

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

An old major in the United States Army writes to a Boston paper a pathetic letter on the old old question, 'If a man die, shall he live again?' For over fifty years, he says, he has been trying to find someone who could confidently answer the question. He has been unfortunate. Here is the upshot:—

We go to our preachers and bishops, and ask them, Is there life beyond the grave? They tell us they hope so: they 'don't know.' We ask the great agnostic the same question. He says he hopes so; don't know. We ask Huxley, Spencer, and other scientists. They hope so. They don't know. They have discovered nothing to warrant it. . . . When I ask the savage Sioux Indian on the plains that question, he gives me a firm, decisive answer. Yes, he says, he does know. They always knew: their fathers knew. But we, as Christians, 'don't know.' We only hope.

But this is not the worst of it. Our anxious inquirer went to Boston, 'the "Hub" of all literary and scientific wheels.' 'Now,' I thought, 'I may find out all about Spiritualism.' Alas, for the result!

I noticed in the morning paper a column of advertisements headed 'Spiritual mediums.' There is my opportunity. With my knife I clipped the column out, and placed it very carefully in my vest pocket for reference, and started out. After visiting about a dozen places, I thought of what Christ said to a certain woman that had been brought to him: 'Go and sin no more.'

A painfully suggestive conclusion! We are afraid the major is what Mrs. Sidgwick calls 'a bad sitter.' It would be interesting to ascertain whether listening to preachers for fifty years and getting only 'hope,' and going to mediums and getting only pity, go together. But if we could reach this rather pathetic pilgrim, we would urge him to persist.

A late number of 'The Harbinger of Light' contains a wholesome little epistle by Paul Ferris on the need of charity and breadth. We all know it, but these primary necessities are like the fresh air, in wanting constant renewal. Here is Paul's view of it. Referring to one who suggests 'that Spiritualists should organise an Executive Committee to decide who shall and who shall not speak on the subject of Spiritualism,' he says:—

The writer forgets that to deprive a person of the liberty of speech would be unjust, and how can we have truth without justice? Societies can acknowledge whom they think proper, but they must not forget that we are a free people so long as our freedom does not infringe on the liberty of

others. What we want is *equal rights to all and privileges to none.*

Let Spiritualists consider the many vexations that all its advocates have to contend with. First we have the general public, who brand us one and all either as rogues or fools. Secondly, domestic strife too often makes our path very rugged. Thirdly, we have the little busybodies who do nothing for the Cause themselves, but find fault with those who do. Should you be a free-thinker you have all the slave-thinkers snarling like a lot of mongrels at a thoroughbred, and the conservative members look upon the social reformer as an Anarchist or something worse.

We can reasonably ask: 'Is the game worth the candle?' Something answers 'Yes.' Retrogression is impossible, our march is onward, ever onward.

We are deeply grateful to anyone who can exhibit a vice as a virtue, unveil the basis of a bad habit and make it pathetic instead of offensive, or show 'the soul of goodness in things evil.' Therefore we are grateful to 'Freedom' for the following ray of light; 'It is timidity that makes liars. The fear of other people's opinion makes timid persons secretive first, and untruthful afterwards. It is a fault attributable to weakness. It should be treated like disease and cured.'

Joking apart, we think there is much truth in that. Prevarication is often only irresolution, a sort of ethical nervousness, and, as often as not, is entirely unnecessary. A timid nature can be horribly treacherous, and take a vast amount of wicked trouble to get inconvenient people and things out of its way, when, perhaps, a little courage or frankness might have made all smooth. We believe that cruelty is often only the product of the instinct of self-defence, probably made hysterical by ignorance.

All this it is very necessary to remember in dealing with children. A child is often beaten for being what ignorance calls 'naughty' when what it really needs is reassuring and consoling; and many a man has been condemned as a liar who only needed helping in the brave and noble art of telling the truth. It is all very much a matter of temperament: and what is most wanted, as a rule, is simple frankness and tough courage. Pity the poor liar!

The following, from 'The Hindu,' will be read with interest here. We did not know that India could be so demonstrative. The passage refers to the late Theosophical Convention at Lucknow:—

The Congress and the Theosophical Society have never spared our nerves. This year, happily for us, the action of the former was purely sympathetic. The contemplation of that august assembly which met at Lucknow sent a momentary thrill, and there was an end of it. But Mrs. Besant amply made up for want of the Congress-Guests. The *élite* from all parts of the Presidency flocked to Madras to hear her. Four mornings we stood dazed, entranced by the bewitching oratory of Mrs. Besant. As she unravelled for us the mysteries of our ancient fables we opened our eyes in amazement; as she grew impassioned over them we lustily cheered; as she deplored the degeneration of Modern India we heaved in a long-drawn sigh; and as she held forth future hopes for us we brightened and smiled like little babes. Four mornings we were such helpless reeds in the hands of that western witch, blown aside by every passing whiff of her emotion.

Surely one of the prettiest of children's magazines is 'The Children's Garden,' a halfpenny monthly, commenced last January (The Ideal Publishing Union). It is on the march in the interest of Vegetarianism, but that does not prevent its being a very winsome thing indeed—as smart as it is wholesome. The cover is worth the halfpenny, but there are sixteen pages of text within it.

The following, by Edith Thomas, entitled, 'Talking in Their Sleep,' has its beautiful and happy suggestions for Easter:—

'You think I am dead,'
The apple tree said,
'Because I have never a leaf to show—
Because I stoop
And my branches droop,
And the dull gray mosses over me grow!
But I'm all alive in trunk and shoot;
The buds of next May
I fold away—
But I pity the withered grass at my root.'
'You think I am dead,'
The quick grass said,
'Because I have parted with stem and blade!
But under the ground
I am safe and sound
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot,
Should the spring of the year
Come dancing here—
But I pity the flower without branch or root.'
'You think I am dead,'
A soft voice said,
'Because not a branch or root I own!
I never have died,
But close, I hide
In a plummy seed that the wind has sown.
Patient I wait through the long winter hours;
You will see me again—
I shall laugh at you then,
Out of the eyes of a hundred flowers.'

LONDON SPIRITUALIST ALLIANCE, LTD.

CLOSING MEETING OF THE PRESENT SESSION.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall (Regent-street entrance), on Friday Evening, April 20th. The doors will be opened at seven o'clock, and at eight o'clock precisely,

THE REV. H. R. HAWEIS, M.A.,

Will give an Address on

'SPIRITUALISM AND CHRISTIANITY.'

Music and Refreshments during the evening.

Admission will be by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., not later than Wednesday, April 18th.

REVERE the divinity within thyself. In this way alone thou canst cultivate reverence for others. All that the outward life displays is the reflection of the life within, and that which appeals to the inner life from without rest assured must find there an affinity, else no impression is made. The soul that looks within is never desolate. Desolation and despair are mockeries thrown back on the soul that looks only to the outward world for peace and love. The self-centred soul is the royal soul and the crown it wears never covers a troubled head. 'Tis the God within, the 'I am that I am,' against whom the storms and tempests of the world beat in vain.—'Light of Truth.'

'THE NIGHT SIDE OF NATURE.'

Our object in drawing attention to this book (of which we have a second edition, published so long ago as 1848) is not so much to comment on the book itself, as to notice a translation of it which has, this year, appeared in French, under the title of 'Les Côtés Obscurs de la Nature.' By whom the translation was made is not stated, but it is a pleasure to note that it flows with ease and lucidity, and does not betray the usual mechanism of translation.

The original is, we believe, now out of print; which is a pity. The writer evinced remarkable insight, as a perusal of the introduction shows. Writing so early as 1848, she yet recognised a change (which had then scarcely begun) in the mental attitude of intelligent minds towards the mysteries of nature and life. 'The contemptuous spirit of criticism is yielding to a more humble spirit of inquiry,' she writes. And referring to the investigation into psychic phenomena she says: 'The most acute intellect and the most powerful logic can throw little light on the subject; it is at the same time—*though I have a confident hope that this will not always be the case*—equally irreducible within the present bounds of science.' (The italics are our own.) Further on Mrs Crowe (the able author of the original) makes this daring and trenchant observation, which indicates how much ahead of ordinary minds was this enterprising thinker:—

'That the facts presented to our notice appear to us absurd, and altogether inconsistent with the notions our intellect would have enabled us to form, should have no weight whatever in the investigation. Our intellects are no measure of God Almighty's designs, and I must say that I do think one of the most irreverent, dangerous, and sinful things man or woman can be guilty of, is to reject with scorn and laughter any intimation which, however strangely it may strike upon our minds, and however adverse it may be to our opinion, may possibly be showing us the way to one of God's truths.'

Mrs. Crowe, in her introduction, draws attention to a fact which needs emphasising as much in our generation as it did in hers, namely, the 'rashness and levity with which mankind make professions of believing and disbelieving,' which, she says, are 'phenomena much more extraordinary than the most extraordinary ghost story that was ever related.' We cannot quite endorse this assertion. Human society being as it is, so largely composed of superficial minds which get their thinking done for them at second hand, the fact referred to in her statement strikes us rather as pitiful than as extraordinary.

The preface to the French work by Colonel de Rochas is short but admirable. He touches on the question of study and evidence in a few lines worthy of careful consideration. He points out that if we are to hope to arrive at any true conclusions respecting the laws which govern these psychic phenomena, it will be necessary to examine them *en masse*; that certitude can only be obtained by careful observation of a large assortment of occurrences, and by a minute comparison of these with one another; that it is by this method that we shall gain real insight into the causes which govern and interpret them, and be able to distinguish what is constant from what is accidental.

