavatsky emigrated to India. Mr. Judge and other Theosophists endeavoured to persuade Mr. Newton to give this book to them, when the American branch of the society was subsequently reconstituted. But Mr. Newton could not be induced to do so.

As this document presents exceptional historical interest to Theosophists, Mr. Newton's widow, Mrs. M. A. Newton, president of the First Association of Spiritualists, of New York, has courteously entrusted it to our custody in order to afford an opportunity to English Theosophists of seeing it.

The document bears the date of October 30th, 1875, on the title page. The signatures of H. S. Olcott, H. P. Blavatsky, H. J. Newton, G. Felt, Storer Cobb, Mrs. E. H. Britten, W. Britten, W. Judge, Mrs. Newton, &c., are appended: fifty-five in all.

Some of the most interesting passages in the preamble state that:—

"The society seeks to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits, by aid of physical processes.* . . . to obtain proof of the existence of an Unseen Universe, the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind."

The only references to the East are contained in a general survey of the mental state of the period in different parts of the world. After speaking of Europe, &c., the preamble says:

"In the East the corrupted ancient faiths are confronted with European propagandists. . . . In India the Bramha-Somaj, or "Society of God," has begun in earnest the colossal work of purifying the Hindoo religions from the dross which centuries of priestcraft have infused into them. . . . The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy. . . . The society has no dogmas to enforce, no creed to disseminate. . . . The founders are animated solely by an earnest purpose to learn the truth, wheresoever it may be found. . . . Disclaiming all pretension to the possession of unusual advantages, it invites the fraternal co-operation of such as are in sympathy with its objects."

Mrs. Newton wishes this book to be shown to any persons who may desire to see it, but makes the condition that it shall not be allowed to pass out of our hands. It will be open for inspection at the office of 'LIGHT' every day during business hours.

THE SPIRITUALISTIC RENAISSANCE.

The 'Liverpool Daily Post' recently gave an able review of a new work by Professor Ward, which, the writer says, 'surveys the whole field of science, and concludes in favour of the spiritual.'

After quoting the Professor's contention that 'Once materialism is abandoned and dualism found untenable, a spiritualistic monism remains the only stable identity. It is only in forms of mind that we can understand the unity, activity and regularity that Nature presents. In so understanding, we see that Nature is spirit,' the reviewer concludes: 'It really looks as if, after the great materialistic epoch, signalised by the names of Darwin, Huxley, and Tyndall, we may be on the eve of a Spiritualistic Renaissance of which Professor James Ward is the first authoritative herald!'

LONDON (ELEPHANT AND CASTLE). 'LIGHT' is kept on sale by Mr. Wirbacz, 18, New Kent-road, S.E.

* This curious statement is based upon the definitions given under the term Theosophy in Webster's dictionary (American edition), whence the term was selected by the original committee, as most fitly describing the proposed objects of the society.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, AUGUST 12th, 1899.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '—— & Co.'

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane W.C.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

AN IDEAL SEEKER AFTER TRUTH.

Part XXXV. of 'Proceedings of the Society for Psychical Research' contains one of the purest confessions of a man of Science we have ever seen. We refer to the translation of Professor Charles Richet's Westminster Address on 'The conditions of Certainty.' If all scientists behaved, investigated, and talked as Professor Richet has done they would almost be the objects of our idolatry. While other men—and men of far less value—have been tittering or lamenting, he has been inquiring. He can now say, 'It has taken me twenty years of patient researches to arrive at my present conviction.' With Eusapia alone he and his friends have held sixty séances. If the editors of 'The World,' 'The Times' and 'The Referee,' want to know why we are sometimes so impatient with flippant critics, they should read the address of this patient, fearless and honest student. It might at once shame them and instruct them. We wish it could be reprinted as a convenient tract, and circulated by millions.

Professor Richet takes his stand on experiment. He does not despise philosophy; he simply puts it aside. 'Experiment,' he says, 'is the true and rightful mistress of scientific inquiry.' We need not inform our readers that we have, in season and out of season, preached the same doctrine. There are times when the very best of Spiritualists almost tire of phenomena. They long to 'rise to something higher.' The longing is a praiseworthy one, but the 'something higher' is not incompatible with the something lower—if we must call experiment that. We confess that phenomena, so far from being outgrown, seem to us more necessary than ever. Hence the urgent need of Experiment.

'But we have been experimenting for fifty years,' our friends say, 'and the world still laughs at, or ignores, all our testimony.' Quite true, and that is the very problem with which Professor Richet grapples. 'How is it,' he asks, 'that this vast accumulation of facts has not carried general conviction?' The answer is that 'certainty does not follow on demonstration but on habit.' There are certain things which cannot be believed by that ignorant conglomerate we call 'the public.' But Professor Richet is very merciful to the public. He instances his own case, and shows how difficult it is even for specialists and earnest students to get out of the groove—even so much as to see an unfamiliar thing. We imagine we see, and think, and

weigh evidence. As a rule, with very few exceptions, we do neither; we simply compare things with our little stock of accepted standards of fact and truth: and we delude ourselves into thinking that this is seeing, and thinking, and weighing evidence; though, of course, it is nothing of the kind.

Quite insensibly, as a rule, we all toe a conventional mark, and get the whole inner self adjusted to a conventional set of ideas: and the whole trouble resides in the difficulty of liberating ourselves, or looking over the wall. In 1873 Professor Richet began looking over the wall at somnambulism. It was then 'a mysterious, magical science,' and it needed a certain amount of courage to pronounce the word. But, a few years later, somnambulism took its place among facts which no one denied. It was the same with hypnotism. 'The hypnotic trance is now matter of common knowledge; it forms a theme of ordinary medical instruction, and is no more a subject of doubt than is small-pox or cholera. Thus may an occult science become a classic science in twenty years.'

But that word 'occult' is one of our suspicious, almost one of our bankrupt, words. What is 'the occult'? What, but the at-present unknown? 'Occult,' says Professor Richet, 'means unknown. Alchemy before it became chemistry, astrology before it became astronomy, medicine before it became bacteriology, were nothing more than occult sciences. Nor, indeed, would it be very hard to show that the classic sciences, of which we are so proud, are not yet far removed from the occult stage. We may know certain phenomena, and even the laws which govern their appearance, but we do not adequately understand a single one of them.'

