

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.

We record elsewhere the decease of our old and valued friend, Thomas Shorter, who passed beyond the veil on August 11th, aged seventy-six. On the previous day he was seized with an apoplectic fit, and never recovered consciousness. On the 16th the earthly tabernacle was interred at Woking. 'Well done, good and faithful servant!'

The London Spiritualist Alliance was represented at the funeral by its Secretary, Mr. E. W. Wallis, who delivered a brief address at the grave side after the usual service.

We must keep close up with our scientific friends, and eagerly push home their discoveries, especially in the glorious field of Evolution. In that field, the Spiritualist is the 'heir of all the ages.' The spiritual nature of man, and his power to embark upon experiments of life in the Unseen, belong entirely to that field of Evolution. Aspiration and worship, also, belong to it.

Just as the social instincts have been developed from elementary human, or merely animal, needs, so has conscience been born, with all its refinements, from the rough contests of 'mine' and 'thine,' and so now the eager climber is on his way to the divine nature.

John Fiske, looking back upon the process, says:—

To the mere love of life, which is the conservative force that keeps the whole animal world in existence, there now comes gradually to be superadded the feeling of religious aspiration, which is nothing more nor less than the yearning after the highest possible completeness of spiritual life. In the lower stages of human development this religious aspiration has as yet but an embryonic existence, and moral obligations are still but imperfectly recognised. It is only after long ages of social discipline, fraught with cruel afflictions and grinding misery, that the moral law becomes dominant and religious aspiration intense and abiding in the soul. When such a stage is reached, we have at last in man a creature different in kind from his predecessors, and fit for an everlasting life of progress, for a closer and closer communion with God in beatitude that shall endure.

Mrs. Eddy, 'High Priestess of the Christian Science Cult,' as 'The Chicago Inter-Ocean' calls her, has become a woman of mystery. She has long been secluded, not only from the public gaze, but from the eyes of her adoring disciples; and now it is said that she is dead—that she has perhaps been dead a long time—and that the inner circle are keeping back the truth for reasons of their own. It is even suggested that the shrouded lady far in the background is someone who is posing in her place. It may be all mere gossip, but there is grave perturbation in the camp.

There is wisdom in the old saying, 'Many a true word is spoken in jest.' 'Puck' proves it. In a late number we find this on the digestive value of optimism:—

Now we no longer ask 'Is life worth living?' We have

found that the world grows better in spite of us and that life is well worth living—even if it does still depend upon the liver. We allow our membership in the Suicide Club to lapse and we read with a lively interest the prospectus of the Hundred Year Club. And, while we do not scorn rational hygiene, we are learning, nevertheless, that it makes far less difference what we eat than how we eat it. We are learning that a man with certain cheerful views of life and a certain sympathetic attitude toward his fellow men may eat and thrive on food that would poison a pessimist. We know there never was a healthy cynic nor one that lived long. Question any centenarian and you will find that he has paid little attention to diet. Indeed, most of them confess to hygienic misbehaviour that is positively shocking. That they have been pretty cheerful all their lives is about all they can say. And they are never millionaires. The millionaire is as poor a life insurance risk as the cynic, for the trade of mere money-getting seems to kill the healthy human instincts that fortify a man against worry.

Puck's own system, which he recommends to you, is, eat and drink as much as you really want of whatever you really like, but see that your conscience is clean or you can't digest that or anything else. Cultivate cheerfulness, a sense of humour, and the knack of resting. Keep your mind open so that your brain won't ossify, and to this end prefer the society of children to almost any other. They still have the secret you are looking for. And, above all, spend no time in wondering how long you are going to live. If you do these things well you will some day have a notice of your hundredth birthday printed on the front page of the 'Sun.'

It is reported that Colonel Higginson, *à propos* of Professor Hyslop's declarations, lately said that he had equally convincing proofs forty years ago, but gave up the subject of Spiritualism because there was nothing of real value to be derived from it. Upon this Dean Clarke observes (in 'The Banner of Light'):—

It seems strange that a man of Colonel Higginson's mental acumen could make such an utterance as is above credited to him.

If he indeed saw 'quite as striking a series of incidents' as Professor Hyslop has witnessed, and doubtless he did, he assuredly found 'proof palpable of Immortality,' as did Epes Sargent, and as has Professor Hyslop, and as have thousands more of the literati and the scientists of all the world. If this were *all* there is of value in spirit phenomena, how can any man who reasons, and knows the need of 'Light, more light,' to settle the question of human destiny, discern 'nothing of real value, in such demonstrations of continued existence'?

We strongly agree. Almost the worst question that can be asked concerning Spiritualism is: 'What is the use of it?'

'Weeds and Flowers'; Poems written by W. L. Longstaff (London: Greening and Co.), will give no pleasure to the entirely wholesome-minded. Two-thirds of the book burn with vehement passion, reek with blood, or deal with such subjects as 'The Woman and the Beast,' 'Laus Amationis,' 'The Gates of Hell,' 'Vox Sanguinis,' and 'The Suicide.'

Having said that, we feel bound to add that there is much true poetry in the book, with a great deal of intense thinking and splendidly clever phrasing. We shall hope to hear of Mr. Longstaff again, and in 'the green pastures' by 'the still waters.'

Mr. Horatio Hunt has printed a new and revised edition of his 'Nero; or, The Trials, Battles, and Adventures of the Sixth Emperor of Rome in Darkest Hades'

(London : Downey and Co.). The work, considered from one point of view, is almost brilliant. Its pictures of character and incident are full of colour and vigour, though mainly unpleasant. But the literary form can hardly be praised. It is called 'Blank verse,' but it would be quite as true to call it 'Prose cut up into lines of a given length. Fancy this for a line of 'blank verse'!

In one of her most famous riddles, viz. :—

We do not select a bad passage, but give the very first we see on opening the book for a specimen :—

The exclamations of the audience
Were numerous and varied ; every one
Of the aspiring shades being known by more
Or less of the spectators. It was sad
To see the looks of those that failed.—More than
Nine thousand now had made th' attempt to spring.

That is not blank verse. It is not poetry. But it fairly gives the literary note of this very curious and highly-coloured book.

We hardly know whether to be amused or tired when we hear the good Psychical Researchers glorify Mrs. Piper as one, *the* one, true medium found at last. Really, their devotion to Mrs. Piper is admirable, but it ought to make them humble ; for Spiritualists found their Mrs. Piper long, long ago. 'The Light of Truth' says, with a touch of pardonable chaff :—

If Mrs. Piper's level head becomes turned by these bombastic 'scientific fellers' who say that all other persons assuming to be mediums are mere vulgar tricksters, we shall not wonder, although we believe her to be a sensible woman. In her case the old adage, 'Heaven save me from my friends,' would be apropos.

The following contribution towards a new Dictionary is not bad. It is, of course, from the United States :—
'Grandpa,' said the child, 'what is the difference between civilisation and barbarism?' 'Barbarism, my boy,' answered the old man, 'is killing your enemy with a hatchet at a distance of a step, and civilisation is killing him with a bombshell twelve miles away.'

'THE WORLD BEAUTIFUL.'*

The third series of Miss Lilian Whiting's 'World Beautiful' Essays having been recently published in book form, Mr. B. A. Flower gives an appreciative notice of the new volume in 'The Coming Age.' He says :—

I know of no volumes published in recent years so well calculated to uplift the reader and inspire all that is finest and best in his nature as the series of essays entitled 'The World Beautiful,' by Lilian Whiting. To me it seems that the author, while carrying home to the consciousness of her readers the most exalted ethics, also infuses them with that spiritual enthusiasm which is frequently lacking in moral philosophy when it is unaccompanied by dogmatic theology. She stimulates faith, and, what is more, reinforces it with those evidences of the verity of life after death which recent researches are more and more clearly establishing, and which the critical and sceptical attitude of our age demands. She is at once intuitional and rational. A deeply spiritual quality makes her writings appeal to the heart, while, by avoiding the common mistakes of religious teachers who ignore the evidences modern psychical research offers upon those problems which most profoundly interest the human soul, she places herself among the twentieth century teachers of the higher life. This gives to her writings a value that it would be difficult to over-estimate. The third book of the series, I think, exceeds in value and interest, if that be possible, the two preceding volumes. It is pervaded by a high ethical spirit, and from cover to cover is filled with fine and uplifting thought, which cannot fail to make the reader better. It deserves the widest possible circulation. I am much mistaken if these 'World Beautiful' works do not grow in popularity among thoughtful and deeply religious people as the years pass, for they seem to me to be luminous with the vital religious thought that will prevail in the oncoming years.

* 'The World Beautiful.' Third Series. 246pp., price 3s. 6d. London : Sampson Low, Marston and Co.

TRANCE AND INSPIRATIONAL SPEAKING.

WHAT THE SPEAKERS THEMSELVES SAY.

VII.

BY MRS. M. H. WALLIS.

My first control gave decided evidence of an independent mind. At that time, in 1873, I knew nothing of Spiritualism except that a friend, who had sat with Mr. Charles Williams in his early development, had recounted to me some of his experiences of Mr. Williams' physical mediumship, &c., so that when I responded to my friend's invitation to become a sitter with himself and wife at their home séance, if I expected anything it was that some physical manifestations would occur, although, really, my position was one of amused disbelief. That disbelief was soon, however, dispersed, for before we had sat long I was strangely influenced, and made to pour out a stream of talk in what appeared to be a foreign tongue. I was perfectly conscious, yet could not stop the flow of language, except so far as, by great effort, to ejaculate the words, 'I know all you say,' because, deeming that I was unconscious, as mediums usually were then, the other members of the circle were making remarks regarding the manifestation, and I felt somewhat in the position of an eavesdropper.

