

Light:

A Journal of Psychological, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

Mrs. J. Stannard very kindly undertook to act as our Special Correspondent at the Spiritualistic Congress in Paris, and she is certainly performing her work with marked ability. She would, in the matter of writing for the Press, no doubt describe herself as 'a mere amateur,' but her communications bear all the stamp of a skilful and practised hand. They are not only full of points of very considerable interest, but they are also well and lucidly written; and their value, we are pleased to find, is duly appreciated by our readers.

Continually do we need to be mindful of that priceless treasure hid in the field—the wondrous will-power enshrined in the body. None of us trust it enough: none of us know how much we lose by not trusting it; ay! and how much arrives that is hurtful because we misuse it. A late writer puts this last well:—

Many, too, will say, 'I sat and brooded over my sorrows for an hour to-day and lost all that time.' But more had been done in that hour than merely losing the hour's time. In that hour's brooding upon sorrowful conditions, thought had been shaping the flesh, blood and tissue into a condition like unto what the feelings were. So the hour had not alone been wasted in the sense of accomplishing nothing good, but had been doubly wasted, as it had been accomplishing something unsatisfactory by making the body take on a diseased condition, or by making the environments of that person what he would rather not.

Said Tennyson:—

Our wills are ours, to make them Thine.

And how can we make our wills His except by using them to will the outflow of godlike forces?

Here again is a pearl hidden in a little homely field:—

Never ask your Christian brother, 'Are you saved?' rather ask him, 'Are you being saved?' In any form the question is not a wise one. The Lord asked Peter, not 'Are you saved?' but 'Simon, son of Jonas, lovest thou me?'

What an exquisitely adroit move is that last line, following 'The Lord asked Peter'! It is so absolutely crushing in its simplicity, against the mere salvation-monger: and what a splendid spiritual truth is involved in it!

But, in another place, he says, 'Simple love, without the scenes of Gethsemane and Calvary, will not help in the solution of the most difficult problems of human life.' That is true: but why? Because the experience of Christ shows us how the sorrow and the joy must be blended in this strange complex life. Why, we do not know; but we are reconciled when we see the love and sorrow in the divine

Ideal. When we see that *there*, we can wait for the explanation. We shrink not from following where the Ideal leads.

We have just seen a letter of resignation by a member of 'The London Spiritualist Alliance.' Our old friend gives the following as his reason:—

For several years I have been trying to find some truth and light in studying this subject, and am grieved to state that, instead, I have been led to see how very much deceit and fraud is mixed up and carried on for money-making in the name of Spiritualism, much to my cost and sorrow.

We take note of this peculiar reason for retiring chiefly because, although it is singularly illogical, it indicates a not uncommon state of mind, and, to tell the truth, a not entirely unnatural state of mind. It really *is* difficult to plod on through snow and sleet, even when we know we are on the right road, but it is specially difficult to do so when the snow and sleet not only confuse the vision but obliterate the landmarks and at last suggest doubts whether one has not lost the way.

But our friend does not convey the impression that his case is as bad as that. He does not deny that we are on the right road: he only affirms the existence of overmuch deceit and fraud. We are truly sorry, and, of course, loathe deceit and fraud as much as he does. But we would suggest to him and to others that it is sometimes as difficult to be sure of deceit and fraud as to be sure of truth and honesty. We need infinite patience as well as inexorable insistence upon truth.

Our friend's experience is probably a more than usually unfortunate one, but, in any case, so far from depriving us of his zeal for truth and honesty, he might reasonably have concluded that he is the very kind of man we need, to keep the record clean.

An 'own correspondent' in New York sends to a London paper the following:—

Mrs. Alicia La Bau, of this city, daughter of the late Commodore Vanderbilt, brought a suit yesterday against Mr. Arthur Dodge, of Wilmington, Delaware, to recover £16,000 which she claims that he obtained from her fraudulently.

Mrs. La Bau is a firm believer in Spiritualism, and in her complaint says she keeps one Jeannette Danforth in her household as a trained medium. Miss Danforth, according to Mrs. La Bau, went into a trance, after which she declared that the spirits had told her to advise Mrs. La Bau to invest in speculation with 'a tall, dark young man.'

Within a short time the young man appeared, in the shape of Mr. Dodge, who had stock for sale in what he called 'The Kinetic Power Company,' an affair resembling the Keely motor enterprise. Mrs. La Bau took £16,000 stock, paying cash.

She says now that the stock is valueless and that Mr. Dodge bribed Miss Danforth to misrepresent the spirits. Mrs. La Bau inherited £100,000, and is still in good circumstances.

Mrs. La Bau has paid rather dearly for this lesson, but it appears she can afford it, and the lesson is one she probably needed. People who speculate in kept mediums, Kinetic Power Company shares, and tall and dark young men, all combined and all in the name of Spiritualism, require education and experience. We do not deny that

the unseen people have 'struck oil' for many an experimenter, but we have never been able to feel that spirit-intercourse and tips are a safe or wholesome blend.

But, here again, it is not easy to be sure of fraud. Poor Miss Danforth may be perfectly innocent, if the above report includes all that can be said against her.

'Young Oxford' lately printed a breezy Paper on 'The Kingdom Corporate,' just about as ardent and hopeful as the breeziest optimist would have it. Returning to this Paper, and quoting it, 'Young Oxford' says:—

In the future, human wants should consciously centre about: 'Sanitation, the battle with disease; the increase of physical strength and vitality by heredity, habits of life, and training of the young; the enlargement of the sphere of human knowledge; control of the physical elements; control of the animal and vegetable life of the sea for the support of a larger population; control of ocean currents; control of climatic and atmospheric forces; mastery of seismic forces; the reclaiming and fertilisation of the waste portions of the earth; better utilisation of electrical and magnetic forces, and of the heat in the earth and the heat of the sun's rays; the strengthening and purification of the race by the elimination under human direction of the weak and ill-born, both individuals and races, substituting for the harsh cruelty of the past the beneficence of man truly civilised; the thorough training and equipment of the whole race by making every individual a skilled worker, an intelligent citizen, and a physically-healthy man.' Here are rational wants which can employ the genius of man for limitless ages. Let us have work and attention devoted to these problems of human service, then strong, purposeful endeavour will take the place of blind, stupid stumbling.

This interesting dream has method and substance in it. Carefully following out lines already occupied, and setting the scientific imagination to work—helped out by a little faith in God—the glorious programme seems quite rational, with the exception of the suggestion concerning 'the weak and ill-born.'

'The True Religion,' a Dialogue by G. H. Blagrove (London: 25, Portman-square), has in it the modern knowledge and the modern spirit. If not entirely convincing, it is distinctly helpful as indicating the only possible basis of belief in God. It goes very much on Herbert Spencer's lines.

We have been hesitating whether we should print the following, but now decide to do so:—

The current issue of 'LIGHT' contains an article on 'The Sparrow's Fall,' an article so exquisitely written that I ask the privilege of thanking the writer. Your contributor stands up to the great problem until the last paragraph is reached, when the reader is irritated (if not insulted) with priestly clap-trap anent the real adjustments and results being our heritage in the true life beyond.

Were I convinced of the truth of this, to me, fatuous dictum I should go down on my bended knees and kiss with affectionate gratitude the hands of the writer. All through the weary centuries the weak and the innocent have been brutally trodden under the swinish hoofs of the cruel and the crafty. You practically admit all this, but you will have it that in some future condition the arrears are to be 'squared,' settled up as the saying goes. The Spiritualists that I have met have each and all been so kind and courteous and lovable that it is truly difficult to say all that one feels when confronted with an argument like the one quoted. I beg you to excuse anything in the foregoing that strikes you as being unfair.

We do not understand why this writer should feel 'irritated (if not insulted).' All we said was:—'all real adjustments and results belong to the true life beyond.' That is every word of our 'priestly clap-trap.' The curious thing is that if our correspondent were convinced of the truth of this brief statement he would overwhelm us with blessing. This seems a feverish contradiction. At the very worst he ought to say, 'It is too good to be true': and surely a precious hope ought at least to receive the benefit of the doubt. Our friend needs poise and self-possession. Perhaps he also needs experience.

SOME AUTUMN EPISODES.

BY 'AN OLD CORRESPONDENT.'

II.