After somnambulism and hypnotism, there came into his field of vision lucidity, premonition, telepathy; and once again the world laughed: and Professor Richet confesses; 'Since these facts were denied and ridiculed on every side, I had not pushed independence of mind so far as to believe them. I deliberately shut my eyes to phenomena which lay plain before me; and, rather than discuss them, I chose the easier course of denying them altogether.' Surely that is a very significant and widely instructive confession! We cannot help thinking that it sets forth the experience or condition of multitudes.

Then, after lucidity, premonition and telepathy, came 'spiritism': and Professor Richet laughed at that with the rest. 'But now I say just what my friend Ochorowicz says in the same matter;—I beat my breast and cry, *Pater! Peccavi!*' He began to reflect that the history of science shows into what strange mistakes men fall by ignoring facts that are plain enough to those who are free to see. He says, 'The wisest of our forerunners was blind to many a conspicuous phenomenon, simply because it was a phenomenon which he could not understand.' But the cause lies deeper, and Professor Richet unbares it. He calls it 'a remarkable psychological phenomenon.' He went to séances and was fully convinced, but on returning to the familiar world, the conviction gradually disappeared. It, in fact, was exposed to the action of a corrosive made up of various elements but all belonging to the plane of daily life and the common environment. And this happened again and again, until at last, after sixty experiments, the conviction remained, though, even now, he confesses, that he is not 'absolutely and irremediably convinced.' So powerful are the forces of habit, and so difficult is it to lift one's self up from environment!

A Note by Mr. Myers includes the almost comical remark that Dr. Hodgson is still where he was after the trickery at Cambridge. Of course. But if he could take Eusapia in hand as he has taken in hand Mrs. Piper, he would be indeed entitled to an opinion.

MISS READ AND THE STUFFED GLOVE.

TO THE EDITOR OF 'LIGHT.'

SIR,—Mr. Bassett has written to inform your readers that Miss E. Read, of Birmingham, 'the supposed medium,' as he styles her, produces all the manifestations connected with her name by means of loops and sticks attached to hands, feet, or instruments. I do not propose to occupy your space in contradicting this assertion, or in describing phenomena witnessed again and again by myself and friends under conditions which rendered the suspicion of fraud impossible. I will pass on to the discovery of the 'stuffed glove.' Miss Read acknowledges that she stuffed the glove and laid it on the table, and the only question is as to whether she did so consciously and voluntarily, consciously and *in-voluntarily*, or unconsciously. As a medium she might easily have pleaded 'unconsciousness'; but no—she says she *knew* what she was doing, that she did it unknown to anyone else, and that she 'had to do it.' Miss Read retains her normal consciousness during the manifestations. She is used, that is to say, without giving any outward indication of control, and, like most other mediums, runs the risk of some day falling under the influence of an ill-disposed spirit operator. Now I do not expect anyone to immediately conclude that Miss Read stuffed the glove under an influence she was powerless to resist, but I do think it is more than strange that *Spiritualists* should not give her the 'benefit of the doubt.' Investigators are usually prejudiced, and many *Spiritualists* are still lamentably ignorant, as Mr. Bassett proves when he affirms 'I also saw her body move with the instruments'! A six months' course under Professor Richet would be serviceable to Mr. Bassett.

You, Sir, have lately invited various mediums to give their experiences of the trance condition. Some have told us that they are not by any means invariably supplanted by another intelligence, but simply find their faculties and perceptions quickened and raised by an external force. Mr. Thurstan has also very recently endeavoured to bring home to some minds the reality of spirit 'overshadowing' and 'association.' No *Spiritualist* will venture to deny that these are actual facts in psychology, nor can anyone deny that the influence may be exercised for evil as well as for good.

If a faculty can be stimulated and raised under spirit control, so also can it be weakened and lowered. The moral sense may for a time be blunted or altogether in abeyance, the medium answering to suggestion as does the hypnotised subject. These are facts, and they constitute for all students and mediums a formidable difficulty and a very real danger. In face of these facts, is it anything less than a duty to give a *known* medium (which I contend Miss Read to be) the benefit of the doubt, instead of hastily accepting the theory of wilful deceit? It is a trifle disappointing to note how readily this course commends itself, not only to the stranger without our gates, but also to the two leading papers in England devoted to the spread of 'Psychical, Occult, and Mystical Research.'

In conclusion, may I be allowed to quote the advice given by Imperator to the late Mr. Stainton Moses? On p. 236 of 'Spirit Teachings' it is written:—

'As objective spiritual manifestations become more and more frequent, and the inconsiderate craving for them increases, so will it come to pass that powerful instruments will be developed through whom our adversaries may be enabled to produce frivolous or tricky manifestations, so as to discredit the true spiritual work. This is one of the special forms of opposition and the most dangerous: for in proportion to the undeveloped character of the spirit will be its power over gross matter, its cunning, and in some cases its malignity. . . . No more sure means of discrediting the teaching of those who are sent to instruct was ever devised by cunning, for men say: We have tried, we have tested for ourselves, and we have found it out. Either it is connected with fraud, or it is full of falsehood: in short, it is diabolical. We say again, no more diabolical device for paralysing our work was ever planned. We plainly warn you of it. Beware of encouraging the promiscuous evolution of violent physical power. Such comes generally from the lower and more undeveloped, and its development is frequently attended by spirits for whose absence you should pray. Such are necessary to the work, and we do not in any degree undervalue their importance to certain minds, but we do not desire that any should rest in that material form of belief, in an external

something which is of little service to the soul. . . . If we use such power at all it is because we find it necessary, not because we think it desirable save always as a means to an end. Were it harmless we should say so much. But being what it is, an engine of assault from the adversaries, *the worst we have to dread*, we are urgent in warning you against promiscuous seeking after these physical marvels, and against resting in them as the end and aim of intercourse with us.'

How few there are who read, mark, learn, and digest!

I take this opportunity of assuring Miss Read of our sympathy with her under the present most trying circumstances.

E. BROWNE

(MRS. W. P. BROWNE).

97, Gipsy Hill.

July 29th, 1899.

TO THE EDITOR OF 'LIGHT.'