This first control, 'Veina,' knew no English, but has since learned our language and has shown gradual and continuous growth and development during the intervening years. Her special work, through me, has been the giving of clairvoyant descriptions of spirit people, which she, through my organism, has since given in great numbers, the majority being readily recognised, besides a number that have not been, so far as I know, acknowledged. I do not see the spirit people described, except in very rare instances, but am simply impelled to speak as she desires or seems to desire. In the early days of my mediumship I was caused to 'impersonate' and give test evidences of the presence and power of some of the spirit friends of the sitters ; such evidence occasionally being of a very striking nature, and concerning matters of which I was previously personally quite ignorant ; yet I was conscious of what was given through me but unable to resist it.

When the inspirers commenced to use me in public meetings there seemed to be evidenced more of the inspirational power. I was conscious of distinct differences of personality in those who were associated with me spiritually ; one control was overmastering, another sympathetic, yet another persuasive, and so on ; for I felt on different occasions the influence of at least a dozen, and on inquiry was informed that that number comprised the band who had undertaken the work of my development and future usefulness as a medium. One guide, who gave the name of the 'Arab,' caused me to feel at first, when passing under his influence, as though my limbs were of immense size, and then as though I was nothing but a head resting on a vast sandy desert (this feeling usually lasted until he left control) ; yet I could hear what was said in the circle but could not prevent or interrupt it.

In answer to questions my guides have stated that for the public lectures they instil their thoughts into my mind and stimulate it to greater activity ; keeping hold of the reins, as it were, they control and affect the expression through my lips, using occasionally what they deem suitable of my own knowledge, if necessary, to illustrate or explain their ideas. Personally, I frequently, as a listener, criticise and question what is being uttered by me under their inspiration or decided control. I have been subject to what I term automatic control (but that only rarely of late years), when, though conscious, the words and sentences appear to be jerked through my lips, without passing in any way that I can perceive through my consciousness. Frequently, in the course of the lectures, when the threads of the argument taken at the commencement are reverted to and gathered up, it comes to me with a distinct shock of surprise to realise the plan and purpose manifested throughout the whole discourse. Sometimes when the conditions are not good, I have the feeling as though the talk has been round and round the subject without really going into it, but when the conditions are suitable I feel as though what was wanted had been con-

veyed and the inspirers are fairly satisfied, although even after what I term a *good* inspiration the thought almost invariably remains of how much more might and could have been and needed to be said.

I should judge, then, from my experiences and observations, that on a very few occasions I have been completely unconscious, yet intelligence has been manifested according to the testimony of friends then present, but more frequently I have been in a semi-conscious, dreamy state, with little power on my own part of affecting or judging results (I might say that I could usually resist the control up to a certain point, but after that was reached my attempts at resistance were, and still are, of no avail). Generally, an impelling or compelling influence has acted decidedly upon my organism yet not caused unconsciousness, but simply caused the utterances in the manner previously described in the many lectures given, varying, as I am informed, and think, in clearness, terseness, and eloquence according to the unity and co-operation that has been established. I know many things have been given of which I had no previous knowledge, that subjects have been dealt with concerning which I knew nothing, and I must certainly thank my inspirers for the educational effect their inspirations and control have had upon me. I owe much to them, and two, who may be termed familiar spirits, are held by me in as close and warm friendship as any friend who is still in the body. At one period, in response to my request, they kept me under influence for many hours at various times to try and induce unconsciousness for the lectures, but failed to do so. I am now grateful that they did not succeed, as I very much value the opportunities of receiving their knowledge as well as being the instrument for the expression of the thoughts of those inspirers who have devoted themselves, in some measure, through my instrumentality, to answer the question, 'If a man die, shall he live again?'

VIII.

BY MR. ALFRED PETERS.

Although I have not been a Spiritualist for very many years, perhaps a brief statement regarding my experiences as to control and inspiration would be in some slight degree useful to your readers. I was controlled by my brother the first time I sat at a séance, and afterwards by my mother; and I still remember the sensation of hearing voices come from me, without any effort of my will, telling the circle things of which I knew nothing in my normal state. For a long time this control went on, and I heard and remembered everything which came through me, and my sensitiveness to spirit influence began to interfere with my work in everyday life. I asked my guides to make me unconscious, and they have done so ever since during all my test work, and I must say, blessed be the state of unconsciousness. I also have the gifts of normal clairvoyance and speaking. The clairvoyance seems to be subject to my own will; and I think a remark by Mrs. Ellen Green will justly apply in my own state: 'I look for spirits and see them'; but even then I am under influence, or rather, am overshadowed by one or the other of my guides, for I often have to say things which I would not say if I were left to myself.

When giving illustrations of psychometry I feel that I am the person I am describing, and some of the sensations I experience are very far from pleasant, but still it is to me very wonderful and interesting. When about to speak inspirationally I just keep myself perfectly passive and let the thoughts and words come through me as they will. I seem to be standing on one side listening to the lecture, and must say I sometimes enjoy it. When in the deep trance state I sometimes leave the body and travel right away, but cannot remember very much of what occurs, as my guides have said it would make me too discontented. On several occasions my recollections were very real, but I used to wish myself altogether in the spirit-life, and consequently got melancholy and miserable, and therefore I am not allowed to remember now what I experience at such times. But on the whole my mediumship is a source of comfort, delight, and joy, and I thank God every day that I am a medium.

Next week we shall print a communication from Mr. David Anderson.

WILL MEDIUMSHIP DISAPPEAR?

The cognition and exercise of the dormant spiritual faculties seems to be the next step in the evolution of mankind. The development of the spiritual consciousness and the quickening of the psychical perceptions are unquestionably being experienced by an ever-increasing number of persons. The fact that clairvoyance, clairaudience, psychometric and prophetic perceptions, and the intuitive realisation of spiritual states are natural powers is being freely admitted on all sides. The supremacy of the spirit is thus demonstrated and man is entering into his birthright as a spiritual being in this world. With this increased activity and exercise of the deeper, fuller, inner, or higher consciousness (whichever word may be thought best), the perception and realisation of psychic realities are intensified; spirit can commune with spirit and thought respond to thought. Love may thus find expression upon the plane of the spirit and reveal itself by direct appeal to the real self behind (or within) the body; and, for all who enter this stage of spiritual unfoldment the outer phenomenal evidences of spirit life and presence may finally become unnecessary.

It is contended by some writers that 'All that is abnormal in mediumship will disappear'; that, as Lillian Whiting says, 'the medium, even so remarkable a one as Mrs. Piper, is but a temporary bridge. Man will develop his innate psychical faculties, and the open communication between spirit and spirit, irrespective of the change of death, will become a normal and customary experience.' Surely this is a consummation devoutly to be wished—but, are we not looking a long way ahead? It is true, doubtless, of very many people that they can and do experience this open communion between spirit and spirit, but for the vast majority it is still true that they seek for signs ('having eyes they see not, and ears they hear not'), and even Miss Whiting herself seeks for the assistance of abnormal mediums at times, as in the case of desired communications from her friend, Miss Kate Field.

In a long letter to the Chicago 'Inter-Ocean' Miss Whiting gave the following explanation of her views upon psychic faculties:—

'Unquestionably, there is about us as an atmosphere, a realm, which interpenetrates our own, and whose inhabitants are in the closest magnetic interchange of thought with the inhabitants of the physical world; these inhabitants are our friends and acquaintances, who have passed the change called death, and who are, therefore, living under new conditions, but conditions of which we also partake. For man, by virtue of his spiritual nature, is an inhabitant of the spiritual as well as the physical world. In fact, we are essentially and permanently spiritual beings, and only incidentally and temporarily physical beings. The next step in progress—and the step of which we are just on the very threshold—is this: That clairvoyance and clairaudience are normal faculties, that the development of spiritual sight and spiritual hearing is just as possible to the spiritual man while still sojourning in his physical body, as is the development of the finer perceptions and higher faculties in any direction, and that the sight and hearing in relation to the unseen realm will become just as much a matter of course as is now the ordinary sight and hearing. If the greater part of humanity were blind and deaf, and only the exceptional man could see and hear, the majority would affirm that the claim of A. that he could see an object which others could only feel; or that he could hear sounds where, to his fellows, there was but silence—such a claim would be denied, ridiculed, or at last admitted only with grave doubts and more 'conditions' than a 'plucked' undergraduate. Kant truly said that the other world is not another place, but another view. The real man, released by death from his physical body, finds himself in a new world that is yet the old one, except that he has gained another view—a larger, added view. He finds himself with added powers. He can move swiftly and at will; he has gained a larger control of his capacities and powers, whose effort, practically, is as if he had acquired new ones. Spirit is so intense in its potency, so irresistible in its energy, that to its control all things are possible.'

MISS LOTTIE FOWLER, who was well and favourably known for a number of years in London as a remarkable clairvoyant and test medium, is reported to have passed to the higher life on July 22nd, aged fifty-three years, at the Manhattan State Hospital, U.S.A. Lottie Fowler was born in Boston in 1846. Her real name was Charlotte Connolly.

AN ANCIENT SCIENTIFIC RELIGION.

The title I here adopt is taken from Professor Petrie's learned and exhaustive work, 'History of Egypt,' Vol. II., who therein gives a lucid account of one of the most remarkable episodes in ancient Egyptian history, viz., the revolt from the powerful Amenite priesthood at Thebes, the then grand centre of the State-established religion, which was the worship of Amen Ra, the ruins of whose temples still exist, the chief one being the largest known religious edifice built by the hand of man for so-called Divine worship. The revolt was followed by the establishment of a new State religion, in which the worship of the sun replaced the old one of personal deities and of which I shall speak further on. This rupture or schism finally ended in the extinction of the new 'Aten' religion and the re-establishment of the old 'Amen' worship, but left a sore that never was fully healed, and within a century or so Egypt was torn by internal dissensions and civil wars.