Part of our autumn holiday this year was spent at Lytham, a charming seaside resort on the Lancashire coast, a place which none of us had ever visited before. On the first Sunday after our arrival in Lytham, I attended morning service at St. Cuthbert's Church, the leading place of worship in the town. My wife and clairvoyant relative were with me, but seeing the church was rather crowded they elected to stay outside in the churchyard and stated that they would take a walk and meet me at the close of the service, which they duly did about an hour thereafter.

On reaching our apartments the clairvoyante informed me that while strolling about the churchyard looking at the tombstones, she suddenly heard the voice of a spirit girl singing in front of her the following lines:—

'Pull, sailors, pull!
Pull for the shore.
Heed not the rolling waves,
But bend to the oar.'

The voice gradually led her on in front of a large monument of red stone situated at the back part of the churchyard, and at the instant she came towards it, she said she felt herself, as it were, drawn down and submerged among water and sand, and felt as if she was being drowned. This only lasted for an instant, and when she came to herself she found she was in front of a handsome monument of red stone, erected by public subscription to the memory of the members of a local lifeboat crew who were all drowned in a gallant attempt to rescue a barque between Southport and Lytham (the name of which I have now forgotten), in December, 1886. The names of the crew were all given in detail. The following day (Monday) she informed me that she had in her room on the Sunday evening been surrounded by seven of the drowned lifeboat men, who all in succession shook hands with her and cordially greeted her. One of them, whose name she said was P., a very tall and powerful man, greeted her with especial cordiality, and stated that he was glad to come back along with his friends and be able to show themselves and to tell her of their continued existence in the other world. He further said to the medium that he had been able to show himself to a clairvoyant in Blackpool; but that the whole, or nearly the whole, of the others had failed to do so. During all the time the rough, kindly-looking boatmen were around her, the clairvoyante stated that she heard the voice of the spirit girl which had first led her to the tombstone singing the 'Song of the Hesperus,' but the spirit form was not visible to her.

Accustomed as I am to the clearness of inner vision of the medium and the marvellous nature of the communications often made to her, I was compelled to go and visit the churchyard the next day in her company and duly inspected the monument in question, where I found there were two lifeboat men of the name of P. in the crew, apparently brothers, who had been lost, so that it must have been one or the other of them who spoke to the clairvoyante on the Sunday night after her visit to the churchyard.

There the episode ends, and it is a very curious one, raising some very interesting questions in psychology, such as (1) How did the girl who sang in the churchyard know my relative was a clairvoyant and how was she able to lead her to the tombstone in question? (2) Why was the medium suddenly afflicted with all the sensations of drowning among sand and waves? (3) How were the several lifeboat men led to interview the medium in her room and one of them to be able to give his surname? I cannot, of course, formulate any satisfactory solution of these problems, beyond saying that: (1) She has more than once, in a churchyard, been led by spirits to their tombstones and they have subsequently written messages by her hand, revealing identity and personality. (2) She has often been suddenly seized with the trouble with which deceased persons have been afflicted before death, just at the moment of their reappearance to her, and the smell of alcohol has often pervaded her spiritual sense when people who have died from excess in liquor have

come 'athwart her inner vision.' (3) As regards these strangers coming to her in her room in Lytham, I can only surmise that they were told of, or they found, an 'open door' and 'came in.'

I have only to add that it is quite possible the Lytham catastrophe may have been, indeed, no doubt, it was, chronicled in the daily Press in 1886, but we had no recollection on the subject, while the existence of the tombstone was utterly unknown before visiting Lytham.

(To be continued.)

IS SPIRITUALISM TRUE ?

A two nights' debate upon the question 'Is Spiritualism True?' was held on October 9th and 10th, in the Temperance Hall, Bolton, Lancashire, between Mr. G. H. Bibbings, of Bootle, who supported the affirmative, and Mr. Charles Watts, the well-known Secularist, who took the negative. There were large audiences both evenings and the chair was occupied on the 9th by Mr. J. Shufflebottom, ex-member of the Bolton School Board, representing the Secularists; and on the 10th by Mr. S. S. Chiswell, of the British Lyceum Union, representing the Spiritualists.

In his opening speech, after defining Spiritualism as communion with discarnate Intelligences, Mr. Bibbings proceeded to narrate the testimony of scientists and other prominent men to the facts which they had observed, and cited his own personal experiences. Among other instances he related how, through a lady medium at a séance in the city of York, he had heard a voice purporting to be that of his mother, who died when he was four years old, from whom he gathered that he had relations in Plymouth of whose existence he was not then aware, but upon inquiry he found that the information was perfectly correct. He claimed that Spiritualists had become such because of their own investigations and if they were wrong it would be for Mr. Watts to show what position they ought to take in regard to the phenomena they had witnessed.

Mr. Watts was disappointed with the course adopted by the opener in advancing personal experiences. He had himself devoted five years to the study of what are called spiritual phenomena; but for him to pit his personal experiences against those of Mr. Bibbings would prove nothing. He contended that science was against Spiritualism and he cited a number of instances where tricksters who had passed as Spiritualists had, when questioned, declared that they did not believe in Spiritualism.

On the following evening Mr. Watts contended that Spiritualism had nothing to do with body, soul, or spirit. Consciousness could not exist any longer than life and he had never seen anything in science that would strengthen belief in immortality. The evidence of science, while it did not prove Spiritualism to be untrue, led him to doubt its truth, and it had never yet been satisfactorily explained to him. Knowledge, he contended, was confined to matter—beyond matter we could know nothing.

Mr. Bibbings in a telling reply gave a number of definitions which had been called for by Mr. Watts, and pointed out that his own testimony and that of the scientists whom he had quoted was positive, while that advanced by Mr. Watts was merely negative. After a brief speech by Mr. Watts the proceedings concluded with an able summing up by Mr. Bibbings. Deep interest was taken by the large audiences in the debate, which was carried through with good feeling on both sides, and satisfactory results are anticipated if it is well followed up by the local Spiritualist societies.

LIGHT AND THOUGHT.—Light is not a 'thing,' but after travelling ninety millions of miles through abyssmal space, it is able to execute a marvellous amount of work of great variety, among them killing bacteria and healing the sick. Yet light, as interpreted by science, is but *motion of ether*, but it translates the sombre hues of bleak and barren fields into the beautiful shades of green, and evokes the blushes of millions of flowers from the shaded silence and cold, dark sod. Are thought-waves, translated through the psychic ether, less vital, less potential in executing changes in the psychic atmosphere of a living body, whose chemistry is so closely allied to the thought-sphere, than are luminous waves in the physical ether propagated over ninety millions of miles away?—LYMAN C. HOWE, in the 'Banner of Light.'

THEOSOPHICAL RETICENCE.

It is to be regretted that Theosophists, in their arguments, sometimes fail to quote *all* the facts bearing on the subject under discussion. There have been, of late, two glaring instances of this imperfection. It is well-known that Theosophy denies that the historical Jesus of 1900 years ago had any real existence. Some months ago a writer asked in the 'Vahan' how this statement was to be reconciled with the writings of early Christians who stated that they had spoken with those who had 'seen the Lord.' In reply, a Theosophist argued that the expression 'seen the Lord' was to be interpreted mystically or symbolically, not literally. A study of the passages quoted led me to quite the opposite conclusion; nevertheless everyone has the right of private interpretation on the point. But some time previously I had quoted in 'LIGHT' a passage from Tacitus, who declares (in opposition to Theosophy) that the founder of Christianity was put to death in the reign of Tiberius, under the Roman governor Pontius Pilate. This being, in my opinion, a conclusive piece of history, I looked, but looked in vain, for either a refutation of the statement of Tacitus, or a retraction of their own. According to the evidence of a theosophic friend, the only reply given at their meetings was abuse of Tacitus as an untrustworthy historian! When the question was asked in the 'Vahan' I hoped that the evidence I had adduced would be discussed. *It was utterly ignored.*

Now again, the same reticence crops up on the subject of human reincarnation. In 'Isis Unveiled,' Madame Blavatsky states that reincarnation on this earth is quite exceptional. This I have already quoted in 'LIGHT,' so need not do so again. A correspondent asks in the 'Vahan' for this month—which is the true doctrine, the early or the later? 'C. W. L.' replies, 'We are at liberty to suppose, I think, either that at the period when she wrote that book Madame Blavatsky herself was not yet aware of the exact teaching of the inner schools upon this point, or that she was then precluded from stating fully what she did know.' Unfortunately for this theory, both Madame Blavatsky and Colonel Olcott state that they received this early teaching from a 'Master,' *i.e.*, a Mahatma. So that it appears that on the subject of reincarnation, as well as on many other theosophic hypotheses, either the Mahatmas contradict each other, or their followers fail to comprehend the teachings given. In either case Theosophy is proved to be a 'blind leader of the blind.' 'C. W. L.' continues that 'in any case there is no shadow of doubt as to the truth of the doctrine itself, for many of us have had it proved to us over and over again by direct vision in the most unmistakable manner, and we have also the unqualified testimony of the Masters of Wisdom themselves upon this subject.'