SIR,—The letter of Mr. Bassett contains some truth but requires explanation. The meeting in question was not a *séance*, but quite an informal affair of no importance, only the three young men whose names are attached to the letter being present. No object was to be obtained by fraud; there was no consideration, and it was quite immaterial if we obtained any phenomena or not. These three gentlemen have been constant visitors to the house, having every confidence placed in them; they have spent many evenings here when they pleased, often ending with just a quarter or half-hour sitting for experiment. They have given, through the Press, a good amount of evidence of tests applied, such as holding the medium's hands, sitting with backs to the piano while tunes were played, but on this special occasion a glove was undoubtedly taken from the table by Mr. Bassett, while we sat calmly looking on, wondering what kind of experiment he was trying. That is all we know. None of us had any idea of such a thing except the medium, and she cannot say why it was placed there, only that she was impressed to do it. Mr. Bassett suggests much in his letter that he does not assert. We admit that the glove was taken from the table, but repudiate the suggestion of any manifestation by the foot or hand. The bell was ringing to the last and Mr. Bassett immediately examined the medium's foot; her shoes were on, laced and *tied*. It is easy to make general assertions of accounting for all, but the manifestations have been so remarkable that to perform them with two or three feet or hands would be impossible. Three bells ringing independently, a concertina drawn in and out with notes fingered at both ends, and a pair of hands loudly clapping simultaneously, will take some clever manipulation.

But enough of this. I can only account for the presence of the glove as the result of an obsession, due to spirit influence of an opposing order. It is what all true mediums come to sooner or later, and is imperfection. No true medium can be blamed—for to be such is simply to give away self for a time to surrounding influences which depend so much on conditions, at all times most trying. When true conditions prevail truth is obtained, and surely *fraud hunters* cannot complain of finding what they seek. These gentlemen confess to having practised tricks for weeks and looked up back numbers of 'LIGHT' to learn how to proceed, at the same time visiting our house as usual. At a little impromptu meeting after one of our *séances*—our medium *not* present—one of these gentlemen imposed his fraud upon two well-known earnest *Spiritualists*, in our *séance* room, by introducing a bicycle inflater to produce raps, touches, and breezes. They cannot complain of a little return in their own coin. The most marvellous thing of all is how, after all the experience they have had, they can turn round and take this step. I can only conceive that they, being mediumistic, must be under this baneful influence themselves.

This little incident cannot invalidate the superabundant amount of testimony from the most experienced and reliable sources constantly given through the Press for a long time past, nor the descriptions of the best clairvoyants in the country of the surroundings, when '*en séance*' with us; nor can this wonderful mediumship be snuffed out by any such miserable attack as this.

No one is injured—no one defrauded. With the public we have nothing to do; we are not responsible to any society nor any order. But to those numberless individuals of all classes who have sat with us, with honesty of purpose and

earnest desire for truth in their minds, we *do* owe the assurance that they have not been deceived. We ask them to carefully go through the evidence they have personally received, and by the aid of their own senses to form their own opinions, and we are quite satisfied they will feel sure that fraud was utterly impossible, and also that it was never contemplated nor desired. We have every reason to say this much because, even already, expressions of sympathy and confidence are pouring in from all quarters. We would also ask these truth-seekers who have not had the evidence of this mediumship to reserve their judgment until they have. With all others we have nothing to do. We seek only the truth. Let the truth come, even if it comes with pain, for we have to submit to all kinds of indignities and suffer much persecution through the jealousy that pervades the whole movement. It is quite possible that when these three young gentlemen have had twenty years' experience in occultism they will not know quite so much as they appear to do at present.

Birmingham.

W. H. READ.

TO THE EDITOR OF 'LIGHT.'

SIR,—As one chiefly responsible for the introduction of Miss Read to the wide public who now know her, permit me to say a few words in her defence.

Let those who accepted her integrity as a medium, carefully weigh the logical consequences of that acceptance. If a medium be genuine to the degree testified to by her assailants in this case, previous to the recent séance, it follows that she can be influenced to become a completely fraudulent individual for the time being, and this is my present realisation of the true state of the case, parallel as it is with those of Kate Fox, Eusapia Paladino, and Mrs. Williams. In support of this position I advance two facts. (1) She was surrounded by the influences of men who could *think* the worst of human nature, and that to think is to make a spiritual passage for spirits of like thought-condition is well recognised in the movement. (2) She had recently lost the protective influence of Miss Nellie Read, whom her friends felt to be the strengthening and guarding medium of the circle, and whom Mr. Bassett, by his action in making her a handsome present on her departure, acknowledged to be above suspicion.

As an earnest student of the human spirit in every phase, good or evil (two words that are fast losing their distinctive value to me), I earnestly appeal for a sympathetic examination of this case in every detail, and I can assure your readers that nothing will be withheld by the Read family that can throw light upon it. It is with sorrow and shame that I see in spiritualistic periodicals so great an amount of bitterness levelled against persons whose fundamental condition is one of complete suspense of self. It is manifestly absurd to charge all the evil to the Ego of the medium, and all the good to external spirit influences; and for my part, the Ego of Miss Edith Read stands high and pure, and I extend to her my heartfelt sympathy in the position into which she is thrown, through the effort, not of herself, but of her parents, in the cause of spirit science.

I must conclude by appealing to those students of the subject who, by experiences similar to my own, understand the dangers of this line of research, to support me in urging Mr. and Mrs. Read to withdraw Edith at once and for ever from the séance room, and to let the ignorant, the vindictive, and the righteous settle the case among themselves as far as she is concerned. Let those who have stones to throw include me as perhaps more deeply to be blamed than this young girl, and I promise them that however deep down she may be drawn, I will stand at her side, as also will many another from Birmingham.

BRIAN HODGSON.

TO THE EDITOR OF 'LIGHT.'

SIR,—Having watched the development of physical mediumship in Miss Edith Read for the last fourteen years, I would like to contribute my views towards the solution of the question.

I have had a lengthy interview with the Reads, and received explanations from their point of view.

Miss E. Read avers that for a whole week prior to the *exposé* she was in a dream-like condition, and prepared the

glove in secret and used it for the first time on the evening of the discovery. Hypnotisation from whatever source does not absolve the medium from responsibility. Edith Read herself admits this, and is prepared to bear the burden of her acts. We, as Spiritualists, are well aware that many offences against the moral and social well-being of society at large are attributable to malignant super-terrestrial powers, but the safety code for conduct provided by the common law exacts individual responsibility, and, indeed, no other plan could preserve the civilisation we all enjoy.

Now to the problem before us. The discoverers of the 'stuffed glove' are attempting a solution on the crudely-simple basis that all the phenomena which they have witnessed at the Reads are explicable as fraudulent make-beliefs. Such contention covers more ground than appears at a first glance. It is well-known that every physical medium since the advent of Modern Spiritualism has been accused of conscious or unconscious fraud, and as a just and logical corollary of the glove seizers' theory, it follows that the spiritualistic movement, so far as objective phenomena are concerned, is a stupendous system of villainous and partially detected imposture. Such wholesale unmasking of half-century old criminal practices should bring good rewards to the detectors from the sceptics and scoffers of the world.