The prime mover in the drama was a king of the great eighteenth dynasty, Amenhotep IV., whose family history is of great interest as therein is shown the powerful influence of a great and noble Queen, Tyi, the wife of Amenhotep III., and mother of Amenhotep IV., who without doubt was the instigator of the great religious schism, and through her influence upon him her son became the chief actor in the establishment of the new 'Aten' worship. She was the sister of the King of Mitanni, in Northern Syria, and influenced the Court of Amenhotep III., but the King, although in more or less sympathy with his wife, yet continued to uphold the old State religion to his death, which occurred in the thirty-sixth year of his reign, say about 1470 B.C.

After the old King's death, the Queen, Tyi, acted as Regent for her son for a few years, and in this capacity wielded a power in Church and State that prepared the way for the coming great change. In his eighteenth year Akhenaten married the daughter of the same Syrian King whose sister was the wife of Amenhotep III. She was faithful to her husband, and is shown, with six daughters, co-worshipping the Aten. In the fourth year of his reign he was styled Amenhotep, but in his sixth year his conversion took place, and, like our own Henry VIII., he established a Protestant system of religion, both scientific and philosophical, which, according to Professor Petrie, *could not be improved upon even in our own times*. He says: 'No one—sun-worshipper or philosopher—seems to have realised until within this century the truth which was the basis of Akhenaten's worship, that the rays of the sun are the means of the sun's action, the source of all life, power, and force in the universe. This abstraction, of regarding the radiant energy as all-important, was quite disregarded, until recent views of the conservation of force as a mode of motion, and the identity of heat, light, and electricity have made us familiar with the scientific conception which was the characteristic feature of the new worship. If this were a new religion, invented to satisfy our modern scientific conceptions, we could not find a flaw in the correctness of this view of the energy of the solar system.' This and more from such an authority is surely worth reflection by the student who wishes to trace the evolution and development of embodied human mentality.

Shortly after his conversion Amenhotep took a new name, which appears before each of his cartouches—*Ankh'em' maat*, which means 'Living in Truth.' He retired from Thebes and built a new capital, temple, and palace at Tel el Amarna, which, after his death, became deserted and then destroyed by succeeding kings, who re-established the old system of the Amen Ra worship. That the change of the King's views was accompanied by deep religious fervour is evidenced by the purity of his family and Court life, concubinage being abolished, and his domestic affairs guided by prudence and affection, shown by the monuments on which the King is always seen along with his wife and daughters in the act of worship and adoration.

A papyrus has recently come to light and has been translated by Mr. Griffith, containing a great hymn to the Aten, which Professor Petrie thinks was a composition by Akhenaten himself and from which I select a few stanzas.

'Thou art very beautiful, brilliant and exalted above the earth,
Thy beams encompass all lands which thou hast made,
Thou art the Sun, thou settest their bounds,
Thou bindest them with thy love.

How many are the things which thou hast made!
Thou createst the land by thy will, thou alone,
With people, herds, and flocks;
Everything on the face of the earth that walketh on its feet,
Everything in the air that flieth with its wings.
In the hills, from Syria to Kush, and the plain of Egypt;
Thou givest to everyone his place, thou framest their lives,
To everyone his longings, reckoning his length of days;
Their tongues are diverse in their speech,
Their natures in the colour of their skin,
As a divider thou dividest the strange peoples.

Thou makest the seasons of the year to create all thy works,
The winter making them cool, the summer giving warmth,
Thou makest the far off heaven, that thou mayest rise in it,
That thou mayest see all that thou madest when thou wast alone.'

That Akhenaten did not regard the physical orb of the Sun as the Creator of the universe, but as a symbol of the Great Supreme Intelligence and Power, is evidenced by one of the concluding verses, in which he says:—

'Thou art in my heart, there is none who knoweth thee
Excepting thy Son (Akhenaten);
Thou causest that he should have understanding
In thy ways and in thy night.'

WILLIAM OXLEY.

Manchester.

UNSOUGHT PSYCHIC EXPERIENCES.

Perhaps the strongest plea that can be urged in favour of Modern Spiritualism is that which is based upon the spontaneous manifestations of spirit power and presence which have so frequently occurred to persons who were not Spiritualists, and to whom, in many instances, the phenomena were unwelcome and distasteful. The fact that such *unsought* manifestations corroborate, in the main, the phenomena obtained through mediumship, tends to substantiate our claim that no theory but that which recognises 'the intelligent operator at the other end of the line' can satisfactorily cover the whole ground of the facts. We shall be pleased to receive for publication reports of such occurrences as may be known, or happen, to our readers. 'Cassell's Saturday Journal' recently gave the following remarkable incident from one of its correspondents:—

'I was staying with some friends in Zürich, and one evening my cousin said that he wished to attend a lecture given at a certain hall. Promising to follow, I arrived shortly before the lecture had commenced, and secured a chair some three or four rows behind where my cousin was seated. In the midst of the lecture I was astonished to see him rise and walk deliberately towards the door. He had no sooner reached it than the chandelier gave way and fell with a crash on the seat he had just vacated. He told me afterwards that he felt a sudden uneasiness and was unable to remain in his seat. That premonition without doubt saved his life.'

'LIGHT.'

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?

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

THOUGHT TELEGRAPHY.

The following article, from the 'New York Herald,' shows how the tide is flowing in our direction. Thoughtful people everywhere are recognising the existence of the psychic powers of man. It is, then, only a step further to admit that those powers can be, and are, employed by incarnate human beings in association with sensitives, or mediums, to make their presence known to their friends this side of the veil:—

Ian Maclaren (the Rev. John Watson) says waves of ideas and emotions may be sent back and forth between persons widely separated, just as electrical waves travel between two points without wires. He declares sympathy is the medium that carries the thoughts, and that distance makes no difference. According to his theory, to be successful in sending thought messages one must be unselfish and be filled with love for his fellow-men:—

'I believe it is possible for people hundreds of miles apart to signal to one another without wires. Between you and the person there must be a common feeling. It most frequently makes itself felt in the hour of trouble, and is often a call for help. The correspondence here is between heart and heart, and the medium through which the message passes is love.'

In reference to Dr. Watson's theory regarding communication through space by telepathy, E. W. Roberts, an electrical engineer of Scranton, Pa., said:—

'I have made a number of carefully conducted experiments in this line and have succeeded in obtaining results far beyond my expectations. I have been able to communicate with persons so far distant as 400 miles, not in a single instance only, but repeatedly. I have also succeeded in receiving a message of this character from one who was over a thousand miles away. At distances within the limits of an ordinary room I have made any number of successful experiments. Not only this, but I have abundance of evidence which goes to prove that this ability to send and receive telepathic communications is possessed by every one.'

'Dr. Watson's theory is certainly a new one to me, and he may have a good foundation for the same. My experience seems, however, to point to a theory based on the well known laws of sympathetic molecular vibration.'

Bishop Samuel Fallows, pastor of St. Paul's Reformed Episcopal Church, Chicago, said:—

'Telepathy has been proved beyond the possibility of a doubt. It is no longer a theory; it is a fact. I have been interested in the matter of thought transference for years, and the thing I am pondering now is how to bring the system into common everyday use.'

'Telepathy, or spiritual telegraphy, or whatever you may want to call it, works on precisely the same principle as the new wireless telegraphy. In the first case, thought waves travel through the ether and in the other electric waves. To call thought a physical substance may sound strange, but it is true nevertheless, and the waves of ideas travel from one person's brain to another instantly, in entire disregard to distance or intervening obstacles such as buildings or mountains.'

'Before thought telegraphy lie limitless possibilities in sending messages to God and our fellow-men in all parts of the earth. I hail him as a benefactor of his race who will teach people how to use this tremendous psychic force.'

Surely, too, they are 'benefactors of the race' who can demonstrate that Telepathy from the dead—so-called—is a scientific fact!

ZODIACAL INFLUENCES.—It has been sometimes urged in favour of astrology that, apart from planetary and lunar influences, the signs of the Zodiac in themselves determine, to a great extent, the character and business capacities of the native. Much interesting information in this connection will be found in a little pamphlet upon 'Zodiacal Influences,' by Charles H. Mackay, of Boston, Mass. No intricate calculations are necessary; only the day of birth is required. The student can readily discern, by the aid of a cleverly compiled table, the sign under which he is born, his physical and mental qualities, his affinities, business aptitude and astral colours. Each of the twelve signs is critically set forth, and the names of eminent persons born under them are given as instances of the truthfulness of Zodiacal influence. Copies of the pamphlet may be obtained of Mr. G. Osbond, Scientist House, Devonport, Devon. Price 1s. 3d.

SCIENTIFIC PROOF OF IMMORTALITY.

The testimony of Professor Hyslop to the striking evidences of spirit identity which he has received through the mediumship of Mrs. Piper is valuable, not because it is unique, but because it corroborates that of hundreds of other investigators who preceded him, but were not so fortunate as he has been in gaining the ear of the public. In point of fact, their advocacy and evidence, although ridiculed and rejected, helped to prepare the way, and make it smooth for the latter-day witnesses, who confirm them.

Professor Hyslop states that he has had to dismiss both conscious and unconscious fraud from his judgment of the phenomena, and that finally, becoming convinced, contrary to his first suspicion, that illusion and suggestion were inadmissible theories, he was limited to two hypotheses, telepathy or the influence of disembodied souls. Of these alternatives he states that he prefers the latter, and claims that 'the immortality of the soul has come within the sphere of legitimate scientific belief.' He continues:—

'The peculiarity of the Piper phenomena is that they unquestionably simulate the scientific demand that Spiritism, if true, produce evidence of personal identity in cases of alleged communications between discarnate and incarnate minds. The phenomena are particularly rich in this characteristic, assuming every phase of mental traits with which any one is familiar in a friend, and that crop up here across the confines of the grave—little tricks of word or language, of emotional expression, of moral taste and habit, and in fact almost every feature of likeness and unlikeness which we remark between men as we know them. The most striking facts are those incidents by which we should instantaneously identify their source if they purported to come from a friend in life, often such as would require no cumulative character to sustain their conclusiveness. These are multiplied with wearisome repetition and variation, and in so intimate and unexpected a form as well as content, baffling all suspicion of the possibility of fraud, and so specific in their nature that it requires the most extraordinary theories to account for them. . . . The important fact to know and admit is that the evidence for immortality, such as it is, represents precisely that type of incidents actually in the lives of the two persons supposed thus to be communicating across the boundaries of two worlds, which forces the assumption of supernormal acquisition of knowledge, and so completely satisfies the requirements of testimony for special personal identity that there seems to be no way to explain the phenomena but to accept some gigantic hypothesis which is not vitiated by any of the incoherences observed. . . . The amazing number of specific incidents that can be proved to have been the experiences, thoughts, and actions of the alleged communicator and of him alone, in connection with the sitter, is so overwhelming in its character that no student can refuse it the merit of fulfilling, in its external features at least, the demands of scientific proof for immortality.'