As to the 'unqualified testimony,' the earlier evidence of Blavatsky and Olcott demonstrates that it is not 'unqualified.' As for the 'direct vision,' Theosophists must not expect students of spiritual knowledge to accept their *ipse dixit*, and *jurare in verba magistræ* without investigation. To prove their point, these Theosophists must (1) describe *what* they saw; and (2) demonstrate that they have an unerring guide for distinguishing between truth and illusion, on the astral and other planes. Some of them have been grievously deceived on this point, as their own literature admits. It may interest some to know that the *true* Rosicrucians claim to possess an occult method by which any illusive vision is compelled instantly to change or disappear. This I have been informed by one of the Rosicrucian chiefs, who stated that it had been proved reliable. If this is so, it is obvious that students of occultism should seek admission amongst the Rosicrucians rather than amongst the Theosophists. But on this point they should be careful, as certain ex-members of the former Order, none of them very far advanced, and headed by a formerly expelled member, are now posing as a School of Rosicrucian Occultists, and a non-initiate might easily be led into error.

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IS MEDIUMSHIP DANGEROUS ?

A correspondent favours your readers, in your issue of October 6th, with various statements and reflections upon the above topic. After nearly thirty-two years of experience in mediumship my conclusions radically differ from those of the gentleman to whom I refer. Admitting that his statements are correct, the conclusions he draws from them incline me to think he has little practical and personal experience of mediumship. Indeed, the only really serviceable and pertinent conclusion arrived at is in the statement, that 'amateur mediumship should be nipped in the bud, except in those exceptional cases where the medium can serve his generation by becoming a trained professional,'—a pretty thorough endorsement of the necessity and righteousness of the purely professional pursuit of mediumship. But where are such to be obtained? There is no 'school of the prophets' for their development, or to ensure protection 'from adverse influences,' and outside of the private circle one scarcely expects fully fledged mediums to drop down on earth from the Spheres!

Your correspondent suggests that mediumship, 'as generally understood,' is due to the 'more or less loose texture of the aura,' whatever that amazing description signifies. Evidently Davis, Tuttle, and other writers have failed to grasp the foregoing statement, for, if I correctly understand them, they rather claim that it is a constitutional condition, and depends upon nervous adaptation, *i.e.*, 'sensitiveness,' and the quickening of the subjective (psychical) faculties, while, personally, my own firm conviction is that there is nothing inherently dangerous in 'mediumship,' any more than there is in the exercise of those faculties which the 'mental scientist' depends upon for success in his peculiar practice.

Again: Your correspondent is singularly unfortunate in the two illustrations he cites to support his thesis. In the first case there was an abuse of the use of mediumship, while in the second case there was an ignorant, though possibly an unwitting, infraction of the conditions attending its exercise. The 'Mr. X.' concerned (and one is pardonably somewhat sceptical over initials in such matters) had most unwisely, to my mind, overtaxed himself in his professional calling; and, your correspondent would experience himself, in the prosecution of his psychic professional work, the results of 'chronic invalidism and chronic poverty' unless by husbanding his powers and securing adequate fees, and carefully saving for future days, he guarded against similar contingencies. In the case of Mr. Husk, all I need say is this: to claim mediumship as a danger because of the action of 'an ignorant sitter' is to say that, for instance, because someone cut his hand in a broken window, all windows are bad! The 'loose texture' of such an argument I leave with your previous correspondent.

As to the propriety, and I may add the need, of private circles, may I point out that all our past and present professional mediums, myself included, have been 'developed' in such circles; that some of the very finest evidences of spirit control and presence have been obtained thereat, for example, the Rev. W. Stainton Moses? There is a constant cry for evidences obtainable apart from professionals and in the home, where no consideration of money or reward obtains; and there are, unless I am terribly misinformed, numbers of families in constant receipt of the most elevating and uplifting communications from their own friends in the spirit life, and without the aid of professional mediums. And this among people who look upon 'professional mediums' as 'necessary evils,' rather than acceptable accessories to such communion. Indeed, it seems to me that, from the examples cited by your correspondent, the danger is not in the private circle so much as in the ranks of professional mediums! The cart is before the horse. Candidly, I am disappointed that your correspondent, himself a healer and teacher of psychic practice, should write in such a strain of the 'danger' of mediumship, and so, as it appears to me, completely confuse the issue, which is not the danger of mediumship, but the danger of the misuse of mediumship.

But in the much that I dissent from, I am glad to agree with your correspondent in one or two points, in harmony

with the concluding sentences of the preceding paragraph. The mere dabbling in mediumship, as either the means of a new sensation, or for the gratification of personal vanity, is to be thoroughly deprecated, as a prostitution of some of the most wonderful possibilities of our natures; while the prosecution of mediumship, or anything else, to the detriment of mind, nerves, or health, in any direction, is a sin against oneself, and will inevitably call down the resultant penalties of physical and mental deterioration. I have myself many times advised inquirers who wished to know how to develop mediumship, unless they desired to do so for serious use, and within proper limits, not to seek its development at all. And in cases where I could clearly see it would prove personally detrimental I have strongly advised the inquirer to let the matter entirely alone.

But my strong opinion is that mediumship is not an abnormal state; that is to say, that what is called 'Mediumship' is the exercise of faculties that are normal in themselves, since they are part and parcel of our make-up; while I also hold that healthy men and women make the very best mediums for all phases of phenomena. If I may be allowed to cite myself in this connection, I may add that after thirty-one years of mediumistic work, to which are attached business duties of equal extent, I am sound in body and mind, vigorous in health, and as 'fit' as can be desired, in spite of the fact that I am under 'control' at least two hundred times in the year, and travel over fifteen thousand miles annually! The secret is, if there be any 'secret' in the matter, that I use, and do not abuse, mediumship, and if all mediums would follow a similar course 'chronic invalidism' at least would be avoided, though the amount of fees our people pay may not always ensure a professional medium from that other ill, 'chronic poverty,' to which your correspondent refers!

In conclusion, let me say that in criticising your correspondent's opinions I am not in any way criticising himself, as personally I esteem him for his work. I regret the 'loose texture' of his lucubration, and am sure he will see that he has confounded things that differ, in trying to make them as one by his comparisons and conclusions.

J. J. MORSE.

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Mr. Arthur Lovell raises a curious point in his letter in 'LIGHT' for October 6th, wherein he opposes the holding of 'home circles,' and amateur mediumship, on the ground that they are dangerous and that the indiscriminate development of mediumship is likely to result in injury to the sensitives. Is he not confounding two things? All experienced Spiritualists unite in opposing 'indiscriminate' and irrational attempts to exercise mediumistic powers, but it does not necessarily follow that 'home circles' are dangerous, or that discriminating, level-headed people cannot conduct home circles in such a way as to secure splendid evidences of spirit influence and identity and yet maintain the health and well-being of the amateur medium. I must entirely dissent from Mr. Lovell's proposition that 'in the majority of cases spiritual growth implies the repression, rather than the encouragement, of budding mediumship.' Spiritual growth is not necessarily identical with intellectual development or will culture. Although it may be assisted thereby there is danger of intellectual pride and self-glorification unless the motive and the method are both right. Excess or perversion is likely to be injurious either in self-surrender or in self-assertion. I am afraid I fail to see how a medium is to become a 'trained professional' without being an 'amateur' first! Or how, if 'amateur' mediumship is 'nipped in the bud,' there will ever be the 'professional' blossom! Neither do I agree that mediumship, when intelligently exercised, is injurious to the medium. If Mr. Lovell pleads for discrimination only and not abandonment we can agree, but his position is not quite clear.

MEDIUM.

So I say to you, if you would reap the purest pleasures of youth, manhood and old age, go to the birds and through them be brought within the ennobling influences of nature.—F. M. CHAPMAN.

SCISSORS AND PINS.

MISTAKES OF SCIENTIFIC MEN—EXTERNAL AND INTERIOR
EVIDENCE—SPIRITUALISM AND SUPERSTITION.