A word about conditions. The word is frequently used, but is it even faintly understood? 'Conditions,' in my opinion, should be translated to mean an inquisitorial inquiry into the moral, mental and psychological possessions and surroundings of each and every sitter, since the medium must, of iron necessity, mirror and exteriorise, in the case of a physical medium, the collective forces of the circle.

I think that it is unnecessary for me to assure your readers that I am no friend to wilful imposture or vulgar fraud, but I am above all a humble student of psychic law, and I regard such exposures as the one in question as interesting matter for inquiry and orderly examination.

Hundreds have witnessed phenomena externalised through the instrumentality of the Reads, which no mundane agencies, however skilful, could simulate under the same conditions.

From this time forth the sitter will have to show a clean sheet, whether he or she pays a fee or not.

16, Wellington-road, Cape Hill,
Birmingham.

J. W. MAHONY.

TO THE EDITOR OF 'LIGHT.'

SIR,—Mr. Bassett's complete exposure of Mrs. and Miss Read will, I imagine, hardly come as a surprise to many of us who have had the privilege (?) of assisting at one of their séances. The only astonishing thing to me is that the Reads were ever seriously considered and accepted as mediums at all, for I do not believe either of them possesses any sort of genuine mediumship really.

It is nearly two years since I attended one of a series of séances organised for them by a lady who had implicit faith in their powers; and not till the meeting was over did I feel I had a right to express my opinion as to what had taken place. A few other ladies with myself did then voice an emphatic disbelief in Miss Read's mediumistic gifts, and I left the house indignant at the obvious fake the whole séance had been.

Beyond speaking frankly and openly as to what I had seen, for I was seated opposite the medium, to one or two of our prominent Spiritualists, who can corroborate my statement, I was powerless to do more at the time. We all owe Mr. Bassett a debt of gratitude for having at last put an end to their all-too-successful career. Had the Reads ever been obliged to submit to a test séance by a committee of experts such as I still hope may be formed some day, nothing more would have been heard of them, and in all probability we should have been spared 'another exposure.'

(MRS.) J. STANNARD.

TO THE EDITOR OF 'LIGHT.'

SIR,—As you have already remarked, the only consolation Spiritualists can take to themselves in the presence of such unhappy affairs as the *second* public exposure of the wel

known Birmingham mediums, by Mr. Bassett, is that Spiritualists are themselves the indignant exposers of fraudulent practices carried on under the cherished name of Spiritualism. Mr. Bassett—who, I am sure, writes more in grief than in bitterness—will pardon me if I remind him that this later public fiasco will not shock the Spiritualist public.

The 'seizure' which took place in regard to the same medium just about a year ago, was about as conclusive of guilt as anything could possibly be, and yet even Mr. Bassett stood out against it. Time has revenged itself. To write gloatingly of this wretched affair is the furthest from my thoughts, yet the fact remains that the Spiritualists' attitude on such occasions is severely scrutinised by the general public. If your readers refer to the 'Two Worlds' for August 19th, of last year, they will find my account of a similar *exposé* of the same medium. There is little fear that Mr. Bassett will incur the same amount of depreciative criticism—to put it mildly—that I endured from some believers in the *bona fides* of the Read 'manifestations.' *Verb. sap.*

An attempt was made to evade the crucial issue by raising minor quibbling points, but the evidences were wholly and effectually condemnatory. It seems to me, that until such time as the complete emergence of at-present supernatural psychic faculties shall have been fully accomplished, and the human organism is habituated to the exhibition of these striking mental or physical manifestations, we ought always to be able to note abnormal collateral conditions. Investigators should remember that the history of materialising mediums, more especially, invariably requires this fact to be strongly borne in mind, and should judge accordingly. The immensely modifying influence of environment is fully admitted, and individuals vary greatly. Still, cause and effect must be commensurably related. Action and reaction are equal and opposite, and nobody, I presume, who admits the fact of *materialisation*, will deny that it must be in accordance with dynamic laws of energy. Especially should this be remembered by earnest inquirers when their efforts are hindered by the protective mantle of darkness which is thrown around the medium, *pseudo* or otherwise.

Spiritualists cannot too jealously guard the honour of the movement.

GEORGE W. YOUNG.

15, Kellett-road, Brixton, S.W.

A CAUSE FOR THANKFULNESS.

The results of the great International Peace Conference may not equal the expectations of the more sanguine spirits among us, but there can be no doubt of their beneficial influence upon the nations in the near future. The Conference has not succeeded in making war impossible, but it *has* succeeded in focussing the humanitarian sentiments of the age, and as Arthur Mee, writing in the 'Morning Herald,' has well said, 'there will be no more rushing heedlessly on to war.' The difficulty in all such matters is the taking of the first step, the others will follow in due course. Hence the outlook for the coming century is brighter than ever, thanks to the Czar of Russia, who has doubtlessly been 'spirit guided' in his action. Our good friend, Mr. W. T. Stead, too, has done as much, or more possibly than, any other man, to awaken public opinion and secure its united expression in favour of peace. As Mr. Mee says:—

'War there may be, but it will be war after calm reflection, war after the people have counted the cost, war after the soldier has realised its horrors. In the gravest crisis, there will be a pause at the Hague between the passion of the people and the rattle of the sword. It is a wonderful thing that the Governments of the world have set up a Universal Parliament of Peace. It is not quite, perhaps, the Brotherhood of Man, but that great consummation seems nearer since the delegates left the Hague. Never before in the world's history have all the nations of the earth met together in the cause of Peace; never before have the nations so splendidly vindicated the cause of Humanity.'

HOPE is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.

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

THE UNIVERSAL MESSAGE.

In the course of a thoughtful address by Mr. John A. Rowe, of London, recently delivered by him to the Spiritual Evidence Society, in Newcastle-on-Tyne, we find the following passages:—

Men who lived, worked, and suffered in the past are not inactive because the material bodies they used have turned to dust. They have merely changed a lower for a higher state of life. The forces which operated upon their physical bodies, binding them to earth, restraining their ardour and oftentimes humiliating them (no doubt for their good), no longer, or but slightly, affect them. If telepathy be a fact as between mortal and mortal, and inspiration be a fact as between immortal and mortal, can we not perceive that through all time man's mind has been subject to environment just as his body has been? Man, mentally considered, and judged by history, has never been free from influences sometimes good, and sometimes not good. The conflict within himself between his conscience and inclinations has perplexed him, and in some cases driven him to despair; but hope, and faith, and earnest endeavour to do what is right, ultimately triumph over all temptations and difficulties, and bring to the much-tried soul that peace which worldly pleasures never yield.