A STARTLING INCIDENT.

Our good friend, Cav. Sebastiano Fenzi, tells us of a thrilling experience which occurred to him in the autumn of 1883. He says:—

'I happened to have paid a visit with my youngest daughter to my late son Cammillo Fenzi, at a castle of his in Umbria, called Monte l'Abate, which had belonged to some Order of knights in the Middle Ages, not far from Perugia. After my visit, as I have said, to Cammillo and Evelina his wife (daughter of the late Sir Douglas Galton), I was quietly walking down the hill with my youngest daughter Emilina, when suddenly, in the midst of a plot of grass by the road-side, I saw, to my bewilderment, the phantasm of my beloved son lying dead on a hearse in the chapel of his castle. Under the influence of a strong emotion, I called back my daughter, who had stepped on a little, and said to her: "Good God! I have seen such a dreadful apparition that were it not that I am obliged to escort you home, I would leave you to fly back to Cammillo." After having explained to her what had so strongly impressed me, we went on, and went by rail to Leghorn, to a villa of ours by the sea, where all our group were awaiting our return. A few days afterwards a telegram announced to us the sudden death of Cammillo, and I hurried back to Monte l'Abate and saw my beloved child lying dead on the hearse in the middle of the chapel, just as I had seen him in my awful vision. I have thought that the narration of this startling incident might, perhaps, interest your readers.'

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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

APPARITIONS IN WEST AFRICA.

The current part of 'The Proceedings of the Society for Psychical Research,' to which we referred last week, contains two specially readable Papers, one by Mary H. Kingsley and one by Dr. J. Shepley Part. Both deal with spirit appearances and the possession of what are called 'occult' powers.

Miss Kingsley's Paper is particularly brilliant, and is as shrewd as it is brilliant. She is not herself an apparition-seer, and we are not quite certain how far she goes along the road of belief, but she evidently has a great liking for the people we mourn over as 'savages,' and, in her keen, satirical yet pathetic way, contrasts them, and their 'dreadful doings,' with the people of London. She prefers her savage negroes. The passage is worth quoting, as much for its own sake as for its subtle bearing on the subject of apparition-seeing (p. 342):—

You will often hear this religion of fetish called a religion of terror, and painted black with crimson patches. Well, facts are facts; find me a more cheerful set of human beings in this wide world than the West Africans who believe in fetish; find me a region where crime for private greed is so rare as in West Africa, and then, and not till then, will I say fetish is a horrible thing. I will grant you there is human sacrifice under it from Sierra Leone to the Niger; I will grant you there is a sending with the dead of their wives, slaves, and friends; I will grant you it kills witches, that it produces cannibalism in this region; but before you write down the men who do these things as fiends, I ask you to read any respectable book on European history, to face the Inquisition and the fires of Smithfield, and then to go and read your London Sunday newspapers. West Africa could not keep a Sunday newspaper going in crimes between man and man; its crimes are those arising from a simple, direct, absolute belief in a religion. From no region that I know can so truly go up the sad cry to God, '*Doch alles dazu mich trieb, Gott, war so gut! ach! war so lieb!*' as from West Africa.

The African, says Miss Kingsley, sees the spirit-world everywhere. The European thinks he believes in two worlds, a world of matter and a world of spirit, but the African knows that there is a world of spirit, and that he is in it. 'From the supreme Godhead to the pebble on the seashore, it is merely a matter of grade.' To the pure pagan African, what we call a man is not an individual one-soul—he is a syndicate of souls, usually four—a notion which is in harmony with Dr. Morton Prince's 'Experimental Study of Visions,' also noticed in this Part of the 'Proceedings,' and which may be correlated with the whole subject of The Double, and with Re-incarnation, too, in spite of the disclaimers of Theosophists. This 'syndicate

of souls' 'deals with other soul syndicates called men, with other non-human souls of equal power to its own, with other souls of lower power than its own, and with other souls of greater power than its own, in grades of power right away up from dust to the Godhead who is above all things that are.' And, everywhere, soul or spirit can wear any garment, from the surf or the rock over which it dashes, to a tree.

The spirits said to be seen are of many kinds and grades, from the spirits of dead men up to gods, chiefly of very uncertain tempers. Almost every man or woman knows someone who has seen them: (that is Miss Kingsley's sly way of putting it). But 'the priests belonging to their various cults are always in ready touch with them—on terms of easy familiarity,' and will talk quite prosaically about meeting such or such a god this afternoon, and that his temper was not of the best. 'Sometimes the god takes possession of the priest or priestess, talking through him or her, but always with a strange voice.' Granting that the priests or priestesses are not mere vulgar cheats, the Spiritualist can easily understand this. The priests or priestesses are simply mediums, and the so-called 'gods' are spirits who control them.

As regards apparitions of gods or spirits, a great deal must be allowed for imagination in a country whose inhabitants blend so entirely the unseen and the seen, or the spiritual and the physical. If their point of view is such as Miss Kingsley describes, and if their key to Nature is that all things are or may be but manifestations of spirits, it is easy to understand how readily spirits can be seen and how entirely they enter into everything in their lives. But this reflection may easily be pushed too far, if used to explain away the genuineness of apparition-seeing; and Miss Kingsley, though blest with Mr. Andrew Lang's pretty talent for smiling things away, apparently wants us to think that her negroes really do see what we cannot. 'I entirely believe,' she says, 'the West African sees apparitions, but I do not think this any evidence that the apparition has a separate existence. . . . It may be that his undoubtedly more sensitive nervous system enables him to see things the duller-nerved Englishman does not; or, as one might say, the African mind may be a more perfect photographic plate on which the spirit world can print itself.' We think Miss Kingsley, in that last remark, has said a very great deal; and a great deal which Dr. J. Shepley Part strikingly confirms.

Dr. Part is an unwilling convert. He tells us that he went out to Africa a good specimen of the confident un-superstitious Englishman, entirely sceptical as to clairvoyance, apparitions, 'and the so-called supernatural generally.' He had heard 'the popular smatterings of these things,' and of course put it all down, 'in the usual style,' to fiction, over-excited brain, and the like. And now he confesses: 'I hope to advance some evidence that phenomena do at times occur that are not explainable by ordinary scientific methods, and that certain men can avail themselves of forces which are beyond the ken of the ordinary individual. It is certain that when I was first brought into connection with these things I was incredulous, and, as a consequence, put them on one side for a considerable time as not worth investigation—much to my subsequent regret.'

The greater part of Dr. Part's serious little Paper is taken up with the subject of the transmission of intelligence by occult means. This, he says, is 'treated by the better class of natives as everyday knowledge; the medicine men (mediums?) occasionally being asked to obtain or transmit information for various purposes.' 'I have repeatedly been told,' he says, 'by well-educated and broad-minded natives that it is possible for certain trained individuals to "project their consciousness" to a distance irrespective of time or

distance, and to do so while retaining a continuity of consciousness with that in their ordinary condition. We also hear the same fact stated in this way: That the individual has the power to go to any place without regard to distance, &c.; and it is not an uncommon remark to hear that so-and-so has been to such-and-such a place "during the night," or "yesterday afternoon," or "this morning," such journey being out of all possibility by ordinary means.' These remarks are backed up by instances of an impressive kind. With reference to the acquiring of this power, Dr. Part can give us only second-hand evidence, but 'on good authority' he informs us that those who have the power are members of a secret Society, that the process gone through to obtain the power is purely physical, only practice being needed to bring it to perfection, and that initiation is necessary at each stage, but only when approved by the chiefs of the order, which is very strictly guarded.

Papers like these ought somehow to be brought to the serious notice of the benighted youths in the neighbourhood of Fleet-street who write the conventional comic paragraphs on the subject, for 'the press.' They have much to learn from the 'niggers' they ignorantly despise.

IN MEMORY OF THOMAS SHORTER.

One of the gentlest of men, who was also one of the most resolute of pioneers, went beyond the veil on Friday, August 11th. Thomas Shorter was one of the band of Spiritualists who, more than a quarter of a century ago, did so much to make Spiritualism known and respected. Modest and retiring, he nevertheless did good service in many ways;—by his winning personal influence, by his frequent attendance at meetings, but chiefly by his writings. The well-known and very useful books, 'The Two Worlds,' and 'Confessions of a Truthseeker,' published forty years ago, are as sound, as interesting and as helpful as ever. There are not many better books available for thoughtful inquirers. Many of the early members of the London Spiritualist Alliance will remember, too, Mr. Shorter's excellent addresses, always temperate, but also always intellectually strong.

Mr. Shorter's best contribution, however, to the cause he loved was, perhaps, his editing of 'The Spiritual Magazine' from 1860 to 1874. During the whole of that time a difficult task was carried through with scholarly taste, nice discrimination and real dignity: and yet it may already be forgotten by the large majority of us that this gentle and modest man did our cause this service. We thank him now for all he did on our behalf. He will surely know this, and will see the results of his patient and valuable services.