This is a truth which cannot be too often impressed upon us all, for many persons are interested in isolated phenomena, but do not care to take the trouble to study them in relation to other facts of a similar character. Someone has mediumistic gifts, perhaps, and exercises them for personal pleasure or for the pleasure and interest of friends, wonders over them, and possibly is sufficiently influenced by them to form conclusions respecting the existence of spirits; and there the matter ends. We think it should not end there; but that every intelligent mind should recognise the responsibility attaching to such gifts; that just as everyone gifted with artistic power or with scientific capacities ought, if conditions of life permit, to train and develop them, not by dilettante experiments, but by definite, careful study, so ought all who exercise psychic powers to feel it incumbent upon them to devote serious attention to that which lies behind the phenomena; serious attention, in fact, to the laws which govern the powers they are using.

Until people realise this responsibility society is likely

to suffer to some extent by the widespread interest which the phenomena are awakening. If experimental chemistry were to become popular in society, whilst the scientific study of the laws which govern the science were neglected, the result would obviously be injurious to the experimenters. And it can be no less so in the case of those who rashly play with the psychic forces, which are either latent or active in most human beings.

But apart from this consideration of the possible injury of such unintelligent dabbling in mediumship, there is a lamentable waste when phenomena are exhibited and are encouraged without any serious inquiry into what lies behind them.

We know an instance of an intelligent clairvoyant who possesses remarkable psychic powers of more than one order, but who seems to disregard the scientific side of the phenomena altogether. The facts are for him facts which attest that death does not extinguish personality. But he does not study them in connection with other similar facts; he does not compare, and classify, and investigate; neither does he recognise that those who do so are on the track of a new science. Hence he loses truths of incalculable value to which such gifts as he possesses might lead him.

If, as some of us think, human evolution is entering on a new phase; if the process, which has resulted in extending communication until at the present time the whole generation of men on earth are connected by a network of various world-wide methods of interaction, is now by a further expansion beginning to include correspondence between the incarnate and discarnate members of the race—if this is so, then the sooner the responsibility of such extension of intercourse is realised the better it will be for the denizens of both spheres. Extended relations always involve extended responsibilities. This has not always been appreciated by emigrants and colonists; the intercourse of different branches of the race of men in the flesh has not always been to the advantage of both, although in the main the process has been the carrying out of a Divine evolving Purpose. And there is no reason to suppose that the mere fact of intercourse between the incarnate and discarnate will necessarily be always advantageous to both; although this too is for the race a step forward in the path of destiny. It is much to be deplored that religious teachers so largely hold themselves aloof from, or are even almost entirely ignorant of, this new advance in the development of psychic powers. When colonisation first began on an extensive scale the Christian Churches failed to pioneer the emigrants in their investigation of new territory, and we know that the latter often drifted away from an influence which neglected to keep pace with the expanding impulse of the race. History repeats itself: in another sphere the race seems again to be distancing the majority of its religious teachers, whose influence, if wisely used, might be of incalculable value in guiding young inquiring minds and heedless, rash adventurers, who, either impelled by curiosity or love of novelty, or by nobler motives, eagerly or carelessly exercise the psychic powers which they do not trouble themselves to study or to train.

It is in no captious spirit that we make this complaint; it springs rather from a grateful recognition of the blessings which it is in the power of wise and earnest religious teachers to bestow; and from a sense of regret that the opportunities for usefulness in this particular matter seem to be largely ignored or cast aside.

None can be of much use in arousing a sense of responsibility or giving wise counsel to those who find themselves gifted with psychic powers, who has not gained a real knowledge of the facts of Spiritualism, of the import of those facts, and some little glimpse at least into the psychic laws which a careful comparison of them leads us to recognise. Such a knowledge involves study, but it is a study which would be amply rewarded in the increased power and influence which would be gained over the minds of thinking men and women. To this we are sure a few can testify who have dared to inquire and judge for themselves; but why are they so few?

In view of the urgent need of intelligent study it is satisfactory to see the dissemination of literature in France being carried out under the direction of Colonel de Rochas.

Whether 'Les Côtés Obscurs' is the first volume of this collection which has as yet appeared, we do not know; but on the front page we read that it is one of a 'Collection of the best foreign works relative to psychic science, translated and published under the direction of Colonel de Rochas.'

ZERO.

THE REV. MOSES HULL AND DR. TALMAGE.

The Rev. Moses Hull has been paying his respects to Dr. Talmage in the 'Banner of Light' in an able review of the sermon in which Dr. Talmage attacked Spiritualism. Referring to the Doctor's remark that we are 'surrounded by mysteries,' Moses Hull thinks it was made 'because the Doctor could offer no explanation of the case of Saul, Samuel, and the woman of Endor, without admitting the spiritualistic explanation,' and proceeds to explain the mystery from his own point of view, thus:—

'Samuel, who had been Saul's mentor, was invited and came to that séance; and, after being identified by his mantle and otherwise, he proceeded to renew his last quarrel with the king. He began where he left off on that occasion. Be it remembered that when Samuel left his torn old mantle in the king's possession he went away, and "saw Saul no more unto the day of his death." How natural that this mantle should appear as a reminder of that event; then how natural again that Samuel should say: "Why hast thou disquieted me, to bring me up?" Scholars inform me that the word "here" would as truly represent the original as the word "up."

'This is as much as to say, "Why do you think that I, who refused to see you during the last days of my earthly life, would give you consolation now?" He then gives the king a test: "Yahweh has departed from thee, as he spake by me."

'This woman did not even know that this was the king, and how did she know of a private tête-à-tête between the king and the prophet? Persons in humble private life do not usually get hold of secret conversations between kings and their immediate employés.

'Again, thrice after this we read, "and Samuel said unto Saul," and, as often, "Saul said unto Samuel." After this the séance closes with, "And Saul was sore afraid because of the words of Samuel."

'Now I ask did Samuel utter words, or did he not? If Samuel and Saul did speak together, then the dead can return and talk to the living; if they did not, then the Bible falsifies. Let Brother Talmage take a position on this. In one case Spiritualism is true; in the other the Bible is false. Friend Talmage, please choose the horn of this dilemma on which you prefer to be suspended! Truly, Doctor, "that was an awful séance." "It is more "awful" for the minister who furnishes the embellishments to the history than it was for King Saul. What a *petitio principii* it is for you, instead of attempting an explanation, to say, "We are surrounded by mystery."

Mr. Hull very cleverly claims that Dr. Talmage is in reality a Spiritualist, and quotes from one of his sermons to prove it. When speaking about 'Our Employments in Heaven,' Dr. Talmage said: 'When I get to heaven—as by the grace of God I am destined to get to that place—I will come to see you all.' He enlarges upon this and declares he will visit all those who have profited by his preaching in the 'utmost parts of the earth. I give them fair notice. Our departed friends are engaged in that delectable entertainment now.' Here the Doctor makes a promise and claims that he will do 'more than even the most fanatical Spiritualist has promised. What a busy spirit the Doctor will be!' One can but admire his confidence as regards his destination. We are reminded of the Scotchman's prayer, 'Oh Lord, give us a guid conceit of ourselves.' We trust, however, that when the Doctor does visit his friends on earth from the other side they will receive him kindly and gladly, and not refuse to heed him. How will he feel if they say, 'You must be an evil spirit. We are forbidden to hold communion with you. Spiritualism is "unclean," the real Dr. Talmage told us, so you must be a pretender, we will have none of you.' How happy the Doctor would then feel!

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale at the Spiritual Evidence Society's meetings in Northumberland Hall.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

I.

In the spring of 1892, along with a circle of friends, I had a series of sittings with Madame Greck for clairvoyance and healing. With the results of these sittings it is unnecessary to deal, beyond saying that they were (to me at least) rather a disappointment. As, however, certain of the circle had received medical advice of a satisfactory character through Madame's control, who designated himself as 'Dr. Sir John Forbes, the King's Physician,' I deemed it advisable to mention the sittings to a friend of mine—a professional man afflicted with a most peculiar affection of one of his arms, which appeared to be slowly but surely withering and which caused him at intervals intense torture. Although he knew nothing of Spiritualism he eagerly availed himself of my offer to take him with me to the next séance, to ascertain if the spirit medical control could ameliorate his condition, after so many earthly physicians had failed. The diagnosis given at the séance by the control was perfectly accurate, although the arm was not exhibited or uncovered; and the date of the first symptoms of the trouble was correctly given as 1879. As to the remedies suggested they appeared (to my friend at least) to be of so simple and homœopathic a character that he did not or would not adopt them, and any practical results of the visit to the medium were not tested. In the course of our conversations my friend, whom I will designate as Mr. S., said: 'The whole subject of clairvoyance and trance is new to me, but if true, a clairvoyant ought in many instances to be able to ascertain where lost property is hid or bring about the discovery of such things as a hidden or missing last will and testament. For instance,' he said, 'could not this medium be able to tell me where the testamentary provisions of my late friend, John F., can be found, as he has died, as you know, recently, leaving only distant relatives to succeed him, and no will can be found, with the result that there may be litigation over the succession of such a careful man of business as he was.'

In reply to Mr. S. I said that such things as the finding of missing wills or of lost property were not improbable, and had occurred, though to my knowledge but rarely, in the annals of Spiritualism; but the medium he had seen largely confined her powers to healing, and though certainly clairvoyant, she was not likely, nor indeed was any psychic certain to be able to shed any light on the late J. F.'s testamentary provisions, for the simple reason that none of his friends or distant relatives would ever consult her; and it was in my view advisable, if success was to be in any way possible, to take a medium to the house in which the person whose will was missing had died, so as to secure a favourable opportunity of invoking the aid of any spirit entities or controls who might be 'floating about' or were anxious to aid in the quest.