Just as solar energy has never shown respect for a particular spot of earth, but has been universally beneficent in its operation, so has the Divine mental energy, whether from Deity direct or indirect, been universal in its operation. For a reason not difficult to understand, this super-human energy has been sometimes displayed in one place, sometimes in another. India, Egypt, Greece, Persia, Palestine, and ancient Italy, each in its turn poured out to the world lessons of wisdom and truth. Practically they taught the one central truth: Be good, for therein lies your road to happiness on earth and beyond it. And if I have understood the spirit messages we have received they are strictly in accordance with the messages of the past. Be good to each other; use your best endeavours to improve man's physical, moral, intellectual, and spiritual state; in fact, take conscious part with the Deity in the work of evolution, for therein only lies your road to present happiness and eternal felicity.

HALLO!

The new thought of the Mental Science School of thinkers is finding its way into all sorts of literature, and the gospel of hope and affirmative cheerfulness is certainly an improvement upon the old sad and desponding attitude so often assumed towards the great problems of life. The following cheery lines have a bright ring of helpful confidence and the last verse is sufficiently spiritualistic to be of interest to the readers of 'LIGHT':—

When you see a man in woe,
Walk straight up and say, 'Hallo!'
Say, 'Hallo!' and 'How d'ye do?'
How's the world been using you?
Slap the fellow on his back,
Bring your hand down with a whack,
Waltz straight up and don't go slow,
Shake his hand and say, 'Hallo!'

Is he clothed in rags? Oh, ho!
Walk straight up and say, 'Hallo!'
Rags are but a cotton roll
Just for wrapping up a soul;
And a soul is worth a true,
Hale, and hearty, 'How d'ye do?'
Don't wait for the crowd to go,
Walk straight up and say, 'Hallo!'

When big vessels meet, they say,
They salute and sail away:
Just the same with you and me,
Lonely ships upon the sea,
Each one sailing his own jog
For a port beyond the fog;
Let your speaking trumpet blow,
Lift your horn and cry, 'Hallo!'

Say 'Hallo!' and 'How d'ye do?'
Other folks are good as you.
When you leave your house of clay,
Wandering in the far away;
When you travel through the strange
Country far beyond the range;
Then the souls you've cheered will know
Who you be, and say 'Hallo!'

MRS. AND MISS BARICA will be away from London until the end of August.

CONVINCING PSYCHIC FACTS.

BY GILES B. STEBBINS.

Among American Spiritualists the veteran Giles B. Stebbins takes front rank as an earnest, capable, and intelligent observer, and a careful recorder of psychical phenomena. In a recent issue of the 'Light of Truth,' he recounted the following interesting experiences:—

'Years ago I met George Redman, a total stranger, in a city distant from my home. As I stepped into his room he looked up and said: "I saw a spirit form come in with you," and described my mother as perfectly as I could have done. I sat down opposite him at a table, giving no sign or response as to his description, and he took a sheet of paper and wrote, rapidly, a message of motherly affection, with correct allusions to family incidents, and signed her name. I still made no sign of response or denial, and messages, characteristic in thought and style, and marked by like private and family allusions, came with the signature of my father and sister. Some of these, too, were written each line from right to left, or backward.

'I once told a friend of a spirit artist, and he mailed a letter three hundred miles, to a stranger, asking for a portrait of his son, whose age and time of departure he gave. Months after, at their home, his wife showed me the portrait, sent to them by mail a month after they wrote, and which was recognised by others of the family, who knew not of its coming or that it had been sent for. There was no other portrait, and never had been. This was a highly intelligent and spiritually gifted family. A daughter, twelve years old, a natural seer or clairvoyant, had told her mother, months before, of seeing a boy at her bedroom door, and described this brother, who passed away before she was born. When his picture came, and the family were looking at it, this guileless child came in, looked over her mother's shoulder and said, thoughtfully, "Mamma, that is the boy I saw at my door."

'There came also to them a fine likeness, both in pencil, half life-size, of another son, whose portrait they had not asked for nor sent his name.

'Possibly some may say these wondrous facts sometimes come of some mesmeric rapport or mind-reading. Even if they can, careful investigation will show, what I have found, personal intelligence distinct from that of any one present, cognising facts of which no one had knowledge, and which were contrary to their views and thoughts.

'In December, 1878, I visited Mrs. Simpson, a medium in Chicago, a Frenchwoman from New Orleans, whom I only met once, the night before, a few moments, in a large company, and who had no outward means of knowing my family or relatives. She held a slate under a small table, without drawers or moulding, by placing her open hand under the slate and so pressing it up against the lower side of the table, her other hand in full sight and a small bit of pencil on the slate—all in full daylight, and I sitting by her side. Sometimes I held the slate under the table, in the same way, she touching the end which projected out, so that both her hands were in my sight, yet I heard the pencil move over the slate, and the messages came all the same as when she held it, yet not so forcibly or rapidly.

'My uncle, Calvin Stebbins, of Wilbraham, Mass., who passed away several years since, had his name given and characteristic messages written out on the slate. One of these was: "He thought, when on earth, that spirits went but did not come again." I did not know his views, but supposed him to have been a Spiritualist, knowing he had paid some attention to the subject. The next week I saw his widow in Detroit, who said that he was not convinced of spirit intercourse, but had a firm faith in immortality. She had never been in Chicago, he had never seen the West, she spends most of her time in New England, and the message touching his views was correct, yet contrary to my thought and expectation. How could my mind have influenced it? One of these written messages was full of vigour and clearness, strikingly characteristic of my departed kinsman: "I find no hell or baby's skulls, as we used to talk of. I find over here common-sense and justice. Each man makes his own destiny. God has not destined anyone to heaven or hell. Ah! Giles, the abyss is bridged, and we are fortifying the arches under the bridge, daily, daily."

'Mrs. Murdock, then Mrs. Blair, years ago, painted (blind-folded) a flower-piece for a friend of mine in this State, each flower typical of a member of his family, here or in the higher life. One pale rose, with a broken stem, she said, was for a grandson in Kansas, who was then ill, and would soon pass away. They supposed the child to be well, but heard the next week of his death, soon after the pale rose was painted by this susceptible medium.