In the issue of 'LIGHT,' for September 29th, I find two or three communications which appear to call for some comment on my part.

I have not yet been enabled to verify the alleged existence of an attractive force between a certain pair of magnetised scissors and certain pins said to be of the usual tinned brass description. But after reading the article by Miss Mack Wall, on page 468, I could almost imagine, in pleasant reverie, that I had been privileged to behold phenomena establishing this attraction as a fact—that a pair of scissors in a lady's hand had rendered evident what the large compound field magnets and the powerful electro-magnet in my laboratory, to say nothing of the appliances and work of electricians all over the world, were incompetent to effect. And, as fancy more strongly asserted her sway, I could see myself, an envied *panier à deux anses*, presenting two ladies, both beautifully gloved, to the president of an institution of which I claim to be the oldest member. I could even see the P.R.A. coming forward to be introduced to the heroines of the evening, and hear a Royal Duke, in a neat little speech emphasising the interest taken by the governing classes in the progress of science, declare that, as Faraday was undoubtedly the greatest discovery of Sir Humphrey Davy, so were the two ladies (attended by a little seamstress), whom we were all assembled to honour, the greatest discoveries of—your humble servant.

But, alas! I am still awaiting proof; and it seems to me that any inquiry as to size of gloves would be what some of our transatlantic friends might term 'a little previous.'

Mr. Rutherford Edwards (page 471) asks me whether I have ever heard of the scientist who made a blunder in calculating the power required to propel a cycle. I do remember something about it, though I have forgotten the name; but I think I could furnish Mr. Edwards with a somewhat long list of mistakes made by scientific men, and even by men of science. I am myself far from infallible—*cela va sans dire*. But, I would ask Mr. Edwards, is a truthseeker and truthfinder to allow every fallacy and falsehood, even within his own special line of research, to pass unchallenged when he cannot reach its first promulgators? And if a man states that he has stored ten pounds weight of spirits of wine in a vessel holding no more than a gallon, is it not sufficient disproof—without any examinations of 'testimony'—to point out that the specific gravity of alcohol is less than that of water, and that the fluid is, to all intents and purposes, incompressible? (I take it that M. Flammarion—not infallible, and the last person in the world to refuse to acknowledge an error—never himself saw the man who was 'charred,' though with clothes intact; and that he incautiously accepted the 'testimony' of ignorant people who would describe as 'charred' a man with a slightly blackened skin.) I may ask Mr. Edwards if he has ever heard of the man who brought forward 'evidence' that he was able so to diminish his size as to enter into a quart bottle? Would he have condescended to investigate the 'evidence,' or have been one amongst the credulous ten thousand who first besieged the old Haymarket Theatre in their anxiety to pay their money to witness the feat, and afterwards, with equal unreason, tried to pull the whole edifice to the ground?

As to 'there being an unknown law which might fit the case,' this is one of the side questions which, far more than 'the effects of lightning' in themselves, may be of interest to the readers of 'LIGHT.' The question in the present case may be resolved into two—(1) Can we carbonise an animal substance, say, a leg of mutton, without abstraction of the percentage of water contained in it? And (2) are there in nature any means, known or rationally to be surmised, by which we can escape from or abrogate the law that a certain definite quantity of heat, corresponding to a certain definite quantity of energy, is required to raise the temperature of a given mass of water, say, from freezing to boiling point, and that about 5·37 times this quantity of heat is required to convert the water into vapour?

Although it is true that 'most of the foremost investigators' in Spiritualism and Psychical Research do not admit that there is any truth either in astrology or chiromancy, it is unfortunately true, also, that numbers of Spiritualists—by no means necessarily belonging to what are termed the lower classes—degrade their Spiritualism, and show how unworthy they are of its higher teachings, by associating with it all sorts of old-time superstitions, together with some modern ones. It is no wonder that those who know the kind of people to whom I refer are apt to stare with amazement when a man of education and scientific knowledge avows himself a Spiritualist.

I see a letter from Mr. George Wilde—not my old friend Dr. George Wyld—in which he makes out that an educated person who does not believe in astrology is unintelligent. The general opinion is exactly to the contrary, and, in this case, I think the general opinion is right.

In your issue of September 22nd, I observe a letter from Mr. A. W. Lusher, which appears to me to be a collection of baseless assertions, without any attempt to bring forward proof or to palliate their almost obviously gratuitous character. It illustrates the observation that, when the mind remains unstored with verifiable fact, it naturally tends to become filled with empty fancies.

DESMOND G. FITZGERALD.

94, Loughboro'-road, London, S.W.

 THE GERMAN 'PSYCHE.'

The September number of this little journal terminates the seventh year of its existence, and I observed with regret the announcement that this was the last number of 'Psyche' that would appear. I say 'with regret,' because 'Psyche' is the only one of the German journals with which I am acquainted that is consistently *spiritualistic*, and that does not endorse the far-fetched theories of 'animism' and the sub-conscious self, so dear to the German 'occultists' of to day, because by these theories they are enabled to recognise and acknowledge all the phenomena of Spiritualism without admitting the existence or intervention of 'spirits.' I find, however, that 'Psyche,' like many another fair maiden, will not cease to exist, but is only going to change her name. The reason for this is best given in the words of the Editor, addressed: *To Our Readers* :—

'The present number is the last one of the seventh year of "Psyche," and at the same time the last of this journal. This little green monthly publication—dear certainly to many—will exist no more, but will re-appear under the title of the "Spiritistic Review," and, with new powers and greater opportunities, will spread the knowledge of those mysterious facts and theories now known under the general name of "occultism." The design and aim of the journal will be the same as heretofore: it will tend to strengthen in the world belief in holiness and the eternal, to uphold the good and the true and to combat error and evil. . . .'

The transformation of 'Psyche' must be regarded as a happy result of the now existing union of the spiritistic societies of Berlin, brought about by the episode of Court Preacher Stöcker and Dr. Egbert Müller in June last. The full title of the future journal will be: 'Spiritistic Review, Monthly Journal for Spiritism and Kindred Subjects, Central Organ of the United Spiritist Societies.'

To this union belong provisionally the three largest spiritistic societies of Berlin: those of 'Psyche,' of 'Eros,' and of the 'Christian Theosophical Society.' The scientific society, 'Sphinx,' which at first was with us, has, I regret to say, withdrawn from us, because although it recognises Spiritism—that is, the existence of spirits and their intercourse with us—in principle, it desires to advocate primarily the animistic standpoint, which the other societies disavow.

Under any circumstances, an important advance is to be recognised, in that the monthly journals of three separate societies disappear, to be replaced, on October 1st, by one united organ, the 'Spiritistic Review,' under the editorship of Professor Carl Obertimpfer, in Berlin. This journal will consist of thirty-two pages, in the same form as 'Psyche,' the price being two marks, half yearly.

M. T.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 20th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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CONCERNING PITY.

'Behold, I make all things new,' is the message of the Spirit: 'new' in insight, feeling, conduct, life; and he who listens and obeys is 'touched to finer issues.' In regard to nothing is this more manifestly true than the world of our sympathies. He whose eyes are opened to the deep life beneath the world of sense, who knows that the real man, woman, child, is a spiritual being, at one with all the eternal verities and with God Himself, cannot behave as one who lives on and from the surface only. He is 'a new creature'; 'old things have passed away; all things have become new'; he has his being in an inner world where all artificial isolations and all selfish barriers disappear, and where love and sympathy and pity are life.

In some respects, pitifulness has increased, and this most human grace has freer course, but in other respects it has been shut out, as an incongruity, a hindrance, a folly. We have perhaps more than ever of what is called 'charity,' both public and private, but we have probably less comradeship and helpfulness in relation to work. It is an age of hard competition, of pushing selfishness, of unspiritual, almost brutal strife. Moreover, the tendency of the times is towards a certain rigidity in relation to the 'incapable,' to those who are regarded as halters in the struggle for life. We call that necessary, we say it is business, and we are too ready to help nature to cut her way to 'the survival of the fittest.' Our workpeople are called 'our hands' (as though they or we had no hearts), our servants are not much helped to be grateful and affectionate, our young beginners indeed 'bear the yoke in their youth.' Let the true Spiritualist consider it. It is here that he can demonstrate the faith that is in him; and, if any one can see his way here, he can.