The subject then dropped between us, but soon afterwards, on mentioning the case to my clairvoyante relation, I arranged with Mr. S. to bring a trance medium to meet the clairvoyante and himself at my house, where the Lancashire ex-doctor, before mentioned, would control, diagnose, and prescribe. Before Mr. S. came to this meeting, however, the clairvoyante informed me that her medical control had said it was of little use, as the earthly 'days of Mr. S. were numbered,' and he would soon pass on to a region where pain and suffering were unknown. The séance, however, took place, and the diagnosis and progress of the disease were accurately given and certain palliative remedies suggested, including electrical treatment; but my poor friend, I suspect, never gave them a chance, and in about a year thereafter he passed on. At the séance in my house were present, besides the clairvoyante and the trance medium, two other members of the family, and a relative from Birmingham. As, however, Mr. S. lived a few streets from my address he had been previously quite well known to the clairvoyante, although she never saw him again in earth life. About a couple of years after his demise, viz., about 1896, Mr. S. appeared to the clairvoyante on at least two occasions, and talked to her of his earthly sufferings; but did not control her to write, and has not since reappeared.

On the evening of 25th March the clairvoyante came to me and said: 'Did you ever hear of or know a gentleman who is now in spirit life of the name of John F.?' (specifying at the same time his profession). On my replying in the affirmative, she said: 'Well, this person came to me this afternoon about two hours since, and gave me his name and profession, at the same time asking anxiously for you, and he says he must speak to you about his money and affairs. As, however, you were not in the house he suddenly disappeared.' The descriptions given of his face, hair, moustache, and beard were strikingly accurate, and as I knew this person was utterly unknown to her in earth life I became satisfied that Mr. John F. had returned, with a definite object of some kind connected with his money and affairs, and I also have little doubt that his return had been brought about by his having met on the other side his old friend Mr. S., who was afflicted with the withered arm, and who belonged to the same profession. Had I been in the house at the time means would have been adopted, either by table, Ouija, or automatic writing, to get an intelligent communication from Mr. F., but I continue in the hope of yet receiving a message from him.

I have only to add that Mr. F. was utterly out of my circle, did not live near the clairvoyante or myself, and that I had not even a bowing acquaintance with him. It therefore appears clear to me that by no possibility could the medium have known of his existence. True, his name was in the directory eight years ago, but I have yet to learn that even Mr. Podmore has gone the length of holding that because a number of years ago a certain professional gentleman figured in the directory, a medium who never knew of his existence could not only give his name and profession, but describe his personal appearance, and give details of an anxiety as to his money and affairs which had been casually mentioned to me only eight years ago. About the same time I had two cases of identity equally striking, but a very short notice of these must be left for a further communication.

(To be continued.)

THE BRITTEN MEMORIAL.

(INCORPORATED UNDER TRUST DEED.)

AN APPEAL TO ALL SPIRITUALISTS.

The trustees of the Britten Memorial Fund have issued an appeal to the Spiritualists of Great Britain to provide a Memorial of the life and work of one of the earliest, ablest, and most devoted workers for Spiritualism. They make their appeal with confidence, feeling that the proposal to honour the memory of Mrs. Emma Hardinge Britten will evoke sympathy and support, and also because the form the Memorial is to take is quite in accordance with her frequently expressed desire that Manchester should possess a building that should be the headquarters of the spiritualistic organizations of this country. Other religious bodies feel the necessity for having headquarters for their work. The Church of England has its Church House, erected at great expense, and the Wesleyans propose to spend £250,000 on land and building in London.

In addition to providing head offices for the Spiritualists' National Federation and the British Spiritualist Lyceum Union, it is proposed to provide a Psychic Institute for the development of proper persons for work on the public platform, so that societies may secure the services of thoroughly qualified mediums and speakers. The sum of £4,000 is required to provide a suitable building, and the trustees have power under the trust deed to buy, build or alter premises to suit their purpose. Over £100 has been promised. When the National Federation has obtained a legal status the trustees have power to hand over the Memorial, when completed and free from debt, to that body, to be held in trust for the Spiritualists of Great Britain for ever.

The trustees are Messrs. J. J. Morse, J. Burchell, S. Butterworth, S. S. Chiswell, and J. Venables. Donations will be thankfully received and duly acknowledged by the Hon. Treasurer, Mr. J. Venables, Hydesville, Foden-road, Walsall, or by the Hon. Secretary, Mr. A. W. Orr, 15, Moorland-road, Didsbury, Manchester.

THE GERMAN PSYCHICAL JOURNALS.

In the concluding portion of his essay, 'The Fight against Spiritism,' published in the March number of 'Psychische Studien,' Dr. Falk Schupp discusses the systems of several more or less materialistic philosophers, such as Hume, Schopenhauer, Wundt, Descartes, and others, in relation to Spiritism. This discussion occupies eight out of the ten pages devoted to the paper, and can only here be briefly alluded to. At the end Dr. Schupp writes:—

'I have thus given the reader a glimpse into the series of displacement of ideas, which, in my opinion, brings the great philosophic and psychological problems into contact with the spiritistic theory. . . . In the fight against Spiritism it has always been urged with emphasis that only on the ruins of natural science could the spiritistic theory be erected. . . . But now this assertion is justified in quite a different sense. . . . In short, it signifies nothing less than the incompatibility of the spiritistic theory with that of Atomism, which is looked upon as the basis of natural science.'

A learned discussion on this subject follows, in which the name of Counsellor Boltzmann, of Vienna, appears as supporter of the atomic theory; and Dr. Falk Schupp concludes with these words:—

'In opposition to Counsellor Boltzmann's melancholy prediction we may console ourselves with the joyful anticipation that out of the fight against Spiritism, and in connection with it, grand progressive scientific developments will arise, fresh and sound.'

A short paper by Herr Seithel, entitled 'A Protest against Astrology,' seems, to me, to be full of sound common-sense.

One of the most noticeable articles is called 'The Piper Case,' by Professor Dr. Max Dessoir. This appeared originally in the Berlin illustrated paper 'Die Woche' ('The Week'), and, as the Editor remarks in a footnote, it shows what great interest is taken by the cultured section of the public in occultism, that such a paper should appear in a popular and widely read journal; it is as though a similar treatise on Mrs. Piper's medial phenomena should be published in the 'Graphic.'

The writer is evidently of a sceptical turn of mind, but open to conviction, and not too much fettered by prejudice. Here are a few extracts from his article, which appear worthy of notice. He begins as follows:—

'I will here give some account of a case familiar to me for some years through letters and printed matter, which, from whatever point of view we may regard it, appears to me as highly remarkable. It is that of one of those persons ordinarily called "Mediums," and the performances of this person, Mrs. Piper, however we may regard them, seem worthy of attention. If, for instance, they are due to imposture, they are examples of an unsurpassed faculty of deception and self-deception. If they originate from unusual powers of the soul, they are interesting from the way in which they differ from the normal psychic powers; while if they are due to the action of other intelligent beings, not perceptible to our senses, no further word is needed to point out their importance.'

The writer then gives a brief account of Mrs. Piper's career, culled mainly from the 'Proceedings' of the S.P.R., in which he quotes the names of Professor James, of Harvard University, who 'discovered' Mrs. Piper some fifteen years ago; Dr. Richard Hodgson, Professor Oliver Lodge, and Mr. F. W. H. Myers, in whose house Mrs. Piper resided during her visit to England in 1889, from November to the following February.

'All these gentlemen assert that for fifteen years unusual phenomena have occurred with her, the cause of which they seek to discover. We are not called upon to adopt their views, but at least what they say merits attention.'

Dr. Dessoir then gives a sketch of the phenomena occurring with Mrs. Piper, usually during trance, the communications being either by word of mouth or by automatic writing; and he then narrates the 'George Pelham' episode, as taken from the 'Proceedings,' which will be familiar to most readers of 'LIGHT.'

The theories to account for these remarkable manifestations are discussed by Dr. Dessoir, the first being that of fraud, either by the supposed medium collecting information concerning the affairs and connections of her clients by

means of a system of espionage—a most costly proceeding—or by involuntary betrayal of the same on their own part. In many of the instances narrated he considers this hypothesis inadmissible, and adds:—

'The experimenters with Mrs. Piper say: When we have made every allowance for possible misunderstanding and exaggeration of the manifestations, for the most skilful use of all unconscious hints, for accident and lucky guessing, so much remains that cannot be explained that we must look for some other explanation. . . . At any rate, every inquirer into Mrs. Piper's case has come to this conclusion.'

What conclusion Dr. Dessoir has himself arrived at, he intends to communicate to the readers of the 'Woche' on another occasion. He says:—

'No one is obliged to take an interest in such matters, but those who do so should feel it their duty to point out defects in the system of inquiry and show why the facts related have no great value. I personally attach no great scientific worth to the Piper case and will later on give my reasons for so doing; but I cannot but acknowledge a certain importance in this case.'

Dr. Dessoir evidently intends to 'die hard' and will probably sojourn for some time at the halfway house of 'Animism' before he arrives at the conclusion reached at last by Mr. F. W. H. Myers and Dr. Hodgson, with regard to the messages received through Mrs. Piper; which is, that they really come from the spirits by whom they purport to be given; that in fact Mrs. Piper is a medium for spirit communications.

The 'Uebersinnliche Welt' is losing its editor, Herr Max Rahn. The March number opens with an announcement from him to the effect that the bad state of his health and the need for repose compel him reluctantly to give up his post as editor, which he has held for eight years, as well as that of corresponding secretary of the Sphinx Society. After expressing his regret at this separation from his friends, he introduces his successor, Herr Woldemar Hafa, from whom also follow a few lines.

The articles in this number are mostly very long, and continuations of previous essays. Among the short notices is an account of a 'spook' at Thann, in Alsatia. This haunting takes place in the house of a peasant, with the usual phenomena of throwing furniture about, rapping, rustling, &c., and the house has been taken possession of by the police. The clergy, burgomaster, and other officials went to the haunted house, where, between nine and eleven o'clock in the evening, the manifestations were repeated in their presence, while all the inhabitants of the cottage were absent. Hereupon the following experiment was made; questions in German, French, English, and Italian were put to the rapping spirit, which were answered quite correctly in the same languages. It was then determined that men of science should examine into the matter, and a correspondent of a Paris journal visited the house, accompanied by a gendarme. He says that a little girl, four years of age, is the medium, and she was told to summon the spirit. She lay down on the bed, and after a short time sounds of blows in the distance were heard which seemed to approach nearer and nearer in the direction of the bed. He told the child to command the spirit to rap so many times, and himself gave the numbers in French, German, and English, which were correctly repeated. The experimenter was then called upon to cease, the child seeming exhausted. It is to be hoped, for the poor little child's sake, that the 'spook' will soon take its departure. The account is taken from 'Le Soir de Bruxelles,' of February 10th, 1900. M.T.