'A highly intelligent woman, of Quaker birth, near this city, whom I know well, told me how she heard raps under her pillow years ago—three soft and distinctly different sounds. She woke her husband, both heard them, and she said, "My grandchildren are sick, and I fear they are dying." Three nights they both heard these raps, and then came a letter telling of the sudden death of the three grandchildren the night and hour they were first heard. After this they ceased. This woman had a weight of character and experience that gave her testimony value. She was venerated and loved by those who knew her.

'Here is another remarkable experience. I give it as heard from the lips of the lady, and condensed from her report of it in the "Sunday Times" of New Orleans. Mrs. E. L. Saxon is a woman of well-known social standing, mental ability and personal character. I quote from her article in the "Times," and from my notes of her narration to me, both of which, as she says, are "literally true." Born in Tennessee, her married life spent in Alabama and New Orleans; she was her father's child, like him in mind and soul as well as person, and a close spiritual sympathy existed between them. He went to Arkansas in 1857. In the spring of 1861, she was in Mobile with her husband, and he left her at the Battle House while he was absent on business for a few days. The Civil War had just opened, and she was anxious for her absent father and two beloved half-brothers. They entered the Confederate army, and the father was a non-combatant, having little faith in the success of the South, yet all were strongly attached to each other. One evening after a pleasant visit with friends she went to her room, slept from eleven until two o'clock, and then came a dream, or rather a vision, so vivid as to banish sleep, and of which she wrote down each detail and dated her writing that night.

"I dreamed that I was with my father, who lay on an uncanopied bed, the low ceiling almost touching the bedposts. Near the head of the bed (which was in the corner) was a door, at its foot another. The fireplace was nearly opposite the bed. On the opposite side of the room, and drawn in front directly across it, was a huge bed, or couch, jet black, with square ends, stiff and upright. In the opposite corner was a bureau, and over it a white cloth. My father was dying a death of the most terrible agony, and I was utterly alone (with him) in distress and sorrow near to frenzy. This distress, apparently, as the soul left the body, aroused me from my wretched sleep."

'All this seemed so improbable that she tried to forget it, but could not. Her husband once met the brothers and learned of the father as still in Arkansas. She saw one of her brothers not long before he was killed in the battle of Chickamauga, and learned from him of his great desire to see his father, to whom he felt strongly drawn. In October, 1863, she had an intense and constant longing to see her father. Almost nightly, whether waking or sleeping she could not tell, she "saw a venerable head and long flowing white beard; the blue eyes, dim as dying stars before the gleam of daylight, looked into mine, and a voice, a whisper, or loud and distinct, would fill my ears: 'Go to him; he needs you; go at once.' Again and again I have roused my daughter, crying aloud: "Who spoke to me? Who called me?"

'She had never seen her father wearing a beard or with white hair, and this strange vision turned her toward Arkansas. It was difficult to reach there amidst the perils of war, and at Memphis she decided to start for Cairo and New York, with her young son and daughter; went on to the steamboat for that purpose, but a voice ever said, "Return, return." Holding a child in her lap while its mother went to take her tea, she found the woman was going to B—, in Arkansas, where her father had lived. His name being spoken, this woman, a total stranger, cried out, "Leave this boat at once before it goes. He is here in the Irving Block; we heard to-day, sick—dying!" She found her way ashore, kindly helped by the captain of the boat, found her father, "with the white hair, the long beard, and the dim pleading eyes" of her vision, in the prison, got his release, found quarters for him, and he died in fearful agony just after daylight, none but herself with him, and she "knelt and watched beside the dead" in heart-stricken sorrow. When the day came she said:

"I rose to my feet, my eyes fell on the white cloth thrown over the mirror and the bureau in the corner. The bed clothing had been taken away; there stood the black couch, square, upright, and huge. The bedposts within an inch of the ceiling. The bed in the corner, the doors. Like a revelation, I saw the literal fulfilment of my old, prophetic dream. That dream was on the night of March 17th, 1861; this was December 11th, 1863. Before this I had argued that my distress of mind caused that dream. . . . My brother's desire to see our dear old father was expressed to me with a deep soul's fervour a short time before his death. Why should I not believe that his freed spirit sought that

father, found him in his wretched condition, and impressed my mind with it?"

'People the invisible realm with our friends, ready to help and approach us, when it is well to do so and when we are in a mood to allow them, and in place of a special Providence answering prayer, the soul, strong by its desires and aspirations, attracts these spiritual beings, and help and light come with them. Thus naturally do they become the angels, or messengers of the Lord; and thus, and by the strength that spiritual uplifting brings, is true prayer answered.

'From all ranks and conditions of life; from scholars and nobles in Europe, from distant Asia and the far-off islands of the Southern Ocean to the pioneers in their cabins on our Western prairies and the dwellers on our Pacific coast -

"From farthest Ind to each blue crag
That beetles o'er our western sea,"

reaches the broad realm wherefrom we glean our proofs of spirit presence, tested and approved by thoughtful and critical witnesses.'

A GHOST AT SOUTHPORT.

Stories of 'hauntings' and 'ghosts' are fashionable just now and the newspapers readily publish accounts of such phenomena. The 'Liverpool Daily Post' printed the following in its issue for July 28th:—

'J. C. B.' writes:—The note in 'News, Notes, and Queries' as to one of the Liverpool hospitals being 'haunted' reminds me of a local ghost story which, as far as I know, has never hitherto been made public. The haunted house in that instance was at Southport. It was occupied by an independent lady possessed of a decidedly masculine type of mind and iron nerve. There is no doubt on those points. While occupied one forenoon at her writing desk, this lady, having, according to her own story, a feeling that someone was present in the room, looked up and saw standing at the other side of the desk the figure of a woman, who was gazing intently at her. The figure had its head covered with a dark-coloured mantle, though the features were distinctly shown. The lady, not believing in ghosts, and convinced that she was under a hallucination, put out her hand to touch the apparition. She, of course, touched nothing but thin air. The figure, however, remained for some minutes, and then retreated towards the door, and vanished. This experience was repeated on at least three occasions, and the lady kept it a secret for fear of creating alarm. However, one day, again in the forenoon, a piercing shriek was heard from the kitchen, and one of the servants was there found lying in a fit. She averred that an exactly similar apparition had passed through the kitchen a few minutes before. The psychological theory is that these phenomena practically always occur when expected, but this is an instance where there could have been no expectation, for the servant was quite ignorant of the preceding occurrences which had taken place when the lady of the house had been alone. The apparition was seen once afterwards by a third person, but did not subsequently occur.