'But people are such fools!' Granted, but here is the very thing we need—a clear call for pitifulness. 'Just because this man, this woman, this child is a fool, I have got to pity him,' says the good Spiritualist, 'for precisely the same reason that I must pity a blind man, or one who is deformed.' But the way of the world is to take advantage of the fool—to take note of his foolishness and take him in. This man does not grasp the situation at once nor even with any amount of fumbling; he does not see his chance, or realise his duty, or discern his right position in relation to people and things, and so lays himself open to endless loss or penalty. It is not a good thing to hush this up, to act as though it were not, but it is worse to take advantage of it, and hurry the poor fool into his puddle; and it is one of the elementary duties—and should be one

of the first desires—of the spiritual man to kindly warn and help him—to be 'eyes to the blind and feet to the lame.' To the Spiritualist this is a commonplace, but it is not 'the way of the world.'

'But he is such an ungainly-looking creature!' Possibly, but that is precisely the Spiritualist's chance. The body, he knows, is only the poor shell. The real man is the spirit-self within, and these personal peculiarities of appearance or manner have perhaps their pathetic or even honourable explanations. Many a man has been discounted because of his hat or his collar. What an absurdity! A ridiculous world that judges so much by such trivial things, is rightly served when it is taken in, as it often is, by the ribbons and feathers, and the petty decorative arts that are usually best understood by rascals or fops. We are not excusing slovens; at the worst we are only pleading for kindly pity for those who do not know, or who, perhaps, a little despise the not always comfortable apparatus of fashion, though perhaps pity would be here misplaced.

But we were really thinking of the ungainly in bodily appearance and manner, and there is here much to say that is serious enough. 'I don't like him,' comes too readily to the lips; and too often the cause of dislike is very much on the surface. Blessed is the man or woman who is enough of a Spiritualist to force himself or herself to ask the question 'Why?' Often enough, the unengaging manner, the brusque tone, the real defect of face or voice may indicate trial, conflict, victory, more or less complete.

Judge not. The workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-worn field,
Where thou wouldst only faint and yield.

That is just. The story of many a mannerism, aye, of many a real roughness, might lead one to bow the head with reverence or sympathy, where we had given in to a thin dislike.

But it is when we pass beyond the exterior to the interior that the call for sympathy and pity becomes most pathetic and imperative. Nervousness, for instance, is a very real malady or spiritual condition, needing not rough but very wise and tender treatment. It is almost always curable, but not by a horse-doctor. 'This kind goeth not out but by prayer and fasting,'—and very often by prayer and fasting on the part of onlookers—'prayer,' in the sense of sympathy, and 'fasting,' in the sense of moderating expectation and demands. There are cast-iron people who will not understand this. Because they can stand any amount of hammering, they fancy other people can. What to them seem 'all fancies' may be very acute tortures to others. Even if we *must* think them fancies, we may well be pitiful. Fancies can torture; in time can even kill.

Irritability is near akin to nervousness, as even the horse-doctor knows. But it is not easy to be sympathetic and pitiful where irritability is concerned. We are much more apt to resent it. And yet irritability may be as much a malady as scrofula. Or it may be the outward and visible sign of an inward and spiritual grace,—of a love of order, of sweetness and light, of freedom from semi-brutal friction. This is probably the reason why poets and musicians are notoriously irritable,—and even ministers. These live a great deal in an ideal world, where all things go sweetly (or to their mind), and where none of the crude insolences of the real disturb the ideal; and so they naturally shrink and shiver when they come down from the mount to the kitchen. Poor Cowper elegantly satirised the people with 'fretful tempers.' But Cowper himself had deep and sorrowful experiences which no doubt taught him that there was a mournful other side to it all—and another side which called for profoundest pity. Children who are

irritable specially need sympathy: but, as a rule, they are either absurdly pampered or—smacked. They need patience and a moral tonic. In nine cases out of ten, irritability in a child is the fault of father or mother or both. Be pitiful! This child needs spiritual uplifting. At anyrate, it cannot need punishment. Send it out to play!

Going still deeper, we enter that drear and desolate region indicated by the word 'despondency': and it is here that we begin to feel the force of the question, 'Can't minister to a mind diseased?' We call it temperament, but this is temperament that often goes down very deep. If we had eyes to see such things, we might see despondency just as we can now see measles; and pity the causes in blood and brain.

This is not a plea for giving in to folly. We need never refrain from putting silly actions or morbid moods in the right light, cost what tears or humiliations this may: but we can be pitiful even over that. What is supremely necessary is that we should judge others, not from our own nerves, feelings and experience, but from theirs. It was a wise woman who said:—

We should remember that the acuteness of any distress does not depend upon our power of feeling it, but upon the subject's own power. We should not then be so unsympathetic towards the troubles of children. We laugh at their grief over small things, because such things would not disturb us. Yet we were once children ourselves; we heard the cruel words, 'You will know some day what real sorrow is,' till we wondered and feared, thinking if this sorrow, which caused us so much pain, was not a real one, what must a real one be like? 'You will wonder how you could ever cry for such trifles.' In my own case this prediction has not been verified. I should wonder at myself very much, if I cried now over the loss of an excursion or the breaking of a doll; but I don't at all wonder that I did so at seven years old. To laugh at a child's grief over 'trifles' is like throwing a small stone (small to us) at a sparrow, and then making sport of the little bird because its wing is broken.

True, the sooner a child learns to be ashamed of making a fuss over small things the better for the child. But, even in working for this end, it were wise and prudent to bear in mind that pity not only soothes but enlightens and makes clean.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, November 2nd, when

THE REV. J. PAGE HOPPS

Will give an Address on

'MATTER—AND BEHIND IT!'

After the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1901.

'LIGHT.'

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

THE INTERNATIONAL CONGRESS OF SPIRITUALISTS IN PARIS.

(Continued from page 488.)

Another still more interesting and unique record of phenomena presented to the Congress in two separate reports was that given by Dr. Bayol, former Governor of Dahomey, in the Senegal districts, and obtained by him under strict and excellent test conditions. This officer is at present settled in his own home in the South of France, and has for some years made wonderful experiments in spiritistic phenomena. They have a less erratic and more elevated character than those just related, probably owing to the regular and even conditions which Dr. Bayol has been able to maintain for some time past.

This gentleman started investigating Spiritualism in an extremely prejudiced and sceptical frame of mind, as he strongly disliked such ideas, and it was not till chance circumstances led him to study the mediumship of a woman said to be occasionally possessed by an outside spirit power, that he began to seriously study the subject. This medium was the means of saving his mother's life for many years, through some information she gave Dr. Bayol at that sitting. A quite unlooked for explanation was given concerning his mother's state of failing health, and an accurate diagnosis revealed to the doctor an entirely hidden state of things. In consequence of this advice he adopted a certain course of treatment, which, without doubt, was the means of prolonging his mother's life by many years. 'Only a medical man,' he added, 'could appreciate such an experiment at its true worth, for what that woman told me she could not possibly have known how to express in correct terms when in her normal state.' Dr. Bayol considers that not all the suspicion and scepticism in the world will hinder spiritistic phenomena, provided the right mediumship is obtainable. He now allows some of his séances to take place in darkness, if the guiding intelligences prefer, as he is quite assured against all possibility of fraud or trickery, but until he had tested everything that the unseen could perform, in a lighted room and under every conceivable test against conscious or unconscious delusion, he never permitted a dark séance. His circle for some considerable time has had the advantage of working with the same two or three mediums, and what the doctor has to relate of these people is also extremely interesting. His chief mediums are two young men of seventeen and eighteen years of age respectively, and comparatively speaking uneducated. One is a baker's apprentice and the other works in some stables. Both youths have distinctly different forms of mediumship. Dr. Bayol gave their names and publicly thanked them for the assistance they had been able to render spiritistic investigation. He said that neither of them could be induced to accept any sort of payment for their services. They looked upon their work as a mission in life and were as much interested in the researches as was Dr. Bayol himself. Never had these mediums failed to accede to any conditions he thought fit to impose, and they were always punctual in taking up their duties. The doctor said that, unlike most of his *confrères* in experimentation, he had never made any attempt to put the mediums into the trance sleep himself; he found this could be done quite as efficiently from the other side. One medium was put into the somnambule or seer state by the spirit guides, and the other was used as an instrument for trance or inspirational speaking and control, &c.