MARRIAGE.—On April 5th, at Newcastle-on-Tyne, Mr. H. A. Kersey and Mrs. J. G. Hammarbom were united in matrimony. The hosts of friends of these earnest and faithful Spiritualists will, we are sure, join with us in wishing them many years of happiness and of united service to the cause of truth and humanity, especially in labours on behalf of the children in the Lyceum.

MR. E. W. AND MRS. M. H. WALLIS desire to intimate to societies that in response to applications received they are now booking engagements for 1901. Mr. Wallis has June 10th and Mrs. Wallis has May 13th and October 7th this year unexpectedly open, and will be pleased to hear from secretaries at an early date. Address them at 62, Station-road, Church End, Finchley, London, N.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 14th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE EASTER HOPE.

We have just been looking over a thoughtful and tender-hearted sermon by Stopford Brooke, on The Resurrection; and we are sure that its main thoughts will be very acceptable to our readers; and all the more so because we think we shall be able to show the precise point where we have to part company with so many brilliant and attractive men, though, on the whole, we journey together almost to the end.

We have been specially interested in this particular sermon because, though so intensely spiritual, it has a scientific basis. It deals with the very highest possible subject,—the communication of God to man and in man, and yet it includes this supreme fact in the process of evolution. Dr. Stopford Brooke, for one, understands the lofty saying of St. Peter, that we may become partakers of the divine nature. He assumes that there is a God and that we are His spiritual offspring, and then goes on to infer that He must communicate Himself to us, in order that we may grow into His likeness: and this He has been doing from the beginning. It is, in fact, involved in and identical with Evolution; but it is 'mainly due to the direct action of God Himself upon the living Thought of man—Intelligence striking on Intelligence, Will on Will, Love on Love, Spirit on Spirit':—

There has been an actual, vivid, incessant, progressive communication of God to man from age to age, which works as powerfully now as it has done in the past and will do in the future. This is not miraculous, that is, it is not something which occurs at intervals and intrudes itself into order, in contradiction of the course of nature. It is constant, as connected with all its antecedents, as any event in the physical world; it is part of the common order of the Universe, and its history might be co-ordinated with clearness. It belongs to law, not miracle.

It is important that this should be carefully noted. A great deal turns upon it. Indeed, it is always good to see that law works everywhere; in what the old Puritans and some modern mystics call 'the sphere of grace' as well as in the realm of matter.

From these premisses, the conclusion is drawn that God could not suffer His own to see corruption. It is not conceivable 'that personalities which God has taken infinite trouble to build up should cease to be persons.' Therefore, again, there must be a spiritual world where the so-called dead are veritably alive. Then, still further, it seems to follow that if, in this spirit-world, the so-called dead are alive, with alert thought and affection and will, they will think of us, love us, and will be near us. Then comes the critical question: 'Will they have power to make their love strike on our hearts, their thought touch our thought, their will make itself felt by ours?' Dr.

Stopford Brooke's answer halts just where we would like to see it on the march. He says: 'I do not know—we cannot know'; but he adds:—

It would seem to be rational to think so, and it would seem to be specially rational to think that those who have been pure and noble characters here, and those filled with passionate love of men, should have this power of influencing—in the same kind of way as God Himself has influenced man, though in an infinitely less degree—the souls of those on earth; not, of course, sensibly, but spirit to spirit, ghost to ghost, imagination to imagination, love to love, character to character; so that, though we never see or hear them, nor are certainly conscious of their presence, yet we are being continually moved by them, vividly impressed by them.

But why 'not sensibly'? While we are in the flesh, and depend so very much upon evidence that appeals to the senses, surely it is hard to deny us that evidence, if it be possible. And why should it not be possible? If these alert, loving and willing spirits are really so very near, why should they not control the mighty subtle forces around us, and make matter the vehicle of their thoughts? Dr. Stopford Brooke says: 'Over a vast range of history the belief has extended that prayers addressed to the dead are heard and answered by spiritual help.' But over an equally wide range of history, the belief has been cherished that such prayers have been answered by sights and sounds. And yet, he persists, and repeats: 'For me—the moment I believe in a world of living beings beyond this world—I am forced, by my certainty of what love will do, to believe that if they are worthy of this power, they will seek to find us and to speak to us, not sensibly, but spirit to spirit, passion to passion.'

Perhaps the most arresting part of this sermon, however, is the application of all this to the case of Jesus. Dr. Stopford Brooke holds that Jesus was not an exception, except that he was one by whom, at a crisis in human history, God communicated Himself more strenuously than at other times. He asks, concerning Jesus:—

Where is he now—he in whom, most of the human race, God breathed and spoke, so much that men came to deify him? Is he dead altogether, dust and ashes, such as we strike up with our feet upon the common pathway? Then there is no God—none at least with whom we can have anything to do!

This question he answers with touching fervour:—

It is incredible, if Jesus be a man derived from God, that God has annihilated him. He must be, if there be a Father at all, alive now in the world beyond; and if he be alive, you may be sure that he is the same as he was on earth, loving, thinking, doing and willing the same things as he did of old. Will he be forgetful there of the humanity he loved so much? Will he, in the new world, forget the old? Would you, if you died, cease to remember and to love your race? If you would not, could he, whose heart beat responsive to all the sorrows and joys of Man?

O, no, if he have the power to be with us he will be with us. And for my part, I do not doubt that he has this power; nor, indeed, do I doubt that thousands and thousands of others also, according to Law, possess the same power—each according to their spiritual capacity for loving, and their spiritual reach of holiness. His is no isolated, no miraculous case, but he is the highest of those who love and are holy, and his power to be with us is the greatest.

We cannot but regret a little that here again our friend partly repudiates the records of the appearances of Jesus, though perhaps we ought to be satisfied with the now almost satisfactory theory that there was a spiritual impression made upon the disciples out of which they could not help creating the appearance. And that is not an isolated event, says Dr. Stopford Brooke. 'The same thing happened continually, and happens now.' 'What happened to Jesus happened, not by miracle, but is the constant, continuous and lawful thing which happens to all of us when we die, and has happened from the very beginning of the world. It is in the course of Nature.'

We confess we find in these thoughts much that has for a long time seemed to us to be of vital importance. We earnestly desire to carry everything into the realm of Law.

AFTER-DEATH STATES.

BY THOMAS ATWOOD.

Valuable as the contributions of 'Quæstor Vitæ' published in the columns of 'LIGHT' most unquestionably are, one cannot help feeling that his researches cover only one portion of the ground, and that there must be conditions in the after life which, though possibly definable scientifically as 'active' or 'passive,' may yet be as varied as those conditions of earth life called by us 'waking' and 'sleeping.'

'Quæstor Vitæ' confines himself mainly to a study of the subject in connection with treatment by hypnotism, by which means suggestions are conveyed to the somnambulistic spirit, and, in the case of undeveloped spirits, considers that the higher powers use a medium for the conveyance of suggestion on these lines.

In considering this theory by the light of my own experiences, and at the same time claiming that those of Mr. Henry Forbes were exactly similar, I am afraid that I overlooked the fact that there may be many means by which the object for which we labour can be effected.

'Quæstor Vitæ' makes it plain, by his account of the sittings he held with Mr. Forbes and his medium, that the unseen operators do sometimes adopt the system of working by suggestion; so that, in assuming that the phase which receives the closest attention in our correspondence was the only one dealt with by my co-worker, I fear that I drew too hasty a conclusion.

I find a most remarkable confirmation of my own convictions in a letter written by Mr. Colville, published in 'LIGHT,' February 24th, 1900 (p. 89). In this letter he says: 'We cannot cultivate our own psychological perception too earnestly, for it is only through the culture of the inner discernment that falsehood can be exterminated and forgery become extinct.' It is on this inner discernment that I implicitly rely, and having done so for some years, I feel increasingly sure of my guidance, impersonal as in the highest sense it is. A very strong incentive to the adoption of this course is to be found in the great divergence in the views expressed by unquestionably highly advanced beings in the unseen world, commented on by 'Quæstor Vitæ' in the concluding passages of his article in 'LIGHT,' February 17th, 1900.

What other inference can be drawn from this than that as great difference in view exists on the other side as on this? The fact furnishes a strong proof that the new stage of life is a continuation of the earth life under conditions of which we can only form a very limited idea. The difficulty of conveying to our perceptions a true appreciation of states of life in the beyond, has often been alluded to in 'Tien's' addresses. It is the same difficulty that we might imagine a butterfly to experience in describing his altered conditions to a grub, and, I think, is not to be wondered at.

Before proceeding further let me disclaim anything approaching egotism in my frequent use of the personal pronoun. To my mind, dealing with a question from the point of view of one's own experience shows a better sense of proportion than the presentation of theories from an impersonal standpoint. In the latter case statements are often made in a way that might lead to the belief in many minds that what are merely a writer's own views are well established theories or facts. Expressed as the opinions of an individual, these statements may be appraised at their true value, and accepted or not, according as they commend themselves to the reader's judgment.*

To resume. Granting, therefore, the fact that diversity of character and individual characteristics exists in the beyond similar to that which obtains in earth life,—which a glance at the pages of a few numbers of 'LIGHT' (to say nothing of the experiences gained in the séance room) fully establishes,—we have to deal with all the conditions of earth existence, reproduced in a manner we do not fully understand, in the beyond, and estimate to the best of our ability the states of mental activity, by the light of the

various communications received from the unseen, and by the influences which are exerted from so many different points upon sensitives. It is only fair to assume that cases of obsession are not confined to mediums, but that vast influences for evil are exerted from the unseen upon the every-day life of the community at large.