For many years our friend had lost the precious sense of sight. This must have been an unspeakable loss to one who loved nature and 'the human face divine.' But we never remember coming upon him in any other than a sweet and tender mood. He seemed to have found out the secret of that divine saying: 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee.'

We do not sorrow for our comrade and friend. We congratulate him. He sees.

ANOTHER SIGN OF THE TIMES.

A stained glass window which has just been placed in Haslemere Church as a memorial to the late Lord Tennyson, bears a highly appreciative inscription, regarding which the 'Echo' makes the following significant comment: 'The author of "The Idylls of the King" would have been proud—*is, perhaps, to-day proud*—of words like these, which pay a splendid tribute to the poet and to the office of true poetry.' The words which we have italicised—'*is, perhaps, to-day proud*'—convey a thoroughly spiritualistic sentiment—as natural as it is beautiful.

THE aim of education should be to teach us rather how to think than what to think.—BEATTIE.

EXPERIMENTS IN CRYSTAL-GAZING.

A good deal has, during the last few years, been written about clairvoyance and crystal-gazing, so that the experiments which are here recorded may not be altogether new to the readers of 'LIGHT,' but all the same, they may prove of some value and interest to those who are not well acquainted with this fascinating gift. I have been in the habit, during the last two years, of carrying a small divining crystal about with me, and generally ask new acquaintances and friends to look into it and let me know if they are able to see anything. I do not possess this phase of clairvoyance myself, and I find that the power to 'see' is comparatively rare, the majority of those whom I have tested not being able to perceive anything after repeated trials. I found altogether six really good seers in the crystal, all of whom were ladies, who were totally ignorant of psychic phenomena, and had never heard of crystal-gazing before.

One of these ladies (a young widow) had prophetic visions, which were fulfilled exactly as they appeared in the crystal, many weeks afterwards. One of these visions was, unfortunately, the death of her little boy, which occurred six weeks later, exactly as she had foreseen. The boy was very well and strong at the time of the vision, and continued so until a few days before his death, which occurred suddenly after a short illness. The first scene that appeared was the child's deathbed. That faded, and was replaced by a grave with wreaths on it, and after that disappeared there was a star-lit sky and a figure in white soaring upwards. This lady did not believe in the crystal at that time, and thought it was due to 'imagination.'

Another lady saw a vision directly she took the crystal in her hands and looked into it. It was the face of her husband, who had been dead two years. She was very much startled and astonished, and rather upset for a time, but she tried it again the next day, and many times afterwards with great success, always seeing scenes of a pleasant nature, which were remarkably clear and life-like.

A week ago I handed my crystal to a lady—a Mrs. G.—who had never seen one before, and after looking into it for a minute, a white mist seemed to cloud over the crystal, and that being gradually dispelled, the outlines and colours of a picture appeared, the central figure of which was her sister, who was at the time in Australia. I then wrote down a question on a piece of paper, with regard to something I was anxious to gain information about, and folding the paper so that the contents could not be read, handed it to Mrs. G. and asked her to hold it, and look in the crystal. I knew that it was impossible that the clairvoyant could have the slightest idea of what I had written. In a few seconds the crystal was clouded over again, and Mrs. G. exclaimed, 'I see a round dark opening, something like the entrance to a cave—no, it is not a cave—it is an old arched doorway, like one sees in old castles; there is something moving about just within; I can't make out what it is. Ah! now there is something white in the doorway; it is a young girl dressed in white, wearing a straw hat with flowers in it, and carrying flowers in her hand.' Unfortunately at this moment we were interrupted and the vision was dispelled, but the scene as far as it went was an appropriate reply to the question I asked. I tried the same question again, but all that was seen was the same old archway and tower, with the moon shining brightly on it, and nothing else would appear.

Another lady who was present, and who thoroughly disbelieved in clairvoyance or anything of the kind, said she would write down a question and see if Mrs. G. could see anything with regard to it. The paper was then handed to Mrs. G. and a scene appeared at once. A quaint, old-fashioned narrow street was first seen, and the clairvoyant's attention was then drawn to a particular house, which had a very high, peculiar doorway. For some time she could not see inside the house, but at last the door opened, and revealed a hall, decorated with large tropical plants, and a wide stairway leading upwards. Then suddenly the interior of a room became clear, and she saw a young lady, whom she described as being very dark, sitting back in an easy chair reading. The scene was so vivid and clear that she was able to note the ornaments and pictures in the room, and describe how articles were placed. Soon the young lady threw down the book she was reading, and was getting up,

when the door opened and an elderly lady came in, who was described as short and stout, with hair, either very fair or white, brushed back from her forehead. This lady began to talk in an animated manner to the girl, as if relating in graphic detail some ludicrous incident, as the latter went into convulsions of laughter, and they both appeared immensely amused. This gradually faded, and the exterior of the house was again seen, bathed in the gorgeous hues of a tropical sunset, and then the whole scene vanished. The clairvoyant felt as if she had really been to the place she described. The question which was written on the paper was: '*What is mother doing now?*' and the scene that was perceived by Mrs. G. in the crystal was an exact description in every particular of the questioner's mother's home at Buenos Ayres, in South America, and the old and young ladies were her mother and youngest sister, who were accurately described by the clairvoyant (and at once recognised) in further detail than I have here recorded. As Mrs. G. knows nothing about this lady's relations, and had no idea what had been asked, it was evidently a marvellous and appropriate reply to the question. The time of this vision was 9.30 p.m., July 24th, and we reckoned that the sun would just then be setting at Buenos Ayres.

Several other questions were written in a similar manner, and in each case appropriate visions were seen in connection with what was asked. It is not necessary to here describe the other visions. One or two as examples will be sufficient to prove that there are wonderful occult powers connected with crystal gazing, far more marvellous than wireless telegraphy, though perhaps operated on the same principles, and from the same source of power. It is now recognised by some that the same laws govern the development of the sensitive plate in photography as the development and manifestation of certain psychic phenomena; and it is probable that material and spiritual laws and sciences are very closely akin to and interwoven with one another, and some day, perhaps, the art of crystal-gazing will become so highly developed that it will take its place as one of the utilitarian sciences, and its value in the economy of the world will be recognised by all educated minds, just as the Röntgen X ray is at this moment in the realm of the physical.

REGINALD B. SPAN.

Salcombe, S. Devon.

'RESPECTABLE' AT LAST.

In the August issue of 'Mind' the Editor comments upon that 'time-honoured peculiarity of the mass of mankind,' its 'reverence for authority'; and suggests that 'in almost every attempt to move in a new direction the masses find a bell-wether indispensable.' From this standpoint he goes on to apply the conclusion to Spiritualism in the following fashion:—

'There is a chance, therefore, that the claims of Spiritualism will shortly be placed on a more acceptable and enduring foundation than they have hitherto enjoyed, because several university professors in this country and some of Europe's leading scientists have avowed their belief in "spirit return." Professor James H. Hyslop, of Columbia University, asserts that—through the organism of Mrs. Piper, the famous Massachusetts medium—he has received scientific proofs of the soul's immortality. Yet his every fact has been known and proved by tens of thousands of less distinction during the last half century. . . Now that certain leading intellectual lights have publicly indorsed the basic claim of Spiritualism, it is probable that the thousands of thinking minds who have timidly withheld their affirmative convictions on this subject will come out into the open and declare what they know to be the truth. Their "respectability" will no longer be in danger. . . The corroboration by Spiritualism of the claims of the Science of Being—of which immortality is a demonstrable principle—is both welcome and valuable; and, in the anti-materialistic crusade that is reconstructing our theology as well as our science, this numerous cult is an important and worthy factor.'

EVERY sound makes an impression on the atmosphere capable of setting up a corresponding vibration in the ears of all who are within a certain distance. In a similar manner each thought is probably registered on this subtle ether; and those who are open to it through sympathy or common interest become aware of it or unconsciously receive the benefit of it. Minds of a like order are thus enabled to think together. The new thoughts of one stimulate those who are ready to respond.—'Power of Silence,' p. 10.

MISS READ AND THE STUFFED GLOVE.

TO THE EDITOR OF 'LIGHT.'

SIR,—Everybody will admire the splendid courage of our friend, Mrs. Browne, but few will accept her explanation; and yet it is as likely as not that her explanation is the correct one. A medium is a sensitive, and possibly sensitive to everything.

I feel bound to say that Mr. Bassett's account of how it was all done does not cover all that I have seen. He gives us particulars as to loops, a handle, the use of toes, &c. Does he *know* all this, or is he only inferring it? Will he kindly tell us?

In my judgment, Mr. Brian Hodgson gives Mr. and Mrs. Read very bad advice in suggesting the medium's withdrawal from the séance room 'at once and for ever.' Science has had its victims, and Spiritualism ought, perhaps, to have its martyrs. If Miss Read is a true medium she ought to stand to her guns and challenge us to test her. The truth is a very sacred trust. If she is a fraud, it does not much matter what she does.

J. PAGE HOPPS.

TO THE EDITOR OF 'LIGHT.'

SIR,—Mrs. Browne's incorrect statements may entirely mislead your readers about the musical instruments used by Miss Read. I did not mention 'sticks' in my letter, nor imply that there were 'loops' attached to hands or feet. The small bell has a 'straight wooden handle,' and is extremely easy of manipulation between the toes. The 'loops' mentioned are simply the ordinary handle-loops, always used for playing a *common* concertina. I saw Miss Read's foot in one of these loops, with only her stocking on, weeks before the seizure of the stuffed glove. I told others what I had seen. I saw this *before* I was suspicious, so I did not psychologically influence Miss Read by a prior antagonistic attitude. That same night I watched her arm within the cabinet; I was also convinced that the motionless hand was a delusive sham. Mrs. Browne thinks I prove my ignorance when I affirm that 'I saw her body move with the instruments.' It was not ignorance but certainty when I saw Miss Read manipulating the concertina with her foot at one side and her arm within the cabinet, while the pretence was that she was wholly outside. I am not ignorant of the theory of sympathetic movements during the exteriorisation of dynamic motivity or motricity.