The chief spirit Intelligence, presiding over the manifestations in this circle is said to be a woman. She has described herself as having died when quite a young girl and lived in the time of the great Roman Empire. Her presence is manifested by a thin flame which floats about the room during the séances. It was some time before Dr. Bayol thought of considering the possibility of this flame possessing any individuality; it struck him one evening, however, to address a remark to the light, when a most interesting result was immediately obtained. The flame enlarged, becoming more globe-like, and moved towards him, then changed form again and took oval and heart-like shapes

alternately. Since that time the circle has got into complete and harmonious *rapport* with their fellow-workers in the unseen, and countless numbers of wonderful experiences are constantly obtained. Four times he has had the direct voice, also several instances of direct writing, and frequent experiences through his mediums of automatic writing in different languages, levitation, &c. Dr. Bayol adopts a very simple and successful method of taking casts and imprints of materialisations. He finds that a basin of cold water upon which paraffin oil has been poured, enables him to obtain the clearest results. He has also thought out another ingenious contrivance made of some special wood, which greatly facilitates spirit rapping and wastes less power than all the other ordinary methods. In discussing the general conditions of his circle with the doctor, he drew our attention to a rather strange and uncommon feature in this respect. They have three chief spirit guides who all declare themselves to be female and are known by feminine names, while his best mediums have invariably been men. Once or twice he introduced a lady medium for experimental purposes but was forced to give up this attempt as the unseen friends objected, saying that it altered the vibratory or magnetic conditions too much to enable them to work properly. He is allowed to introduce non-mediumistic lady visitors, but inharmonious conditions and displeasure on the part of the spirit friends was invariably the result if a mediumistic woman joined the circle for the purpose of assisting the phenomena. Another interesting discovery made by Dr. Bayol was the fact that the Intelligences could hypnotise their mediums in exactly the same way, as far as results were seen, as do physicians, by suggestion and so forth. These hypnotic phases differed quite unmistakably from the usual trance sleep or states induced by the spirit manipulators for the production of phenomena. In these hypnotic experiments the guides would tell the two mediums to advance and touch the round table which generally stood in the room and which at their approach would begin to rock. As if this table was the connecting magnetic link between the seen and the unseen, the instant these young men touched it they would fall into the rigid and cataleptic state; or one would shout with laughing and the other burst into tears according to the suggestion that the spirit made—and these states lasted till the suggestion from the unseen operators was changed. A curious phenomenon presented itself during these experiments, viz., that when one medium was thrown into the hypnotic state and made to laugh, the other would inevitably burst into tears, and that without any material or physical contact, apparently illustrating a phase of polarity which is novel, to say the least of it.

The following is a literal translation I have made from an account Dr. Bayol had drawn up relative to the last séance, which was held before he left to attend the Congress:—

‘On the evening of this day (August 18th, 1900), at 10 p.m., we, the undersigned, assembled in the dining-room for the purpose of holding a sitting with the two mediums, E. Durand and A. Glatier.

‘Dr. Bayol, officer of the Legion of Honour, General Counsellor for the Rhone Districts, and ex-Governor of Dahomey, conducted the séance, and in conformity with his instructions the following conditions were observed: A barrier was formed of the chairs, dividing the room into two compartments. On one side of the chairs were placed the mediums, and near them the large table weighing 110 kilogrammes. On the other were seated those who assisted in forming the circle. The two doors leading out of this room were locked, and on this being done one of the spirit intelligences indicated through raps that the window must be shut too. The outside shutters had been closed, but not the windows, and this was therefore done.

‘The intelligence then desired that the box should be placed on the table which, in the presence of witnesses, had been especially prepared for the proposed experiment. The box was first shown to all as being entirely empty. Dr. Bayol then, in full light, shut it, wrapped it well round with paper, tied it up with string and then himself sealed it, impressing a five franc piece on the hot wax. The box, a metal one, was passed round to the sitters for inspection and was then ready for the experiment. All lights were then extinguished and the guiding spirit demanded that a visiting card from anyone should be given and laid on the table by the box.

‘One of the sitters, a M. Gaillard, who happened to have several in his pocket, some of his own and some belonging to friends, produced one at haphazard in the dark and passed it to Dr. Bayol, who put it, as desired, on the table. No sooner was this done than the table was moved about in all directions; sometimes it shook, at others it swung with a rhythmic movement. This increased and became so strong that anyone hearing the noise who had not previously seen how the room was arranged must have believed that he had been suddenly transported into a factory or carpenter’s shop. After about half an hour a voice was heard rather indistinctly, followed by the sound of three powerful blows, and then a complete silence ensued, after which it was announced that the experiment had been accomplished. Candles were lighted and on the table the box was seen sealed and tied up as at the commencement and entirely intact. The card, however, had disappeared. Dr. Bayol cut the string and undid the paper wrappings. On raising the lid the box was found to contain the visiting card, which had, however, been folded in two. The card bore the name of a friend of M. Gaillard’s and on it was written

Greeting.

Apôtre (Apostle).

As the Intelligences had informed the doctor at the beginning of the séance that a special message should be given him it was concluded that the word apostle was meant for him. During the manifestations M. Payran, who was seated next to Dr. Bayol, saw a luminous globe over his head and which rested on his shoulder for about thirty seconds.

‘During the whole of this séance the two mediums remained awake and normal, though at the finish they were greatly fatigued and the youth Glatier’s face was bathed in perspiration.

‘In attestation to the truth and exactness of what is here written, we sign ourselves:—M. Payan, Jean Bayol, J. Gaillard, M. Blanchin, Pierre Emile, A. Glatier, Everite Durand, and one other gentleman, name illegible.’

On asking Dr. Bayol whether he had enclosed a crumb of lead pencil in the box, he replied, ‘No,’ as it had never occurred to him that the spirit friends would try to do more than pass the card through into the box; that they managed to project direct writing on to the card was a most gratifying additional surprise.

Space forbids any further accounts of phenomena or personal experiences, though many excellent ones were forthcoming from Dr. Dusart, Dr. Charazin, on projection of the double; Dr. Broussage, a Roumanian, on circles in that country; and Señor Souza Couta, a Portuguese lawyer whose wife is apparently quite a marvellous medium.

Before passing on, however, to a review of the other sections mention must be made of the fine address given on Tuesday afternoon by Dr. Baraduc concerning his researches into the fluidic forces of Nature. As one who has more nearly bridged the gulf between spirit and matter than any other experimenter on the externalised plane of thought, Dr. Baraduc is a most interesting personality to all lovers of psychology. His biometer and magnetometer are world-famed now, and it is, without doubt, astonishing to see how exactly these instruments register his theories of vital and psychic force, enabling him to precisely diagnose by means of these sensitive needles the physical, moral, and spiritual well or ill-being of his patient. His judgment of character can also be determined by induction from what is registered on the one hand and the disturbance of nervous or fluidic equilibrium by what is shown on the other.

Anyone desirous of obtaining electric treatment and preferring it to the magnetic passes, cannot do better than visit this kind-hearted adviser. He has a series of laboratories, all fitted up with every kind of electrical appliance, and one room is, perhaps, especially interesting in that it has for particular object the treatment of all cases of obsession. Dr. Baraduc has, occasionally, patients who come to him suffering from unbalanced mental and nervous conditions, and which he has discovered through registration to be chronic phases of psychic obsession. These individuals require strong and special electric treatment to free their conditions, and allow of the proper ingress and egress of the vital fluid through the system. The doctor is still an incessant investigator in his particular lines of thought, and is a great believer in the uses of photography, for it enables scientists to become exact in all similar branches of study. He has many most interesting negatives showing the auric effects of the varying emotions, those illustrating the soul in its highest and most devout aspirations giving it the appearance of a long

fine flame. Good and unselfish thoughts have other luminous forms, while Anger depicts itself very much like sparks flying from an anvil, and these are round the head and chest of the individual.

An interesting feature of the Congress was the display in one of the lecture-rooms of numerous objects which had been obtained by spirit agency and forming a veritable museum ; including photographs of materialisations, fluids and doubles, plaster casts of hands and faces, some of them obtained through Eusapia Palladino ; automatic spirit drawings and writings, and some beautiful portraits of spirit faces obtained through the mediumship of the Princess Karadja. These portraits, it was stated, had been recognised by friends and relations of the deceased spirits afterwards. Another very remarkable series of control drawings was exhibited by the celebrated painter here, M. Desmoulins. They are heads or studies, presumably of spirits recently passed over, and dwelling in the lower strata of the astral plane. The portraits are sombre in appearance and drawn in heavy chalk-like style. The artist, who is a colourist and quite unacquainted with Spiritualism, is as much mystified and interested over these strange productions of his hand as any outsider. His guide signs himself 'Instructor,' and M. Desmoulins showed me how sometimes, when the work displeased his unseen friend, his hand would be drawn down the paper and an instruction written as to where and how the alterations were to be carried out. This spirit has promised to bring him a very celebrated painter he knows who will continue on higher lines the work that has been started.