I fully realise that 'during the functioning of the active consciousness no one can be influenced against his will,' and that 'in order that suggestions may work out their complete realisation, they must be imparted to the passive consciousness' ('Q. V.' in 'LIGHT,' January 27th, 1890, p. 38). But I seek to influence none against his will. The very foundation upon which I build is freedom of will, and whatever may be the condition in which the darkened and undeveloped spirit imagines himself to be, it is to the conscious intelligence that the appeal is made. Hypnotism, as I understand it, is the power of a strong will to influence, by suggestion, a weaker one, or one willing to subordinate his own will for certain purposes to an operator who establishes an influence over him. Could I take this view of the nature of the work done through me, it would cause me the deepest concern, and I would at once abandon further effort,—having as strong an aversion to the exercise of such powers as that expressed by Laurence Oliphant in his 'Scientific Religion.'

I fully believe, in the words of the poet Whittier, that—

'Though God be good and free be Heaven,
No force divine can love compel,
And though the song of sins forgiven
May sound through lowest Hell,
The sweet persuasion of His voice,
Respects the sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still—'

and that (to quote Mr. Henry Forbes) 'The heavenly ambassadors of goodness and progress have to do their work of helpful upliftment by means of mundane instruments, making the earth plane the fulcrum of their lever of love.'

One can hardly imagine such a thing as the birth and growth of the Divine love in the soul by means of hypnotic suggestion. The curing of disease and evil habit by such means we know to be possible, and is generally held to be wholly unobjectionable, though some, with Oliphant, consider the over-riding of the will by hypnotic process to be utterly indefensible, even if good appears to be effected by this means.

'Quæstor Vitæ,' in writing of the mental conditions of undeveloped spirits, remarks that the distress evinced is 'similar to the sufferings endured by patients afflicted with automatic emerging of the impressions entailed by fright, shock, or passionate emotions,' and considers that the experiences I have described belong to the somnambulistic stage of after-death existence, and not, as I contend, to a state of self-conscious activity. But he entirely omits any explanation of the fact that for a more or less prolonged period of time this state of mind is shared by the medium with whom the unhappy spirit is temporarily connected. The hypnotist, as far as I know, experiences none of the sufferings of the patient he is treating by suggestion, while the mesmerist in causing those under his influence to perform all manner of absurd pranks, remains himself entirely unaffected by the mental conditions of his subjects.

In the case of control of a trance medium I should imagine that the physical organisation is placed for the time entirely at the command of the controlling influence, who expresses himself to the best of his ability to use the instrument, which may be much out of tune. On awakening the medium may be conscious that his physical organisation has been subject to a great strain, and may find himself in tears, but his own mind is unaffected by the influence who has used his body.

This approaches more nearly a solution of the question, but does not fully explain how it is that a medium who is in full possession of his mental faculties is himself made to share the distress of the being he is endeavouring to help.

In the first stages of this work the course adopted by the Higher Powers was to bring distressed spirits to me for assistance; but in its later developments I seem to be taken to them, as well as to have the power of reaching them by means of the vibrations in the ether. Wireless telegraphy demonstrates the possibilities of the human voice being

* If the capital I were printed i, its aggressiveness would be much reduced. M in me is not made a capital letter, and a sentence is not printed—'it appears to Me.' Why should the first personal pronoun always appear as I?

utilised in this direction, and affords a perfectly natural explanation of the extreme likelihood of this method being adopted to carry the glad message of hope to the despairing soul.

Readers of 'LIGHT,' who were interested in the experiences detailed in the paper read by me at St. James's Hall, in November, 1897, will, perhaps, be glad to read of the later developments, and the clairvoyant visions by which they have, in many instances, of late been accompanied. In detailing these, I purpose avoiding any attempt at scientific explanation, leaving it to those more competent than myself to deal with any scientific questions that may arise.

(To be continued.)

INSIGNIA OF FASHIONABLE WOE.

The following article by Elizabeth Cady Stanton appears in the 'Humanitarian' for April, and deals with a reform in which we as Spiritualists are interested, and in which we might well participate:—

Mrs. Jacob Bright, in announcing to friends the death of her husband (one of the great English reformers, and a member of Parliament for many years) without the usual emblems of gloom, sets a good example for common-sense women to follow. The pure white paper, without the traditional black border, is headed with a laurel wreath and a glorious rising sun—a prophecy of the higher life to come—with the following statement:

'Jacob Bright,

Entered the Land of Light

November 7th, 1899, aged 78 years.

"There should not be a shadow of gloom
In aught that reminds us of thee."

The Brights belong to a religious sect called Friends (or Quakers), who never change their dress for these habiliments of woe.

The recipient of a black-bordered letter is always oppressed with a transient sentiment of sympathy and pain. Do we not all have sorrows and disappointments of our own, without being burdened with the troubles of others? I knew an American lady who was so desirous of doing the right thing on the death of her husband, that she sent out the conventional wide black-bordered announcements and made a journey to our Metropolis to inquire of a far-famed English harness-maker as to the style for the equipment of her carriage, harness, coachman, footman, horses, and dog, as her husband was English, and she wished everything done according to the custom in his native land.

As the dog was expected to trot demurely under the coach, his collar was wound with a black ribbon, with a large bow on the back. The wife, draped in the deepest black, wore a long double crêpe veil that touched the ground, which style required should be kept over the face during the first year of widowhood, a most uncomfortable and unhealthy fashion. These mournful figures always call to mind the lines in Wesley's hymn:—

'Hark! from the tombs a doleful sound,
Mine ears have heard the cry:
Ye living men, come view the ground,
Where ye must shortly lie.'

SAVED FROM PREMATURE BURIAL.—A remarkable instance of preservation from the most awful of all deaths is reported from Indianapolis, under date of January 16th. Mrs. Ellen Crosby was about to be buried alive in Crawford County. She had been pronounced dead and preparations for the burial were being made. While this was in progress, her daughter, nineteen years old, worn out by exhaustion, lay down to rest, but her eyes had scarcely closed before she sprang up and peremptorily insisted that her mother's body be returned to the bed. She remarked that her mother had called to her in her sleep, saying 'Mary, don't let them bury me alive.' The undertaker complied with the daughter's request, saying it was but a dream, but the daughter stoutly claimed the contrary and would not be denied. Nearly eight hours passed when Mrs. Crosby slowly opened her eyes and looked at her daughter, who had remained by her bedside constantly watching for a return of life. Mrs. Crosby is now considered in a fair way of recovery.—'Light of Truth.'

INVISIBLE FOREWARNERS..

An esteemed correspondent has been kind enough to call our attention to an interesting letter addressed by a medical gentleman to the Editor of the 'Gentleman's Magazine' in the year 1765. From what the writer says we gather that, at the time mentioned, he had been the subject of the experiences described for a good many years; so that in all probability they were contemporaneous, or nearly so, with the supernormal manifestations in the home of the Wesleys, at Epworth. We subjoin a copy of the letter with its quaint expressions and peculiar punctuation:—

THE EXISTENCE OF INVISIBLE FOREWARNERS OF EVENTS
ASSERTED. IN A LETTER FROM J. COOK, M.D. DATED
LEIGH, SEPTEMBER 18TH, 1765.

I take this opportunity to offer the following particulars from my own frequent experience and knowledge, which I affirm, and assure you, by the living God, is truth, before whom I must be severely judged if I tell a falsity, or intend hereby to deceive anyone.

Ever since I was three-and-twenty years of age, I have had an invisible being, or beings, attend me at times both at home and abroad, that has, by some gentle token or other, given me warning and notice that I should shortly certainly lose a particular friend or a patient. They began and continued from our marriage till the decease of my first wife in *May*, 1728, and her infant daughter, who lived with me but seven months, and but six weeks after her mother, when they were very frequent and troublesome about my house, as was well known, and noticed by many of our friends and neighbours. After that they came seldom, but so gentle, civil, and familiar, that I chose rather to have them about my house than not, and would not, if I was to sell it, part with the same without some extraordinary consideration upon that very account, and I really hope they will never leave me as long as I live; though my spouse wishes otherwise, to whom they are not so agreeable.

I may be reckoned by several to be a whimsical visionary, or what not, but I know I am far from it, being neither superstitious, enthusiastic, nor timorous, and I am certain, too, I am not deceived by others; we all having had many and varied impressions from invisible agents, and I myself by no fewer than three of my senses, and those so often repeated, that they become quite easy and familiar, without any terror or amazement. I take the hint at once, and wait for the certain and infallible issue. I have spoken to them often, but never received any answer, and think I have courage enough to stand a private conference.

Sometimes we have had their hints frequent and close together; at other times but seldom, and at a great distance of time. But this I have observed, that rarely any patient, or friend that I respected, or that valued me, departs hence, but I have some kind of sensible notice, or warning of it, but yet so discreet and mild as never to flutter or frighten me. This notice which is either by seeing, feeling, or hearing, is not fixed to any certain distance of time previous to their deaths, but I have had it a week, a month, and more, before their decease, and once only three days, when I actually heard the spiritual agent form an articulate voice, and utter these words, as I was abed, with a most pathetic emphasis: *I am gone*; which was fulfilled the *Monday* morning following, by the sudden death of my cousin's daughter, who was upon a visit at my house, and was well two days before.

At first, in 1728, I kept a book of account, where I entered every notice or warning, with the particular circumstances attending, and the event that succeeded such notices, but they were then so frequent, and numerous, that I grew quite weary in writing them down, so left off that method, resolving to take them for the future just as they came. The very last hint I had was *Saturday* night, the 6th of *July*, 1765, in my chamber, about eleven o'clock, as I was walking to my bed, being from home attending a patient I was that morning sent for to, and which I lost on the 20th day of the same month. For the first five days I saw no danger, yet I doubted the event, but when I have more

than one patient dangerously ill at a time, the issue only determines the case, and though I lay no stress upon such notices, so as to affect my practice, yet I fear the worst, and though the use of means is then to no purpose, yet it renders me the more diligent, for conscience sake.