DECEASE OF DR. CARL DU PREL.

Professor Carl du Prel, of Munich, has died near Hall, in the Tyrol, at the age of sixty. Deceased, says the Berlin correspondent of the 'Daily News,' was 'one of the leaders of the Spiritualists in that city. He chiefly occupied himself with hypnotic, spiritualist, and occult studies, and in his writings always tried to bring Spiritualism into line with natural science.' He was best known in this country by Mr. C. C. Massey's admirable translation of his 'Philosophy of Mysticism.'

TO CORRESPONDENTS.

BYRON W. BARGE.—Thanks for your intimation of the election to honorary membership of E. Dawson Rogers and E. W. Wallis in the Spiritual Science Society, Indianapolis, Ind., U.S.A. Accept our cordial greetings and good wishes.

M. W.—We do not think your communication is of sufficient interest for publication.

W. B. MORRISON, Grand Rapids, Mich., U.S.A. Thank you for your kindly letter and newspaper cutting.

R. B. S.—Your interesting communication shall be printed next week.

W. W.—The prediction did not amount to much, fortunately, as there was really no 'calamity.' The story as it first appeared in the public Press was greatly exaggerated.

INSPIRATION AND ILLUMINATION.

Now that attention is being drawn to 'Trance and Inspirational Mediumship,' the following extracts from an article by Mr. W. J. Colville in the monthly magazine entitled 'Immortality,' will doubtless be read with interest:—

Inspiration from without differs widely from illumination, which is within, and no matter how valuable external instruction may be, there is always room for doubt until we are inwardly enlightened so that we know the truth as an inward possession. What is called inspiration among modern Spiritualists covers a very wide field. Influx is perhaps a better term for much of it. All Spiritualists without exception are agreed upon two or three prominent propositions which differentiate them from their non-spiritualistic neighbours. These unanimously accepted statements of doctrine include a declaration of human existence beyond the grave, and the certainty of communion between the two states of consciousness or two planes of existence often called the two worlds. Now we reach a point where it is imperative to draw a clear line of demarcation between accepted facts and doubtful inferences. It is a fact beyond reasonable dispute that Mrs. A. is influenced by some exanimate spiritual being. Telepathy and all kindred mental phenomena may account for a great many psychic experiences, but as Mr. Stead has discovered in his long experience as a telepathist, there is fully as much evidence of messages from 'Julia,' who has passed into spirit-life, as from his own sons and various acquaintances who may at various times communicate with him by means of simple terrestrial telepathy. 'Julia' is a good sample of an individual inspiring spirit; her messages are clear-cut, noble in sentiment, unimpeachable in moral tone and delightfully free from bombast and assertion of personal authority. Many sensitives or mediums are influenced by similar good and kindly spirits and thousands of inspirational discourses are delivered through the lips of earnest men and women who rejoice to feel that their audiences can be instructed through their instrumentality by preachers of wider knowledge and greater experience than themselves. All such inspiration is, however, relative, and much confusion and discord result from attempting to treat it as though it were absolute.

If two or more preachers differ on certain theological points and it is assumed that both are absolutely or infallibly inspired, we are introduced to a bewildering and irreconcilable conflict of phenomena; but when nothing more than relative inspiration is claimed we are only taught a valuable lesson, viz.: that on both sides the veil individuals must express truth as they see it, not necessarily as others behold it, and that beyond the ground covered by established axioms there is always place for honest speculation, as in all scientific pursuits experimentation is perfectly lawful because no scientist has reached the absolute in all directions. Divine inspiration is axiomatic and immutable in nature but progressive in extent. What we once know we know forever, but the extent of our knowledge is illimitable.

Inspiration is at an end where illumination begins, but as illumination is constantly increasing so there is always a field outside for further inspiration. We will now suppose that our candidate is an inspirational medium whose brain is highly receptive to impression and that some friend in want of the flesh, knowing that ninety-six multiplied by ninety-six gives nine thousand four hundred and eight as the result, communicates that number to him or with his full consent speaks it through his lips; the answer is correctly given, the examiner accepts the reply and all goes smoothly for the moment, but a time of trial is in store for that young freshman who is not necessarily any the wiser because his lips have been moved to utter a truth beyond his present knowledge. Some day the question may be put to him when he is not so amenable to inspiration and he will perforce display ignorance. What must be done on the part of the inspired person is to set to work by personal diligence to prove or verify what has been uttered through his mouth or written through his hand. Inspiration is no excuse for mental idleness and we dare to fearlessly assert that what can be a great blessing is often perverted into a curse because of the intellectual indolence of many people who regard inspiration as a substitute for, instead of a supplement of, all moral mental activity. People get misled by communications which are untruthful because it is always much easier to be simply passive or receptive than to become duly polarised so that the two poles of the human magnet, the positive and the negative, be acknowledged as equally important. Illumination, which is the clear, instantaneous perception of necessary truth, comes just when and where it is needed to all who place themselves in a truly receptive attitude toward such enlightenment. We discourage all hysterical endeavours to lose sight of one's objective self and wander off into 'astral' regions in the hope of gathering

up information unprocurable in simpler and more natural ways.

The anguish of spirit and mental uncertainty which perplexes and afflicts so many people who ignorantly pursue a blind method can be entirely obviated and completely overcome if those who are seeking profitable inspirations and needed illuminations will forego unnatural processes and refrain entirely from submitting themselves to the would-be authoritative dicta of self-appointed blind leaders of the blind. It is an integral part of the teaching of practical spiritual science or true psychology that on our inner and higher side we are open to immediate enlightenment from the Divine. In the early days of Quakerism, Fox and his associates knew by experience what Quakers have always spoken of as interior light. When Lucretia Mott gave to the world the glorious motto "Truth for authority, not authority for truth," we may well ask what that quiet Quakeress meant by truth and how she had come to apprehend it. Truth must be eternally the same and it must be just as possible to apprehend spiritual as secular truth.