Miss Read certainly retains her normal consciousness, her conversation during her performance being absolutely normal. 'Quæstor Vitæ' writes in 'LIGHT,' of August 5th, 'that when a medium is entranced, he is no more responsible for the phenomena presented through him in that involuntary state than is a hypnotic subject.' I have never seen Miss Read entranced or under control. Miss Read has stated that she only used the glove once; *yet we went to that sitting to get it!* One witness hurried from Manchester to witness the exposure, as we had watched the sham hand weeks before.

The whole of the phenomena during my last sittings *were precisely of the same character* as they had been for years. The usual routine did not differ in the minutest degree on the night of the seizure. That routine they have had under any conditions, with sympathetic supporters and antagonistic sceptics, at any time, even twice a day.

The letter of Mr. Read is full of misstatements. They are the despairingly concocted figments of a biassed father who would live upon the misplacement of his daughter's cuteness. He says the meeting was not a séance. But it was exactly the same as those we had never missed paying for on previous Monday sittings. We waited to see if others would come. There were seven sitters in all, and Mrs. Read remarked what a good séance we were having! Mr. Read tries to coax your readers into the belief that we only sat informally or *impromptu*, yet Mr. Cutler came from Manchester in special haste for the sitting: The Sunday private sittings he refers to were in *absolute darkness*, and I only sat when persuaded by the Reads. *We discovered such deliberate tricks that I refused to sit the Sunday before our exposure*, even against much persuasion. I caught Miss Read's arm while she was lifting articles from the piano to the table. I felt

all the motions in the hand I held, while she fingered the piano with the other. 'That proves my ignorance,' Mrs. Browne may say. But enough of absolute darkness; let others profit by our too-confiding belief in professional mediums. Mr. Brian Hodgson says we could *think* the worst of human nature. Alas, *we thought much too well of those who practised a lucrative business.*

Mr. Read writes that I do not assert all I suggested. Allow me to say that I *assert* all I wrote. I sensed nasally the effluvium of a perspiring foot during a 'bell test' in absolute darkness. *I did not immediately examine her foot*; I did so after a scathing lecture to the parents. Miss Read fumbled below the table, but I was so intent on the condemnation of the parents that I did not think of other evidence, being convinced that we had sufficient. I told her she had replaced her shoe, *and she did not deny it.* With regard to the playing of three bells, I assert that it is a very simple matter. Two can be held in the hand, the other manipulated with the foot. The latter bell required only a slight screwing motion, being an ordinary table 'call' bell. The concertina was not proved to be playing at both sides simultaneously while I was present. The hand clapping was a complete sham. I remarked *openly* many a time that it was only one hand hitting the wall. When Mr. Read says we have confessed to having practised tricks, I challenge him to prove any sham phenomena on my part, or in my presence, and to my knowledge, other than that practised by his own family. With your permission I will quote, from a letter he has written me, his retraction about our characters, in which he says: 'As to casting any *slur* upon you or your friends, that idea exists only in your own mind. It is certainly *not* in mine.—Yours truly, W. H. READ.' I enclose this letter for your inspection.

The remainder of his defence is mere bias. Suffice it to say that during two years and numerous sittings, I have not seen anything that could not be done by trickery. Mr. G. H. Bibbings wrote to me on July 26th 'that if a deceiving hand was used at Blackpool the whole thing could be accounted for. . . you have been brave to act for us all.'

In reply to Mr. Brian Hodgson about previous testimony, I now know that I have been swindled in company with others. When he says I could *think* the worst of human nature, he is only showing the calumnious insinuations and the ostracism we have to bear for daring to speak the truth. He has told me about the harm publication would do to the cause! I prefer to be judged by unbiassed readers as to whether I was antagonistic before I saw fraud, or whether I could *think* the worst of human nature and make a 'handsome present.' This proves I was not seeking fraud. Against the insinuations of Mr. Hodgson I will quote from his letter to myself, dated August 5th, 1899, after writing to 'LIGHT': 'I find greatest sympathy of mind and experience with yourself, and shall be very pleased to meet you again for such mutual help as we can give each other in the attainment of a higher spiritual realisation.'

Miss Read does not 'suspend self' but talks with the sitters, and cannot be classed with entranced mediums. The advice to the parents to 'withdraw Miss Read at once and for ever from the séance-room' is politic in the view of those who uphold the fraud hypothesis.

Mr. Mahony tries to enlist the sympathies of Spiritualists by the subtle ingenuity of his illogical corollary, that we imply that all the objective phenomena of Spiritualism are a 'stupendous system of villainous and partially detected imposture.' I do not believe that so much is to stand or fall upon Miss Read's professional avocation. With regard to mediums who 'mirror and exteriorise the collective forces of the circle,' allow me to say that 'conditions' never used to alter the usual routine, not even on the occasion of our exposure.

Last year, at the sitting to which Mr. Young refers, I did not think it to be wholly fraud then, because I saw two *supposed* hands on the cards. I did not dream of a stuffed glove, nor that the concertina was played with a hand and foot. Miss Read's arm was within the cabinet on each occasion. When I was handing the violin to the 'manifesting' hand I was certain it was Miss Read's; it took the curtain with it in its haste to retain the evidence of premeditated fraud. When a pencil covered with colour was used to write a message, the colour was found upon Miss Read's hand. I am not ignorant of the repercussion theory.

I had to choose between being an accessory to the frauds of friends by hiding what I had proved, and doing my simple but thankless duty to my fellow creatures. I decided that the guilty must bear the consequences of '*Light*' upon *dark* deeds.

H. BASSETT.

August 11th.

TO THE EDITOR OF 'LIGHT.'

SIR,—The letters of Mrs. Browne and Mr. Read pass lightly over the principal facts, but deal with minor statements, which they misinterpret. For instance, Mr. Read says: 'The meeting in question was not a séance, but an informal affair of no importance.' This 'affair,' as he terms it, was exactly the same as all the other public séances; it was their *usual* Monday night public séance. He says 'that no object was to be obtained by fraud.' A rational individual would doubt this assertion, as we should have paid him the usual fee for these séances if we had not *proved* fraud. He also adds: 'It was quite immaterial whether we obtained phenomena or not.' Was it? Evidently we have had too much of these performances, but they did not embrace the phenomena that truth-seekers could 'digest' as Mrs. Browne would like us to do.

Mr. Read tells the truth when he says we were constant visitors to his house, the family having every confidence in us, and he ought to have added 'we in them.' He also states we often had short sittings for *experiment*. Mrs. Browne should glean from this that we are in a far more advantageous position to judge of the Reads' phenomena than she is; and that it also raises us to the same level as Professor Richet, for the current issue of 'LIGHT' says: 'Professor Richet *takes his stand on experiment.*'

Generally speaking, I can contradict Mr. Read's statements, but then your readers would want my theories; so that if we started explaining all the points that have come up, together with those still unknown generally, I am afraid, Mr. Editor, we should pretty well fill your paper.

I must, however, ask Mr. Read to withdraw his statement where he says that we 'confess to having practised tricks for weeks.' He is trying to mislead your readers, and I dare him to state in your paper that we did or performed any trick at *his* séances.

On one occasion, three days before the *exposé*, I told another Miss Read (not the 'medium') of my intention to experiment with my cycle inflator to see what tricks and utter nonsense would be accepted in total darkness, and she even entered into the spirit of the thing. I never played any trick at what are usually termed the Reads' séances, neither did Messrs. Bassett or Cutler in my presence. Moreover, no explanations or theories will explain away the stuffed glove. On going downstairs from out of the séance-room shortly after the exposure, I spoke to one of the Misses Read, who had been sitting sewing while we had been engaged *en séance*. I said to her, '*Mr. Bassett has got the glove.*' The poor girl went white, quite lost her speech, and all but collapsed. What meaning would the words convey to an individual, that they should have such a visible effect, unless she knew of the trickery? I leave this to the common-sense of your readers. Any way, this would seem to disprove the statement which Mr. Mahony says the medium made to him—that she prepared the glove in secret. It will also cut the ground from under such statements as that we psychologised the medium.

Mr. Read says: 'With the public we have nothing to do'; but Mr. Hodgson opens his letter with the words: 'As one chiefly responsible for the introduction of Miss Read to the *wide* public.' I leave your readers to judge which of these statements is the correct one.

In conclusion, I hope your readers will give us credit for having abundant proofs, after our exhaustive experiments, before we exposed those who represented themselves as being able to benefit the public, and at the same time whom we thought to be our best friends in every sense of the word. That our duty was not a pleasing one I need hardly reiterate.

Hagley-road, Birmingham. J. B. CHANTRILL, JUN.

TO THE EDITOR OF 'LIGHT.'

SIR,—Whether intentional or otherwise it is useless to discuss, but Mrs. Browne puts forward a statement which is

certainly confusing. How she can turn such sentences as 'A wooden handle attached to a bell,' and 'The ordinary loop of a concertina,' into 'sticks and loops' attached to the supposed 'medium,' I leave you to imagine. No doubt this misapplication of my words arises from the want of a better study of Mr. Bassett's report, and is not *intended* to mislead.

So far as Mr. Read (father of the supposed medium) is concerned, there are some facts which his letter drives me to explain. To show you that it was clearly understood that a *public séance* was held on Monday night at the home of the Reads, and each visitor charged 1s., I send you a manifesto signed by some who have attended; and there are many others in this district who could, if necessary, add their support to my affirmation that these 'séances' were instituted for the public, and on the night of the 'exposure' the Reads delayed the séance in the hope that others would turn up. Mr. Read writes: '*The meeting was not a séance but quite an informal affair.*' I have reliable and authentic information (from people who were there) that at Blackpool, during the late 'Conference,' two séances daily were given by the Reads, and 2s. 6d. received from each visitor to these 'séances.' The estimated profits are said to be about £10.