To relate the particular circumstances of the several notices intimated on this, or any other occasions, would be entirely useless, as only affording matter of mirth to the light and unthinking, and those who know nothing of the matter. But this I again solemnly declare, that I have many times, even above a hundred, I believe, been made sensible of the existence of a different kind of beings from us, subtle, and volatile inhabitants, as I take it, of the air who see and know our worldly affairs here below, and have a concern for us and our welfare. Twice only have I seen spectres, but heard and felt them times innumerable.

Angels they cannot be. Those high and glorious beings, being too grand and noble for such low offices, and are much better employed above. Devils they are not, as owing no good service at all to the lapsed race of mankind, and departed souls have no more business here, but are gone to their place.

That there are innumerable inferior spiritual beings in our atmosphere was the opinion of the ancients, of Milton, and the moderns, and I think they solve all difficulties attending this abstruse subject at once, and may remove the foolish fears so generally attending such odd stories. As no created space is absolutely void of all being, why should our gross atmosphere be without such inhabitants as are most suitable to such an element, and may be, as it were, the lowest step of the spiritual scale, and the first gradation of a superior order.

All histories of this sort, both divine and profane, by ancients and by moderns also, cannot be without some foundation; and the learned Whiston and Le Clerc both say, the opinion of spectres is neither unreasonable nor unphilosophical, but may very well exist in the nature of things.

In short, I could write a whole volume on the subject, but that I know it would be but to little purpose, and could serve none but such as are, like myself, in the secret; therefore need never be expected. Yet I shall be ready, at any time, to satisfy the curiosity of all sober, sensible, and inquisitive people by private letters, if desired, and solemnly protest I have no selfish end, interest, design, nor deceit, herein; but the truth I must credit, and always speak, though but three people alive believe me; and yet I am as much averse to the many idle stories of hobgoblins, and the like vain and villainous impositions as any man living. But yet the abuse of a thing is no good argument against the use of it, be it either in practice or knowledge.

Nay, what is more wonderful still, besides my seeing these aerial shapes, in such vehicles, or something like them, which once I did in my own house at noon-day, directed thereto by the barking of my little dog at the same, who saw it first. I once heard one of them, I say it again, pronounce very audibly and articulately, but most emphatically and pathetically, in my chamber, just as I had put out my candle, and was laid down in my bed these words; *I am gone.*

My second cousin, a visitor, died on Monday morning following, the fourth day after, who was seemingly well till two days before her decease. My spouse was fast asleep by me, so missed being witness of that notice; though she often is, and some of my sons too, and many others.

But some will say, *cui bono*, of what use is all this? Suppose we could resolve the question? What then? Can we, poor, dull, finite beings of a day, pretend to account for all phenomena about us? Nay, can we exactly account for any? Yet I will humbly offer my thoughts about it, and tell to what good use you may apply them, and then their intimation may not be altogether in vain.

Look, as I do, upon all such uncommon impressions from invisible powers, as a sensible proof, and manifest demonstration, of another and future state of existence after this, and that the present is the first and lowest of all we successively pass thro'. Betake yourself earnestly to prayer for the person this messenger is waiting for, to convoy part of the way into the other world, and be yourself upon your

watch, that you also may be ready to follow (as we all very shortly must) those many that have already gone before us, to be either happy or otherwise, according as we have demeaned ourselves here below; and let such secret impressions, items, and hints, be no longer matter of laughter, but of serious meditation, ever adoring the great and Almighty God in all his wonderful works, that are various and infinite, to whom be all glory for ever. Amen.

J. Cook, M.D.

A PROPHECIC MESSAGE.

In the course of some interesting reminiscences by Jay Chaapel which are appearing in the 'Light of Truth,' the writer gives the following striking account of a prophetic message which he received through the mediumship of Margaretta Fox, and its literal fulfilment:—

'In the autumn of 1873 I started from my home in Towanda, Penn., to Boston to fill a promising position. I stopped in New York City three days and visited for the first time Margaretta Fox, one of the world-famous writing and rapping mediums. I had several sances with her; had never seen her before, and she had no human means of knowing my name, business, residence, habits, or thought. On her centre table were half-a-dozen common lead pencils, sharpened, ready for use at a moment's notice, and plenty of soft, transparent writing paper.

'She took a seat at the table. I sat opposite. Raps came thick and fast on the table, my chair, floor, and on the walls. Even the pictures in the room swung back and forth without visible contact. I asked questions mentally and audibly. Both were answered instantly, intelligently, and correctly by the raps. Soon she grasped a pencil with haste and vigour and wrote (or the force or intelligence guiding her hand did) from right to left and upside down, instead of from right to left, as is common. I could not read it, and was directed to hold it before the mirror. I then easily deciphered it, though it was written at great speed without regard to straight lines, punctuation, or any seeming thought on the part of Miss Fox. I received several terse messages signed by the correct names of friends long since called dead, whom she could not have possibly known anything of. Among them was one from Newton Kinney, an intimate and valued friend for twenty years; a level-headed Spiritualist, who passed from earth about a year before. He was a Radical, brave, honest, noble, and always in the van of all reforms. The words written out by the hand of that woman who had never heard of him or me, were identical with his thoughts and expression. I have just as good evidence that he wrote or dictated those words as I have that he wrote when on earth the hundreds of letters to me, signed by his familiar signature, coming sometimes hundreds of miles through the mails. The writing was his, the sentiments his, the internal evidence his. Among other things, he said: "Jay, I see you are on your way to Boston. You will not stay there long; you will come back here and work for Theodore Tilton, and live in his family. Lovingly, progressively, Newton Kinney, Nov., 1873."

'Had he said I would go and live in Paris, France, I would have thought it no more Utopian. I had taken the New York "Independent" many years, and later the "Golden Age," admiring greatly Mr. Tilton's editorials therein. I had a very slight acquaintance with him personally, having only met him twice when he lectured in Towanda, consequently gave Mr. Kinney's message little consideration. The next day after I received the message I met Mr. Tilton in Printing House-square, and was greeted cordially and heartily. He soon suggested my working for him in his office. It ended in an agreement to do so if I could get released from my engagement in Boston. I went on to Boston that night, got released next day, and came back to New York and took up my abode in Mr. and Mrs. Tilton's home at their request, at 174, Livingston-street, Brooklyn, N.Y., verifying Kinney's prophetic words to the letter.'

We may be told that this was a trivial affair for a spirit to come from the other world to predict. Perhaps it was, yet what more natural than that a friend writing to a friend should show such kindly interest in his welfare?

Owing to the fact that there are certain antiquated laws upon the statute book which were never framed to deal with mediumship, but which unfortunately have never been repealed, and can be stretched to cover such instances as the above, mediums are in constant danger of arrest and fine, or imprisonment, if they are used by spirits to give friendly messages which deal with coming events.

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

COMMUNION WITH THE DEAD.

The 'Christian World' occasionally presents its readers with articles which must set them thinking in our direction and awaken, within the minds of the less progressive of them, grave doubts as to its soundness upon what are regarded by many as the essentials of their faith. We heard recently of a Nonconformist minister who was so horrified at the bare idea that Spiritualism should rear its head among the members of his flock that he required the 'faithful' to sign a document pledging themselves not to attend spiritualistic meetings. What weak-kneed Protestants they must have been to thus surrender their right of judgment at the dictate of this Canute-like preacher. But the tide rolls on in spite of all such futile attempts to set limits to its advance. In an article in the 'Christian World,' for April 5th, entitled 'The Communion of the Dead,' the writer says:—

'The British public has, perforce, during these last months, been pre-occupied with death. Lists of killed have been part of its daily fare. . . Here is theology in the roughest; its chiefest problem thrust on you in a fashion which brooks no shirking. What has really happened? Where or what is he who, a moment ago so near, is now at a remove to which our space computations offer no clue? We are all on-lookers to-day at tragedies of this sort, and the questions behind them press us with relentless force. Do our dead still think or love? Have we any sort of relation with them? Can we do ought for them or they for us?

'But multitudes have not yet reached that problem. They are at the earlier one, of an after existence at all. Is death the *ultima linea rerum*, or a new beginning? As they incessantly debate, and explore now one side and now the other, "Yes" and "No" sound alternately within them, and they are unable to reach a final vote.'

An interesting *resumé* of the varying phases through which humanity has passed in its great struggle between doubt and desire, between fear and hope, in which scepticism and faith have alternated, leads up to a statement of Thomas Paine's belief that there is a life hereafter in which those whose lives have been spent in doing good will be happy, and those who have been very bad will meet with some punishment; and Emerson's opinion is quoted that 'the continuance of our being is granted; we carry the pledges of this in our own breast.'

Referring to the attitude of the New Testament, the 'Christian World' writer says:—

'The Gospel is pledged to the hilt on the future life. The fulcrum of its lever is in the unseen; there is its storage of hope, aspiration, and motor power. Chief among its treasures are the sacred dead. In the early stage especially, Christianity might almost be described as a cult of the dead. And yet that would be a misnomer, for to the view of the Church those who had passed were, in the intensest sense, the living. The student of the Catacombs, as he marks the signs and deciphers the inscriptions, finds them a prolongation, reaching through the centuries, of St. Paul's triumphant burst, "O, death, where is thy sting!"

'This early communion of the dead brings us to the question, What on this subject is the position of Protestant Christians to-day? Signs are abundant that the standpoint from which it is approached by Nonconformists, not less than by Conformists, is a somewhat different one from that held by the Reformers and the Puritans.'

According to this view Spiritualists are the truest Christians; our communion with the departed being more in consonance with the teachings of the New Testament and the practices of the Primitive Christians than is the attitude of hostility adopted by the so-called orthodox 'believers'—who, upon this matter, do not believe.