Every soul on earth has a distinctive purpose to fulfil, a mission to accomplish, and into the silence every human being must reverently and inquiringly go, not to yield to the phantoms of hysteria or to lose one's sense of individuality in the labyrinthine mazes of psychical confusion, but to attain that calm, restful, confident plane where the sight or knowledge of divine reality becomes clear as daylight. It is surely a far grander thing to work for universal good than to seek simply private satisfaction or development, but seeing that all of us are members of a compact human body we cannot do other or wish other than to promote our own welfare in accord with the promotion of the welfare of all our brethren. Once let the vision dawn upon the psychic eyes of the world's population that the atmosphere immediately encircling this planet is filled with those in the exartrate state who are in fellowship with all such desires as actuated them while living in the flesh, and then look beyond and see that this globe is belted with a beauteous heaven or celestial circle composed of truly risen and ascended souls; then behold how our thoughts and feelings penetrate only to those planes and mingle only with those societies with which we are dispositionally in sympathy, and the question of reliable and unreliable inspiration will soon settle itself both philosophically and practically. It is absolutely necessary to wish well to every one and to desire to promote the common weal if we really desire to be divinely enlightened in our own interior, and at the same time to sweetly fraternise with spiritual friends who are both our guides and our companions.

LETTER 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.

'An Interesting Episode.'

SIR,—With reference to the short article under this head which appeared in your issue of July 22nd, information has since been laid before me that Mrs. Treadwell's control 'Sophy' had knowledge of the family in question. In particular, either the medium or her control, or both, knew: 1. Of the physical defect. 2. The young gentleman was abroad a year ago when the family in question had a séance with Mrs. T., and she was told this at the time; but in July, 1899, when the statement was made by 'Sophy' to my correspondent, the son was in this country and at home. 3. The alleged mental disqualification never existed; the young gentleman being particularly shrewd and capable.

This explanation is necessary as showing the care one should always exercise in sifting all 'spiritual communications.' Candidly speaking, it is not my first experience of the kind, and will only make me more careful in verifying details before publication.

This statement, however, does not in any way affect my own personal experiences with this medium, which have been of the most convincing and satisfactory kind, while the tests given, some of which were published by me, were such as to leave no reasonable doubt in my mind of the reality of spirit return.

August 3rd.

'AN OLD CORRESPONDENT.'

THE CHILDREN'S PROGRESSIVE LYCEUM.—This movement has two able advocates in Mr. J. J. Morse and Miss Morse, the editors of the 'Lyceum Banner,' which, in its August issue, announces that Mr. J. Ainsworth has purchased a house at Blackpool with a view to ultimately handing it over, with all the furniture, books, &c., to trustees for a "Lyceum Home of Rest." The 'Banner's' Golden Group now numbers 1,353, and as it inculcates kindness, love, and temperance in all things it should exert an influence for good upon the members.

SOCIETY WORK.

CAMBERWELL, 33, GROVE-LANE, S.E.—'The Treasure of Truth; or, the Pearl of Great Price Hidden in the Human Heart,' was the subject of a most interesting address given by the control of Mrs. Holgate. At the after circle, clairvoyance was given by Mrs. Rennie, Mr. Lovett and others.—F.S.G.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our meetings, both morning and evening, were conducted by our leader. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long will deliver an address on 'Baptism'; at 7.45 p.m. a circle will be held for members and associates.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last Mr. Alfred Peters addressed our audience and afterwards gave clairvoyant delineations, which were virtually all recognised, the only one in doubt being supplemented by other accompanying spirit-forms which could not fail to render after recognition certain. A solo by Mr. Markham was greatly appreciated. Next Sunday, August 13th, our esteemed President will give an address—subject, 'The Old and the New: The False and the True.' At 3 p.m., Lyceum. Circle at 142, Stoke Newington-road; members free; non-members sixpence; collection.

THE LONDON SPIRITUALISTS' CONFERENCE meetings were held on Sunday last as follows: Open-air meeting in Victoria Park, at 11.30 a.m.; chairman, Mr. Clegg; speakers, Messrs. Smith, Gibbs, Thompson, and Swindlehurst, who dealt ably with questions from the audience. The meeting was continued until very late. A conference was held at Kenmure-road, off Mare-street, Hackney, at 3 p.m., when Mr. J. Kinsman presided. Bro. Davis introduced the subject of 'Suggestions re Professional Mediums,' which was discussed by Messrs. Thompson, Gwinn, Smith, Isaacson, Veitch, Wills, and Swindlehurst. At the evening meeting Mr. Kinsman presided, and Messrs. Swindlehurst and D. J. Davis spoke with good effect.—M. CLEGG, Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis delivered a lecture entitled 'The Philosophy of Inspiration and of Aspiration,' to a highly-interested audience, who were not slow in recognising the exceptional ability displayed, the lecturer combining a pleasing delivery with an amount of forceful eloquence which served well to bring before his hearers the salient points of a fine discourse. Prior to the address Mr. Wallis read a few words by Col. Ingersol on 'Immortality,' and a short 'sermon' by George Hepworth; and after the address he sang 'Tell me, ye winged winds' (D. A. Warden)—this beautiful solo receiving quite an exceptional amount of appreciation. Next Sunday, at 7 p.m., Mr. Alfred Peters, clairvoyance; doors open at 6.30—L. H.

If Spiritualism has done anything, it has taught its followers that so-called death does not elevate any one into the glories of the supernal world *instantly*. Each human being enters the spiritual life precisely the same individual he was on the earth. He has the same weaknesses, the same virtues, the same tendencies, the same aspirations, and the same erroneous judgments that he had while in the body. It therefore follows that morbid appetites, thoughts, emotions, sentiments and desires follow *even* Spiritualists into their new life. It at once becomes apparent that these untoward influences should be subdued while in the form and, through careful training, the soul made fit to become a resident of the higher spheres.—'Banner of Light.'

(ADVERTISEMENT.)

A FREE OFFERING TO THE SUFFERING.

I beg to state, for the benefit of those who are suffering, and unable to obtain relief, because of their indigence, that I am prepared to treat such deserving cases *free*, not only by diagnosing such cases, but also to provide them with the best of medicines (if in my opinion I should consider medicines necessary). This offer holds good until the end of August, and I trust that those able to pay will not avail themselves of it, as it is not intended they should. Any poor who are unable to attend may write me with the greatest confidence, and receive advice and medicines *free*. This offer is made not as an advertisement, or to obtain testimonials, for such are not desired, but simply to do that which I conceive to be my duty, *i.e.*, to use this gift that the Almighty God has endowed me with, to relieve suffering humanity.

ALLAN FISHER, M.D.
Leigh-on-Sea, Essex.