J. STANNARD.

(To be continued.)

FRENCH v. ENGLISH CIRCLES.

I would call the attention of Spiritualists to that part of the very interesting account of the International Congress of Spiritualists in Paris in your number of this date, which states that French Spiritualists are very averse to engaging professional mediums in their homes, and prefer to investigate their own psychic powers, and frequently develop wonderful results. Are these results due to the fact that they are more *spiritual* than we are, or are they due to more careful preparation and a combination of causes? I am inclined to think that the latter is the true explanation. Anyway, it seems to be clear that their circles without paid mediums are more successful than similar circles in England. I have now been studying Spiritualism, both theoretically and practically, for five years, and I have attended many circles without paid mediums. Very few of these have been at all successful, and I attribute their non-success, firstly, to lack of personal preparation on *séance*-days ; secondly, to the want of steady persistence and perseverance. With us, when a circle without a paid medium is formed, no attempt seems to be made at personal preparation, by which I mean abstention from heavy food, tobacco, and alcohol on *séance*-days, and, so far as I can ascertain, little effort by private prayer. The *séance* seems to be regarded either as a perfunctory business for the production of marvels, *pour passer le temps*, or degenerates into a social meeting, or the circle is quickly dissolved. The members of such a circle too often become disheartened if no phenomena occur in two or three sittings, and give it up and disperse. My short experience has taught me to be very diffident in offering advice, nevertheless I think that English Spiritualists cannot do better than copy the French system, and endeavour to develop their own psychic powers by their own efforts, always following the leading of those three mighty men, Patience, Perseverance, and Prayer.

BASIL A. COCHRANE.

92, George-street, Portman-square.
October 13th, 1900.

LETTING go of discordant thoughts and filling the consciousness with a desire to manifest higher degrees of harmony is the only sure way permanently to change environments. It may be that you are separated from those you love, and the sense of desolation drives you away from any remaining joy. Your loss is your one thought ; but you can rise above this agony by letting go of the picture of death, and holding in its place that of a happy union with those who have gone a little way in advance.—M. A. MEAD.

DEVELOPMENT THROUGH MEDIUMSHIP.

By 'HACTENUS.'

There seems to be a disposition in some quarters to regard mediumship as inimical to self-development ; to argue that 'control' by spirits is injurious to the medium—or to the spirit—or to both. It is not infrequently asserted, or inferentially assumed, that to be a medium involves loss of individuality and consequent injury to the selfhood of the medium. There are some even who hold that a medium should think little and know less, that the evidence of the superior ability of the spirit may be the more apparent. There may be some mediums who are 'ignoramuses' but it is doubtful if there will be any great degree of intelligence or high spiritual illumination presented through their agency. It is possible that some psychics act foolishly when in their normal state, to accentuate the difference between their ordinary and abnormal conditions of mental activity ; but there is a more rational, intelligent and, indeed, a more spiritual conception of the relations which should exist between mediums and their spirit 'guides,' which is rapidly finding favour with thoughtful mediums and Spiritualists alike. There is a 'more excellent way' of approaching the people of the unseen realm whereby good, not evil, accrues to both sensitive and spirit. The co-operative association of medium and spirit on the plane of thought and purpose, emotion and motive, ethics and inspiration, results in the education and elevation of the instrument and the increase of the knowledge of the operator as to the conditions on this side. So far from it being true that the effort to manifest is injurious to the spirit, we have known many instances where the communicating intelligence has declared—and given evidence of the fact—that he has derived great benefit from his association with the medium and the sitters who have assisted in the intercourse.

Very much depends of course upon the objects entertained by the medium and the sitters, as also upon the character and intentions of the spirit who seeks to manifest his presence ; but, on general lines, where people of average intelligence and rectitude seek communion with those they have known and esteemed, or loved, the results are almost invariably beneficial. There is every reason why this should be so if the common-sense precautions are observed of keeping a level head, exercising patience, exhibiting unselfishness and sincerity, and desiring good spiritual counsel and fellowship. The rational course for mediums and inquirers to follow is assuredly that of avoiding the extremes alike of credulity and sceptical incredulity, but letting the spirits do their best and then collating the facts observed and drawing conclusions. Care, patience and perseverance will save both mediums and inquirers from many misconceptions and enable them to avoid the errors of others. Above all, mediums should observe their own feelings, study their own experiences, try to understand and co-operate with the spirits, but never yield servile or slavish service, nor permit themselves to be swayed by flattery nor dominated by any spirit (in the circle or on the spirit side) who claims obedience, poses as an 'authority,' or refuses to recognise the rights of others. No medium should remain ignorant or refrain from giving effect to his (or her) natural desire for knowledge and self-improvement under the erroneous idea that he does not need to think, study, or learn, *because* he is a medium and the spirits will provide and teach through him all that is required. On the other hand, while thoughtfully observant of favourable conditions, and intelligent in self-study and culture, the medium should avoid 'getting up' certain subjects, or thinking along certain lines with the purpose and expectation that such information will be employed while under control. Such action, proceeding from a wrong motive, cannot fail to injure the psychic relations between the spirit and the medium and will inevitably render the work of the control doubly hard, because such thoughts will have to be cleared away before those of the spirit can be transferred to, and have free course through, the medium.

The 'Harbinger of Light' says :—

'There is no reason why the reactive consequences of frequent control by enlightened and earnest spirits, even in the case of the "trance" medium, should not prove extremely

beneficial to the sensitive, and this, we believe, has been the case with many of the speakers in the movement. Where the medium is aspirational and ready to respond to the thought impulses of the control, it stands to reason that the transmitted ideas, and the stimulation of the thought-faculties caused by the transference and expression of the spirits' opinions, will not be lost to the medium. "If you will take one step we can more easily help you to take a second than we could compel you to take the first if you were unprepared," said the spirit teacher to Mrs. Emma Hardinge Britten, and there need be no loss of dignity or individuality, no injury to body or mind, but gain of strength and spiritual vigour, education of mind and stimulation of moral purpose, by intelligent co-operation and temporary surrender on the part of the medium to wise and loving spirit helpers and teachers.'

'THINGS TO COME.'

'Things to Come' is a monthly paper, published in London, and describing itself as a 'Journal of Biblical Literature, with special reference to Prophetic Truth.' Evidently both editor and publisher are humorists of the first order, for a more misleading title, considering the contents, it would be impossible to discover. For the past few months some kind friend, evidently bent on my conversion, has sent me a copy, generally marked on a page that has reference to the spiritualistic movement. One would have thought that the days of such a publication as this were over, and one would have cordially sympathised with the Editor if he had called it, instead of its present title, 'Things that have been, with special reference to Traditions of Things that will never be again.' But, 'Things to come.' Heaven forbid!

The Editor's state of mind must be a sad one, for, according to his doctrine, the world is very fast indeed going to the devil, and the progress of Spiritualism is only one of a host of other signs. The pathetic prayer of Queen Margherita of Italy for her loved one, who was so cruelly snatched from her, inspires in the Editor's breast a freezing contempt: 'How opposite is all this to *true religion*,' he says.

Dr. R. F. Horton, the well-known Congregational minister, has an awful charge brought against him, that of 'denying the faith.' Considering that there are a good many different 'faiths,' even in the orthodox fold, it is rather hard not to have the precise faith specified in the indictment, unless there is implied the permission to read between the lines, and put down the charge as that of 'denying the *Editor's* faith.' The Christian Endeavour Convention which was recently held at the Alexandra Palace, is not at all to the Editor's taste; nor is a paper called 'Tongues of Fire,' which is smartly rapped on the knuckles in the sentence 'Such teaching is calculated to cast down many true Christians into the depths of misery.' Swedenborg is one of those 'foaming out their own shame.' Of Spiritualists it is said that they are 'always having new prophets arising. Only they don't stay long. One is soon repudiated to make room for another. In one thing they all agree, and that is a disdainful contempt for the Scriptures of truth—the Word of God.'