There is, it is true, an awakening going on and a tendency is being manifested to revert to the original Gospel; and this is emphasised by the writer of the article under notice when he says:—

'Thoughtful minds are now asking whether the sixteenth century onslaught on Purgatory and priestcraft did not, in the rush, carry away with it some precious things that it is time now to restore. . . There is running through the literature of the early Church a sense of fellowship with the departed, and a whole attitude and culture of the soul connected with it, that our later time has somehow lost.'

We commend this thought to the attention of Dr. Talmage, and all preachers who denounce Spiritualism, and they might also do well to ponder the following passage:—

'It is worth remembering that such English divines as Jeremy Taylor, Andrewes, Cosin, Ken, Heber, to whom we may add Dr. Johnson, and, if we mistake not, John Wesley, prayed for the dead, and that while the Puritans generally disallowed the practice, so strong a Reformer as Zwingli admitted it.'

Spiritualists have been severely criticised and ridiculed for affirming that the departed are frequently benefited by the advice, sympathy, and prayers of earth-dwellers. We have been denounced for teaching that progress after death, following upon repentance and effort, is possible for the ignorant and sinful dwellers on the threshold, but what will the readers of the 'Christian World' think of the following questions? And what replies will they give?

'And why should we not pray for the dead? What is prayer, in the best conception of it, but the following of those we love with aspiration and affection, with desire for their highest good, with the whole best emotion of our soul? What barbarous infidelity has taught us that death interposes a limit to this outgoing? The notion that those who now rest in God are, because of that, beyond the reach or need of prayer is heathen, and not Christian. It is disloyal at once to God, to the departed themselves, and to our own best instincts. There is no position, not that of heaven's central point; there is no condition, not that of supremest blessedness, that is outside the range of love. In proportion as it is blessed, the soul, whether on earth or in heaven, is more and more open to love's approach; and both here and in heaven it is love that is the essence of prayer.'

When we have declared that Christians have *misread* their Bibles and neglected the strongest weapons in their armoury with which to oppose scepticism and worldliness, we have been scouted, but perhaps some of them will agree with us when they read the following extracts from this noteworthy article:—

'We have neglected our dead, and in so doing have weakened one of the most intimate of our links with the unseen. We have put up in our minds barriers that do not correspond with the reality, and so have obstructed the flow of some of the grandest of the human inspirations. The mind revolts against these limitations. Its prophetic instinct recognises them as a mistake. The vagaries of Spiritualism are a rough protest against the policy of cutting the cable between here and the Beyond. And that other side protests also. Mystic hints and monitions such as Kant records of Swedenborg, and Madame Guyon of her departed friend Fouquet, remind us, on the best authority, that near to us, on the other side of a very thin veil, lies a great realm of life which has the closest connection with our own. What that connection is we at present only dimly discern. Our organs of perception seem only in the most rudimentary condition. It may be that our later indifference on this side has hindered their development. But develop they must, for they are amongst humanity's most priceless possessions. A stage will yet be reached when they will be a part of the soul's general apparatus, and when, not to a stray prophet here and there, but to the common man will it be given to stand with Bunyan's pilgrim on the Delectable Mountains and behold what was visible there.'

Think of it! Spiritualism is a 'protest against the policy of cutting the cable between here and the Beyond'! Aye, and evidently the protest has not failed, it has not been in vain. While the writer laments that 'our organs of perception [psychical, mediumistic perception, or "spiritual gifts?"] seem only in the most rudimentary condition,' he suggests that indifference has 'hindered their development,' and he fully justifies us and our long struggle for recognition against, not only indifference, but prejudice, intolerance and active hostility, by affirming 'develop they must, for they are among humanity's most priceless possessions!'

After this we shall assuredly have the 'Christian World' founding a 'School of the Prophets' for the development and exercise of mediumship and psychical powers generally.

'VERITAS.'

'LIGHT' SUSTENTATION FUND.—The following additions to this fund are gratefully acknowledged: W. Robertson, 10s.; A Friend, 10s.; R. D., 5s. Further remittances may be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.

THE 'Daily Mail' states that a somewhat unusual experiment is to be made in Bristol Cathedral; for every day through Holy Week the Dean will give a course of readings from well-known books on the subject of 'Life after Death.' Among the authors to be thus utilised are Sir Edwin Arnold and Dr. Minot Savage.

THE VALUE OF PHENOMENA.

In an able leader the Editor of the 'Harbinger of Light' speaks of a 'strong reaction which has set in among the more experienced and thoughtful Spiritualists against physical phenomena,' which reaction he attributes to 'the public demand for the sensational' and the consequent inducements offered to clever adventurers to simulate the manifestations from mercenary motives. Physical phenomena, however, have their uses, especially those which afford evidences of spirit identity. Materialisations seldom supply proofs of the personal identity of the operators and are therefore little more than interesting displays of the skill of the spirit modeller in building up a palpable form, which, even when it bears a resemblance to that worn by the person whom it represents, affords no guarantee that it is really animated by his spirit. The writer concludes his suggestive article thus:—

'A good psychographic medium will usually obtain writing between closed slates, which may be brought by the investigator, who can insist upon their not leaving his sight, and not even leaving his hand. We have obtained writing on paper that we had previously marked, which was then covered by our own hand and a friend's, and was untouched by the medium. On another occasion, a slate which we had personally cleaned was laid on the floor (fully six feet from the medium) with a small piece of pencil under it (in broad daylight), and on taking it up shortly afterwards there was found written on the under side a long message of a private nature from a deceased friend, of whom we were not thinking. Such phenomena as these are still good and impressive, they cannot be counterfeited under like conditions, and even when no proof of identity is given in connection with the writings, they point so distinctly to the action of a discrete disembodied intelligence as to compel the recognition of their spiritual origin. The evidential utility of physical phenomena lies in their being inimitable by fraud. Colourable imitations can of course be made which might satisfy the credulous and gullible, but the conditions for testing the phenomena we have specially referred to are so simple that no rational investigator need be deceived; first, to be sure that the slate, paper or panel to be used is perfectly blank; second, that it does not leave the hand of the inquirer, or if it does, that it is marked in such a way that there can be no doubt of its identification when it returns to them; and thirdly (with paintings), to observe if the paint be wet, and note the time occupied in their production.'

PROPHETS OF EVIL: WHY?

Why is it that astrologers, clairvoyants, and others who essay to forecast the future, almost invariably predict horrors, catastrophes, and tragedies? If we were to believe these prophets of evil we should feel, like Hamlet, that the world was 'out of joint.' On the whole the good outweighs the evil. The evolutionary trend is upward, not downward. There is no reason why we should wear yellow spectacles and take jaundiced views of men and things. It were better, if we must be extremists, to wear rose-coloured glasses and see the bright and hopeful side of things. But probably we shall get near the truth if we 'strike the happy medium'—if there is such a one to be found.

The 'Religio-Philosophical Journal' recently expressed the following common-sense thoughts upon this subject:—

'We have read with interest—and an occasional shiver—the dire calamities predicted for 1900. War, pestilence, famine, earthquakes and tidal waves are a few of the cheerful prophecies made by the optimistic (?) seers who read the stars and—other things. Many of these events will doubtless occur, as they have in the past; but we are anxiously awaiting the other side of the story.

'War is raging in a comparatively small area, but peace reigns over the greater part of the earth. Adverse conditions doubtless confront humanity in various places; but on the whole we see no cause for discouragement. Civilisation is advancing, knowledge is being increased, and the cause of human liberty triumphs.

'Predictions of good are more helpful than prophecies of evil: and if thought is the powerful agent which it is now claimed to be these dire predictions will have a tendency to produce the very conditions described. We predict that there will come to the world in this closing year of the century a hundred times more good than evil, and we shall confidently expect and patiently wait for its coming. Only the good is true.'

DO THE LIVING HEAR FROM THE DEAD?

Elizabeth Stuart Phelps, author of 'The Gates Ajar,' has written an interesting article upon this question in the 'Sunflower,' for March 15th, from which we make the following apt quotations. Dealing with the question whether the 'dead' are 'permitted' to speak to mortals, she writes:—

"'Tis an awfu' pity, when a word would mean so much, that it's no' permitted, though it were but to keep a heart from breaking, now and then."

"This wail, floated from some chaos whence the outcries of human bereavement arise and haunt us, has echoed about me since I was asked to contribute to this discussion.

"Is it 'not permitted'?" A thousand readers of this paragraph would be swift to say "it is permitted, for we ourselves have heard it." "We believe it when you prove it," retort the sceptics of the subject. And these are a vast multitude. One of the most interesting things about the whole matter, as modern thought has handled it, is that some of its conscientious students have actually developed a spiritual attitude, and seem to have done so as a result of having studied the subject.

'Admit that the science of the soul is yet in its infancy. Why not approach the study of it with as much attention, fairness, and patience as we would offer to a dissecting-room? Death is mystery, but it is not magic. There is a sane footing to be found between giving one's self over, soul and body, to sorcery, and a systematic neglect of the most tremendous subject which can lay claim to human attention.

"How can God bear the suffering of this earth?" said Dr. Holmes once, with streaming tears. "The great hum of its misery is forever spinning in His eyes!" From the defeated battle-field of beaten lives the moan of bereaved love "continually does cry to heaven." Somewhere in the prismatic mist between faith and reason there must be something more than endurance and resignation possible to a broken heart.

'A stranger, writing to me out of the depths of a profound sorrow, related a beautiful and touching dream in which she had found comfort. Her dead father, whom she dearly loved, met her, so she thought, in a strange place, and expressed at the meeting a joy as impetuous as her own. "Oh, father!" she began to say, "since I saw you I have suffered so"—

'Immediately at the word "suffer" the father turned his face away and his attention suddenly left her. When she changed the subject it returned at once. At the word "suffering" again it left her. In a short time she discovered that, while to all other topics he was joyously alert, to the themes of pain and grief the happy spirit was apparently entirely deaf.