Mr. Read writes: '*No one is defrauded.*' The very Sunday after the 'exposure' one of the most prominent Spiritualists of the land informed me that he had been requested to make the final arrangements for the Reads to give a series of séances extending over a period of two weeks to a community in the North, for which they (the Reads) were to receive £10 weekly. Happily the 'exposure' was a little too soon. And yet Mr. Read writes: '*No object was to be gained. With the public we have nothing to do.*'

After pointing these facts out as contradictory to Mr. Read's statements, and assuring you that everything can be substantiated, if necessary, perhaps your readers will give me credit for an ordinary share of truthfulness, and believe me when I state that I have never introduced or even seen a cycle inflater in the room during a séance, and I challenge Mr. Read or anyone else to prove this statement against me.

The calm and deliberate way in which Mr. Read writes, 'With the public we have nothing to do,' is in my opinion making the case, if possible, blacker than ever, for the agony which has been caused to many who believed to be true that which has now been proved false must be boundless.

Such is the mean and desperate course to which he resorts, in order, I suppose, to again gull confiding Spiritualists. The theories of Messrs. Hodgson and Mahony may be applicable to some '*mediums*,' but not where the person is *absolutely her conscious-self*; and now that the motive and *modus operandi* have been explained to your readers, I must leave it to their good common-sense whether the case is a clear, complete, and genuine exposure. JOS. CUTLER.

66, Monument-road, Birmingham.

TO THE EDITOR OF 'LIGHT.'

SIR,—Will you kindly allow me to say just a few words in reference to Miss Read and the exposure of her fraudulent practices in using a stuffed glove to represent her hand on the luminous cards during the so-called spirit manifestations?

Being in full possession of all the facts of the case before the report appeared in 'LIGHT,' I have carefully watched the attitude of those who uphold Miss Read and cry 'conditions,' a very useful peg to hang misdeeds upon.

I think it only fair that a word or two should be spoken concerning the three young men.

I cannot claim a long acquaintance with Mr. Bassett, but I know him to be a gentleman and well versed in occultism, and therefore not ignorant of *conditions*. Of Mr. Chantrill I can say that he has worked hard and well for the Cause as secretary to the Camden-street Society, Birmingham, and deserves our sympathy and support. Of Mr. J. Cutler I may say that he is a gentleman, honourable and true, and not the man to introduce adverse 'conditions' into any séance. I speak from experience. I know for a certain fact that all three of these gentlemen have made this exposure even against their own interest. They have, regardless of the consequence, stood boldly for truth and justice and right. All honour to them.

I have, in company with others, attended many séances

with the Reads and have reported favourably thereon. But reviewing those experiences, I must confess that the things which occurred in the cabinet or within the reach of Miss Read could have been done by the medium, having her right hand at liberty (with a stuffed glove lying on the table to represent her right hand). I therefore withdraw all I may have written, as being evidence of genuine spirit materialisation. We *may* have witnessed some genuine phenomena, or they *may* have been deceptive imitations.

But where are we? If Miss Read was under adverse influence, it must have been *not* on the one occasion *only*, but also on those *occasions* which led to the discovery of fraud and the use of the stuffed glove for it. It must be borne in mind that it was through an accident (unknown to Miss Read) that the fraud was discovered. My friends did not go to discover fraud, but while believing the manifestations to be genuine, discovered trickery, and so followed up the clue which led to the seizure; and it must not be lost sight of either, that it was a matter of discussion as to whether Miss Read's *foot* should be seized while working these manifestations with her foot and hand, or whether the stuffed glove should be seized, and it was decided to seize the glove.

Now if Miss Read was under baneful influence on these occasions, how are we to know that she is *not* always under the same influence during these public séances? This is *not* the first exposure of Miss Read, but I hope it will be the last. In conclusion, I say that there is only one course open now for Miss Read, and that is to sit under *test conditions* before a select committee, otherwise she has no right to the claim of 'medium' or to the sympathy of honest people.

6, William-street, Birmingham.

H. A. TERRY.

TO THE EDITOR OF 'LIGHT.'

SIR,—Mr. Bassett, in his letter to 'LIGHT' of July 29th, couples the names of his two friends with his own as co-signatories, and in my letter in 'LIGHT' of August 12th, I inadvertently did the same thing, in using the words 'these gentlemen.' Mr. Bassett, I learn, desires to be disconnected saying that 'these gentlemen' means all three. So if you will allow me I would like to make the amendment as follows: Instead of saying 'these gentlemen confess to having practised for weeks and looked up back numbers of "LIGHT,"' I would have it understood that Mr. Chantrill stated that 'he had practised the tricks and could do them all except play the dulcimer, and if he knew the notes he could do that.' He also stated that 'he could give us a séance,' which we do not doubt, he having previously given that evidence to our friends. At the same time Mr. Bassett says, 'he read up, in the meantime, back volumes of "LIGHT" to find out the weak points of evidence.' They were constantly visiting our house, and no doubt unconsciously projecting this injurious thought-wave.

Birmingham.

W. H. READ.

TO THE EDITOR OF 'LIGHT.'

SIR,—Your correspondents who have undertaken the task of replying to Mr. Bassett have made the best they could of a bad business; but it seems to me that they have only succeeded in obscuring the facts, not in refuting the charge made against Miss Read.

The question as to whether Miss Read is or is not a medium is not at issue; she may be a 'sensitive,' and perfectly genuine phenomena may have been witnessed by Mrs. Browne, but that does not alter the fact that in the present case Miss Read not only used a stuffed glove with intent to deceive, but, according to your correspondents, she admits that she had had it in mind to do so for a week at least.

Now, the excuses which have been advanced, however valid they might be in the case of a medium who yielded to a sudden impulse to help the phenomena, cannot surely be admitted in the case of one who has, with conscious premeditation, systematically prepared for the deception, and that, too, in a case where the sitters were personal friends and no financial inducement could be pleaded in excuse for the deception that was attempted.

Supposing a swindler were to pose as a medium, the conditions observed at these séances would be such as would favour his designs, and if, when discovered, such excuses

were advanced and admitted as have been put forward in this case, what possibility would there be of securing a conviction?

Your correspondent, Mrs. Browne, is disappointed because the two leading Spiritualist papers in this country condemned what, as you rightly stated, appeared to be a case of premeditated and systematic fraud. In a case like this there is no 'doubt' of which the medium *can* be given the benefit. Suppose a pickpocket, when caught, were to advance the plea that she was not responsible because 'something made her do it,' would that plea be accepted in any court of law? If the spirits 'made her do it,' then Miss Read had better send such spirits packing back to the sphere from whence they came and refuse any longer to be their tool. If she was 'made to do it,' as some suppose, by hypnotic suggestion, then she is not sufficiently developed, and her public séances had better be abandoned, for she cannot expect to have 'believers' as sitters all the time. Further, the absence of anything like real 'fraud-proof conditions' shows that the responsibility rests upon those who have had the management of these séances and those who have encouraged the Reads to act in opposition to all attempts to persuade them, in self-defence and for the satisfaction of their visitors, to adopt rigorous test conditions, and sit in a good light.

The statements made by Mr. W. H. Read are most remarkable. He says 'no object was to be obtained by fraud.' Surely that is all the more reason why it should not have been practised. One cannot very well recognise degrees of culpability in a case of this sort. Mr. Read says: 'There was no consideration, and it was quite immaterial if we obtained any phenomena or not; these three young gentlemen have been constant visitors to the house, having every confidence placed in them.' Then, if that be so, what can be thought of the action of one who, for no apparent reason, deliberately attempts to deceive these personal friends? If, as Mr. Read says, 'it was a case of obsession,' why, then, did not Miss Read, being in the presence of friends, and having no financial urgency to produce manifestations, candidly inform her friends of what she had done as regards the preparation of the glove, and request their aid to exorcise the obsessing influence? But the plea of obsession cannot be admitted as justification or proof of irresponsibility. Mr. Read says: 'No one is injured, no one defrauded'—presumably because no money passed; but surely those who have placed confidence in the medium have been injured *and* defrauded in a worse sense than if they had lost a little money! And Miss Read herself, has *she* not been injured? Might I add my voice to that of Mr. Brian Hodgson, though from a different standpoint, and urge Miss Read to withdraw from the public séance-room, at least until she is sufficiently developed to sit under such conditions as will render it impossible for her ever again to simulate the phenomena, either consciously or as the result of an obsessing influence?

While Mrs. Browne, in the kindness of her heart, urges the plea that the medium was irresponsible, Mr. Mahony truly says: 'Hypnotisation, from whatever source, does not absolve the medium from responsibility,' and further, 'The safety code of conduct provided by the common law exacts individual responsibility, and, indeed, no other plan could preserve the civilisation we all enjoy.' With these sentiments we must all concur, otherwise chaos would ensue; and Mr. Mahony thus answers Mrs. Browne.

That these séances have not been conducted under conditions which would satisfy the careful and scientific observer is, I think, abundantly proved by Mrs. Stannard, Mr. George W. Young, and Mr. Bassett and his two friends—and while deploring that fact, I cannot help feeling that 'every séance must be judged upon its own merits,' and in this case premeditated fraud was attempted. This does not prove that fraud was practised, or even attempted, at the séances attended by Mrs. Browne, Mr. Hodgson, and Mr. Mahony—but it *does* prove, in my estimation, the absolute necessity for the institution of rigorous test conditions, and such a degree of *light* (not obscurity) as would enable inquirers and students to *accurately* observe the phenomena that occur, without feeling compelled to grab in order to dispel or confirm their suspicions. We must ever remember that extraordinary phenomena require extraordinary evidence

to substantiate them. Neither mediums nor their managers can reasonably complain of the sceptical doubts entertained by the sitters so long as they themselves persist in holding séances under such loose and unsatisfactory conditions as render them useless—aye, worse than useless for all practical and evidential purposes—to intelligent, level-headed, and careful observers. In my opinion Mr. Bassett deserves the thanks of every lover of truth for the careful and successful manner in which he went to work and secured the evidence of an intentional attempt to deceive him.