'The greatest obstacle, theoretically speaking, to a belief that the dead are able to follow the lives of the living has always been the difficulty of understanding how a dead man can be happy if he sees the soul he loves best rent with suffering for his sake and in his helpless absence. I have often thought that there was an idea too valuable to be lost in this pleasant dream. Who can prove that the vanished father had nothing to do with the suggestion?

'When midnight mists are creeping,
And all the land is sleeping,
Around me tread the mighty dead,
And slowly pass away.'

'So wrote one of the greatest humourists of our day, setting the words to music dreamed by a friend. Who knows what the world may yet do with its dream music?'

THE BETTER WAY.

'If instead of pooh-poohing Spiritualism or denouncing it as the work of the devil, and therefore dangerous to meddle with, the men and women who claim to be the truly good and best balanced mentally had given it thoughtful and honest investigation, any injury to minds less well balanced could not have occurred, if any ever did occur. It is the strangeness, the imperfect understanding causing a seeming separation of the investigator from the ordinary and accustomed things in life, that throw men of certain qualities of mind off their balance. The remedy, if any is needed, is not in discouraging investigation into the so-called occult, but in inducing a thorough and persistent investigation by the best balanced and most unprejudiced minds, and a dissemination of the knowledge gained among all classes of people. If ghosts were as plentiful as rifts of moonlight in the forest on a moonlight night no one would be afraid of ghosts. Scarecrows are scarecrows because they are seen but seldom, and are therefore unfamiliar to the sight. And occultism will cease to be such and will cease to drive men crazy when we know all about it.'—'FREEDOM.'

LETTER TO THE EDITOR.

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

Is Inspiration Infallibility?

SIR,—In reply to some who ask me for my authority for the version I have given of the 'Book of Genesis' and the 'Apocalypse of John' (besides which I have also been given the 'Gospel of the Perfect Life,' extending to ninety-one chapters, not yet published in book form), I have only to say—On the same authority as the other 'divine' Scriptures, which, however, are commonly received, not on account of the truth in them, but because of so many thousands of years having passed, and because they were accepted and canonised by a council of an 'Infallible' Church. It is a strange thing to hear some 'Spiritualists' object that the versions given by me are 'of no authority.' What is their test of authority? Spiritually-given writings such as these, communicated in visions and on sheets let down, as it were, for one to read, are surely of equal inspiration with the more ancient, which are full of contradictions, unworthy ideas of God, and the falsities of priestcraft. Can two thousand years' distance make to be true that which we see in itself is full of error? Is Inspiration the same as or equal with Infallibility? As well may one say that the breath of life given by God and inbreathed by man ensures the body against all illness, accidents, or effects of his folly, as to say that inspiration of the mind makes infallible and ensures against all mistakes the inspired writer, whether of two thousand years ago or of this day (see 'Genesis Revised,' p. 91). A zealous Protestant lately returned me a copy of 'Genesis Revised,' with 'Luke v. 39' written on envelope, evidently thinking it settled the question against me, and never seeing how completely her reference shattered her own position. Read 'No man who hath drunk the old wine (of the old dispensation, or of the Old Testament Scriptures) desireth the new, for he saith, The old is better,' and the recoil of the argument is seen. Would such an one, then, prefer Judaism and the Old Testament? I fear there is still a sad clinging to the *letter*, and acceptance on mere external authority of received Scriptures, true or not, as if use and custom and convention had the entire settling of the matter.

EDITOR OF 'GENESIS' AND 'APOCALYPSE' REVISED.

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Mr. Davis occupied our platform in his usual excellent style last Sunday. Mr. R. Brailey will probably be with us next Sunday. —THOS. MCCALLUM.

ROTHERHAM.—The 'Rotherham Advertiser' for March 31st devoted nearly a column to a kindly notice of the work of the Spiritualist Society and gave a good report of the address of Mr. E. W. Wallis upon 'Life and Death from a Spiritual Standpoint.'

MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).—On Sunday afternoon and evening last, excellent discourses were given by Mr. E. S. G. Mayo (Cardiff) on the subjects 'The Veil Lifted' and 'The Resurrection,' in which the supremacy of our teachings was very clearly shown. A reading from 'Herald Sermons' by Mr. Scott, preceding the evening address, was also much enjoyed.—W. M. H., Hon. Secretary.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last Mr. Alfred Peters conducted our meeting and gave psychometry from articles handed from the audience. Nearly all descriptions were acknowledged correct. In some instances the tests given were of quite a sensational character. On Sunday next, at 7 p.m., Mr. E. Whyte will give an address on 'Spiritualism: What it Teaches Concerning the Resurrection.'

MARYLEBONE ASSOCIATION.—A social gathering of members and friends of this association will be held in the French Salon, St. James's Hall (entrance in Piccadilly), on Monday, April 30th, at 7.30 p.m. Tickets, including refreshments, 1s. each, can be obtained of Mrs. Everitt, Lilian Villa, Holder's-hill, Hendon, N.W.; Mrs. Bell, 15, Hunter-street, Brunswick-square, W.C.; Mr. W. T. Cooper, 82, East-street, Marylebone-road, W., and of the hon. secretary at the Sunday meetings.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last we enjoyed a continuation of the experiences of Mr. Clegg, whose vivid descriptions of the varied proofs he had obtained of the truth of spirit communion, and hearty advocacy of the higher teachings of Spiritualism, were much appreciated. Several members spoke as to the uplifting tendency and moral worth of such teachings. Next week, Mrs. Donovan, clairvoyante.—C.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Both morning and evening services on Sunday last were well attended. Mr. W. E. Long's guide made a stirring appeal for spirituality which must have found its echo in the hearts of all earnest seekers for the truth. The first anniversary services of this church will be held next Sunday. At 11 a.m., public circle, doors closed at 11.15 a.m. prompt; at 3 p.m., children's celebration; and at 6.30 p.m., Miss MacCreadie and Mr. W. E. Long. A social evening party will be held on Easter Monday at 7.30; tickets 6d. each, from Mr. W. E. Long, 12, Lowth-road, Camberwell, S.E.—J. C.

DUNDEE SOCIETY OF SPIRITUALISTS.—On Sunday, April 1st, Mrs. Stevenson, of Glasgow, again gave us her valuable assistance, when her guides delivered an admirable address on 'The Blessings of To-day.' Following the address, Mrs. Stevenson gave clairvoyance, which was most successful. On Wednesday, April 4th, we had for the first time the well-known Mrs. M. H. Wallis, and her inspirers' address on 'Spiritualism: Its Nature and Influence,' was one of the most eloquent and logical addresses on Spiritualism delivered in Dundee. Both meetings were extremely satisfactory, and there being splendid audiences shows that there is a growing interest here in our cause.—J. M. S.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last a most enjoyable evening was spent, and addresses were given by Mrs. Boddington, Mr. Fielder, Mr. Adams, and Mr. Boddington. Mr. Fielder gave two solos on the Japanese violin. On Sunday next, at 11.30 a.m., a public discussion will be held; at 3 p.m., the Lyceum will meet; and at 7 p.m., the usual workers will conduct the service. On Tuesday, at 6.30 p.m., Band of Hope meeting; on Thursday, at 8 for 8.30 p.m., public circle; on Saturday, at 8.30 p.m., social evening; on Good Friday, a social and dance will be held, fancy, plain, or evening dress. Tickets 6d. each, of H. Boddington, 99, Bridge-road, Battersea. On Sunday, April 29th, at 7 p.m., Madame Montague, of California, will occupy the platform.—YULE.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. J. A. White addressed the meeting on Sunday last, dealing with the points of agreement between the Primitive Christians and Modern Spiritualists. His appreciation of the life of Jesus was well received by an audience containing a large non-Spiritualist element; and his reading of the Bible story in the light of the knowledge of Spiritualism could not fail to direct the thoughts of his hearers to the spiritual side of the early Christians. Mr. White's clairvoyance was especially definite, the descriptions of the mental attitudes of the persons described being very helpful; and with such a wealth of details it is not surprising that only one description went unrecognised. Next Sunday, at 7 p.m., the address will be given by Mr. H. Brooks, and will be followed by clairvoyance. On Thursday, at 8 p.m., the usual members' circle will be held at 226, Dalston-lane.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss MacCreadie was again welcomed on Sunday last by a numerous audience, who, throughout the meeting, evinced great interest and appreciation. Twenty-six spirit people were described, and seventeen were recognised at once. It is not possible in this short notice to enumerate the several convincing descriptions; suffice it to say that many persons expressed themselves thoroughly satisfied at the close of the meeting with the evidence they had obtained of the return of their departed friends. The invocation given by Miss MacCreadie contributed not only to the harmony existing, but showed how truly the element of religion enters into a consideration of the subject of Spiritualism, for reverence at these meetings always contributes in a great measure to their success. Miss Brinkley sang 'Always Together' (Molloy) very sweetly, and with an evidence of musical talent which was greatly appreciated. Next Sunday, at 7 p.m., Mr. E. W. Wallis, 'Man: His Psychic Potentialities and Relationships.'—L. H.

NEW PUBLICATIONS RECEIVED.

- 'Mind,' for April. The Alliance Publishing Company, Life Buildings, 19 and 21, West 31st-street, New York, U.S.A. Price 1s.
- 'The Humane Review,' for April. A New Quarterly. London: Ernest Bell, 6, York-street, Covent Garden, W.C. Price 1s. net.
- 'The Pains of Lowly Life.' By MARK TWAIN. London: The Anti-Vivisection Society, 32, Sackville-street, Piccadilly, W. Price 2d.
- 'The Palmist's Review,' for April. London: The Chirological Society, 12, St. Stephen's Mansions, S.W. Price 1s. 3d.

We are requested to state that Mr. J. A. White, 21, Fox-bourne-road, Balham, will be out of town till the 19th inst.