COMMON SENSE.

DEPARTED FRIENDS.

A correspondent sends us the following poem on immortality, which he thinks may justly be regarded as one of the most quaintly beautiful of its kind. It was written by Henry Vaughan, brother to Thomas Vaughan, the celebrated alchemist of the seventeenth century. It is not so well known as it deserves to be, and many readers of 'LIGHT' may be glad to see it. The old spelling has been adopted in reprinting:—

'They are all gone into the world of light!
And I alone sit lingring here!
Their very memory is fair and bright,
And my sad thoughts doth clear.

It glows and glitters in my cloudy brest
Like stars upon some gloomy grove,
Or those faint beams in which this hill is drest
After the sun's remove.

I see them walking in an air of glory,
Whose light doth trample on my days;
My days, which are at best but dull and hoary,
Meer glimmering and decays.

O holy Hope! and high Humility!
High as the Heavens above;
These are your walks, and you have shew'd them me
To kindle my cold love.

Dear, beauteous death; the Jewel of the Just!
Shining nowhere but in the dark;
What mysteries do lie beyond thy dust,
Could man outlook that mark!

He that hath found some fledg'd bird's nest may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown.

And yet, as Angels in some brighter dreams
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted
theams,
And into glory peep.

If a star were confin'd into a tomb,
Her captive flames must needs burn there;
But when the hand that lockt her up gives room,
She'll shine through all the sphere.

O Father of eternal life, and all
Created glories under thee!
Resume thy spirit from this world of thrall
Into true liberty!

Either disperse these mists, which blot and fill!
My perspective still as they pass;
Or else remove me hence unto that hill,
Where I shall need no glass.'

WE are standing on the verge of what I believe is a wonderful revival of Spiritualism in thought and in life. All of these phenomena, psychic development, hypnotism, spiritual control, Christian Science, telepathy, and the like, are merely symptoms of the widening tendencies of human thought and life. There is no need denying facts as they exist. There are people who are mind-readers, who are clairvoyants, who have the faculty of sending their thought to far distances, and take cognizance of conditions and things as they there exist; who see water and minerals hidden beneath the surface of the earth. You can no more explain how it is done than you can define intuition or the wonderful things that sometimes come in visions and in dreams.—
REV. DR. T. E. GREEN.

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

LONDON SPIRITUALIST ALLIANCE, LTD.

At a meeting of the Council of the Alliance, held on Tuesday last, votes of sympathy were passed—with Miss Vincent, on account of her serious illness, and with Miss Shorter, on the sudden decease of her brother, our esteemed friend, Mr. Thomas Shorter. At the same meeting five new Members were elected and seven new Associates.

IS SPIRITUALISM TRUE?

A debate on this question will take place in the Sigdon Road Board School on Tuesday and Wednesday next, between Mr. G. H. Bibbings and Mr. A. J. Waldron. Particulars will be found in an announcement in our advertising columns.

LETTERS TO THE EDITOR.

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

A Seance with Madame Greck.

SIR,—There must be many among your readers who are longing for 'more life and fuller'—more light, more happiness, and more spiritual knowledge.

May I give a little of my own experience very briefly? A lifelong and earnest seeker for truth, I was, a little more than a year ago, recommended to visit Madame Greck, whose name and address appear in your advertising columns, and my 'sitting' with her was indeed a revelation! I can never hope to convey fully to anyone what that hour's converse with the dear ones from the other world meant to me, for to-day, to-morrow, and every other day that is to come, till I join them in that better land that they have brought so near to me, proving not only the immortality of the soul—that I never doubted—but that the other world is nearer to us than we think, and its dear inhabitants still remember us, still take the most loving interest in us, and are not only eager, but at times are permitted, to return here to comfort, to aid, and to bless us with their love and sympathy. Grand, beautiful, and sublime truth!

One dear spirit control informed me she had long known and loved my 'soul,' recalling to me many incidents in my past life, especially a time of great sorrow, quoting actual expressions I had used and known to no one on earth but myself, thus proving her loving presence near me in those past years, when I never dreamed of her existence. She talked of my brother and how suddenly he had entered her world, accurately describing him and the exact manner of his death (he was drowned twenty-six years ago). She also spoke of my sister, calling her by her baptismal name, and said, 'She is a very bright spirit in my world; she loves you very much, and longs to come to you. I will bring her, and you will recognise her'—a promise more than once since most completely fulfilled. The dust of years has been lying on her dear dead face in a foreign cemetery in a distant land, but as surely did she come to me through Madame Greck, with proof beyond all doubt.

What more can I ask? What more can I do, but go thankfully, joyfully on in the way that has been blessed to me beyond all price, pointing it out, if it may be, to those who are still seeking—for I now look forward to my sittings with Madame Greck as amongst my greatest privileges?

T. B. S.

Tract Distribution.

SIR,—A few months ago I asked you to let me call attention to my missionary leaflet, 'What is Spiritualism?' and you very kindly printed the leaflet itself. As a direct result of this I have had an order for a considerable number from New Zealand, and also two orders from France, besides home orders. Since the beginning of this year more than twenty thousand copies of the leaflet have been accounted for, and I should be well pleased if the circulation were ten times as great.

My offer of five hundred copies of the leaflet for two shillings, post free, is a permanent one; but I may add that that rate was intended for the United Kingdom. I should be glad if persons in foreign countries, India, or the Colonies, sending orders would remit such an amount as to cover the difference in postage. The leaflet is supplied at cost price.

A. JANES.

5, Crofton-road, Camberwell, London, S.E.

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

SOCIETY WORK.

BRISTOL.—On Sunday last, Mrs. Shephard, of Derby, held services at Hamilton's Rooms both morning and evening. Good audiences listened attentively to the addresses, which were followed by very satisfactory clairvoyance.—W. WEBBER.

CAMBERWELL, 33, GROVE-LANE, S.E.—The control of Mrs. Holgate spoke on the subject of 'Christ and the Woman at the Well,' and regarded Christ as the greatest medium the world has ever produced. A most interesting address. At the after-circle Mr. Lovatt and others gave good clairvoyance.—F.S.G.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. J. A. White addressed the meeting on Sunday evening last, on 'Salvation.' His lecture was followed by excellent clairvoyance, nearly every description being recognised. Next Sunday, at 11.30 a.m., in Victoria Park, Mr. G. H. Bibbings. At 7 p.m., at the hall, Miss Findlay and Miss Porter. See our advertisement elsewhere.—O.H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—Splendid meetings at the hall and in the park. The speakers were Messrs. Stebbins, Penfold, Thomas Timson and Boddington, and Mrs. H. Boddington. The crowd was so great in the park that those on the outside unfortunately could not hear well. Next Sunday, at 3 p.m., Lyceum; at 7 p.m., service. Tuesday, Band of Hope. Thursday, public seance. Saturday, members' and friends' social evening.—H.B.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, our President delivered to a large audience an eloquent address which was remarkably impressive, taking for his theme 'The Old and the New, the False and the True.' On Sunday next, the 20th inst., at 7 p.m., this platform will be occupied by Mrs. M. H. Wallis, who will give an address and clairvoyance; a crowded audience is expected. At 3 p.m., children's Lyceum; on Thursday, at 8 p.m., circle at 142, Stoke Newington-road; members free, non-members sixpence.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Open-air mission.—On Sunday last Mr. Emms gave an able lecture on his 'Experiences from Materialism into Spiritualism,' followed by Mr. Brooks, to a large and much interested audience. In the evening, at Stroud Green-road, one of Mrs. Tappan's orations was read by Mr. Brooks, and an address was given by Mr. Hewitt on 'Spiritualism.' Clairvoyance was given by Mrs. Foster and Mrs. North. Sunday next, at 11.30 a.m., in the park; at 7 p.m. in the hall; Wednesday, at 8 p.m., lecture; members' circle on Tuesday.—T.B.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Though the holiday season has somewhat reduced our audiences, it is gratifying that good conditions and feeling prevail at our Sunday morning public circles, and this fact accounts very largely for their success. On Sunday last, at 6.30 p.m., Mr. W. E. Long's guide 'Wilson' spoke on 'Baptism, the Old and the New.' His remarks were received with interest and approval. After the service several names of persons desirous of inquiring into Spiritualism were enrolled as associates. On Sunday next, at 11 a.m., public circle (doors closed at 11.15 a.m.); at 3.30 p.m., children's Lyceum; at 6.30 p.m., address by Mr. W. E. Long; at 7.45 p.m., members' and associates' circle. On Saturday, at 8.30 p.m., circle for members only, at 12, Louth-road. 'LIGHT' always on sale.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The success attending the giving of clairvoyant descriptions by Mr. Alfred Peters at these rooms on Sunday last was very encouraging and gratifying, alike to the medium and to the appreciative audience. Twenty-two spirit-forms were described, and ere the meeting closed twenty had been recognised. Many comforting messages were also given, and the various ways in which the spirit-people impressed recognition upon their friends were most interesting. Prior to the address the President of the Marylebone Association (Mr. T. Everitt) made some pertinent remarks concerning spirit-existence, and also spoke of the 'passing on' of that distinguished Spiritualist, Mr. Thomas Shorter, whose name and writings are so well known. Mr. Everitt, who, with many of the 'Grand Old Guard' of Spiritualists, had enjoyed the friendship of Mr. Shorter for very many years, referred to the great work which that gentleman had done for Spiritualism, and to his exceptionally able advocacy of those truths which he so fully realised and so nobly defended at a time when the name of 'Spiritualist' brought little else than abuse and scorn upon the head of anyone who was bold enough to avow his belief in spirit-return. Next Sunday, at 7 p.m., Mr. G. H. Bibbings, trance address, 'Spiritualism Justified'; doors open at 6.30 p.m.—L.H.