Perhaps it would surprise the Editor that it is in the name of the very Bible on which he professes to base his ideas, that I, for one, protest against such anti-Christian teaching as he gives in 'Things to Come.' Narrow orthodoxy is fond of going to the Bible in support of its errors; whereas, in the whole world there is no more heterodox doctrine, viewed from the orthodox standpoint, than that presented in the Bible. It is the record of spiritual growth from a cast-iron creed to the glorious freedom of self-consciousness, and, as such, becomes the great text-book of Spiritualism. *It is an utter mistake for orthodoxy to fasten itself upon the Bible.* Why, a casual glance over the pages of 'Things to Come' reveals a quotation to the effect that death is not cessation of existence: 'I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not even as the others that have no hope.' What is this but saying, in plain English, that death is merely a transition to another state of being? The more the Bible is read, the more the mind becomes free from bigotry and narrow-mindedness, until the stage of Christianity is reached, 'God is Spirit, and they that worship must worship in spirit and in truth.'

People like the Editor of 'Things to Come' really form the Anti-Christ, that is to say, they oppose the doctrine of Christianity tooth and nail. Jesus foresaw this, and deals with them sternly in Matthew xxiii., when he denounces the Scribes and Pharisees—the worshippers of the letter, as opposed to the worshippers of the Spirit. The Pharisee does not become less the Pharisee because he professes and calls himself a Christian, call he ever so loudly. I prefer accepting what Jesus Himself said: 'Not everyone who saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.' 'I never knew you; depart from me ye that work iniquity.'

The Editor of 'Things to Come' is the Pharisee, pure and simple, the descendant of them who stoned the Spiritualists of old. In the commentary on 'The Epistles to the Thessalonians' there is much pedantic display of learning, putting down a Greek conjunction here, a verb there, and a participle there, as if that would help us to get to the Spirit. 'The letter killeth,' said the Master, whom the Editor makes much show of following. It has killed every spark of spiritual enlightenment in the Editor of 'Things to Come,' and left pitch darkness. I do not quarrel with the state of the editorial mind, but I protest against his sailing under false colours, which he does by labelling his crude notions 'Christian Doctrine.'

ARTHUR LOVELL.

WHERE ARE THE BUILDERS?

BY 'VERITAS.'

After quoting some of the outspoken passages from the Rev. Heber Newton's articles in 'Mind' on 'The New Thought of Immortality,' which has already been reviewed in 'LIGHT,' the 'Progressive Thinker' for October 6th asks: 'Is it any wonder that, with such sentiments, his listeners from Sunday to Sunday are drawn largely from brainy Spiritualists?' It then proceeds to emphasise and enforce the lesson of the hour in the following forcible fashion:—

'Some of the liberal churches are attracting many Spiritualists, because their respective ministers are cultured, and teach sublime spiritual truths, having appropriated the spiritualistic phenomena in all their varied manifestations.

'Many mediums have seats in Dr. Thomas' church, because they hear there about ministering angels, and many practical things in reference to Spiritualism and earth life.

'Now, you might as well understand what these liberal preachers are driving at.

'They have opened business with spirits—real live spirits from the Angel World—and are competing for business—audiences.

'Competition is not a killing affair, but a good thing.

'We have on the spiritualist rostrum talents that will compare favourably with those of the renowned liberal divines. Some of our lecturers have certain special gifts of improvisation and inspiration that cannot be excelled. In that respect they are superior to any of the various leading liberal ministers now drawing on our ranks for audiences.

'The fittest will survive. If the liberal churches appropriate Spiritualism as they have done and are now doing, and demand rigid honesty, virtue and morality, on the part of the members and ministers, and maintain a greater degree of general cleanliness before the world than the spiritualist societies do, then they will attract the brainy, better class from the latter, and control capital to carry on reformatory work. If, however, the spiritualist societies lead in the above respect, they will maintain the ascendancy, but not otherwise.'

The 'plain truth' embodied in the above should be taken to heart and carefully pondered by all those who are interested in spiritualistic Sunday services. The phenomena of Spiritualism are being accepted and utilised as a 'new basis of belief' and affirmation of spiritual verities. The aspirations of humanity *must* find expression and satisfaction somehow and somewhere. The iconoclastic work of the exponents of Spiritualism is over—we are being left severely alone, and being weighed in the balances! What are we doing to build the Spiritual Temple of Use and Beauty wherein we may worship and serve? The opportunity for the 'constructive' application of the facts and philosophy of Spiritualism to meet the religious needs of Humanity has arrived. But where are the builders?

ASTROLOGY.

The horoscopes of the Duke and Duchess of York are a prominent feature in this month's 'Modern Astrology.' The delineations are unusually comprehensive and precise. The year 1909 is, we note, 'to be a very grave and critical one for both. 'Bessie Leo' has a stimulating and thoughtful paper upon 'Self-development.' The 'Oracle' should interest all persons born between September 23rd and October 23rd in any year. Other articles deal with 'Descriptions from the Rising Signs,' 'A Subject of Venus,' and 'The Horoscope of King Humbert.'

'Coming Events' for October contains the birth figure of Mrs. Corner, the well-known physical medium, together with a short account of some remarkable sittings with her during the summer of 1898. The position of the planets in the horoscope of Dr. Franz Hartmann, the famous occultist, is also given, and certain peculiarities of mind and temper are shown to be in conformity therewith. We venture to suggest that a collection of horoscopes relating exclusively to mediums would not only be of interest, but useful in establishing the 'claims' of astrology. The predictions in connection with the lunation of the 23rd ult. include the demise of a leading statesman and that of a Church dignitary. H.R.H. the Duke of Cambridge is under 'evil directions,' and the Prince of Wales may suffer from a 'sinister position' of the planet Saturn. There is a lengthy account of 'The Divining Rod,' some pungent 'Casual Notes,' 'forecasts of 'The Weather,' and 'Markets.' 'Coming Events' is certainly an 'up-to-date' magazine.

We have also received 'The Astrological Magazine' (published in Madras) for September. Want of space will not permit us to do more than call attention to the articles upon 'Time' (Kalapurusha), 'Colour Influences,' 'Planetary Aspects,' and 'The Evolution of Astronomy.' The letters to the Editor are, as usual, well worth perusal. A. B.

THE FRENCH PSYCHIC PRESS.

A full account appears in 'Revue Spirite' of a séance at Villa Carmen, on April 7th, under the auspices of General Hilde Noël. It was seriously conducted, being opened with prayer; careful conditions seem to have been secured, and judging by the record, the physical phenomena which occurred were genuine, and such as to convince those present of the activity of intelligent forces independent of the sitters. There were present General Hilde Noël, his son, two friends, M. Louis Merb, M. François Rodolfo, and Mdme. Laurens and Mdme. Klein (both mediums). A negro servant was also introduced into the cabinet, and appears to have attracted the wild spirits of his tribe.

This account of the séance is reproduced in 'Revue du Monde Invisible,' with a footnote by Mgr. Elie Méric, to the effect that, as the manifestations could not be due to hallucination or to subliminal mental action, they could only, in his opinion, be attributed to demons, and he adds that it is satisfactory to be able to obtain such reliable evidence for their existence. 'It is serviceable to science and to theology,' he says, 'to acknowledge these facts thus attested by the enemies of the Church.' Another article by Mgr. Méric headed 'L'Action à Distance,' contains the following interesting quotation from a work by Abbé Gratry:—

'Very really, as Fénelon says, do men touch each other from one end of the world to the other. They touch us! Here is the neighbour whom we must assist. In this true contact of souls, are not my assurances, my resolves, my illuminations in any degree communicable?

'Assuredly if bodies can touch each other from one end of the world to the other by electricity, you will not make me believe that spirits cannot communicate. The contact of souls which has been certified by reason and by faith, is now confirmed by experience. I myself, who write these words: *I know, I have seen.*'

Mgr. Méric adds to this the following:—

'In the month of June, 1867, about 2 p.m., I was walking as usual to the Luxembourg. Suddenly, without deliberation and almost automatically, I retraced my steps; I quitted the garden and directed my way to the house of Gratry, rue Barbet-de-Jouy, 34.

'I was surprised at my own action. I said to myself: "This is odd. I am going to Abbé Gratry without know-

ing why, without determining it, without attention, with no reason, without feeling him calling me mentally, urged somehow by a mechanical guiding force." I arrived and rang. Gratry came to open and exclaimed on seeing me, "At last you are here! I have been calling you for half an hour!" The Abbé had no particular news to announce, he had simply made an experiment, and he had succeeded. He must have made it often with others before he wrote: "I know, I have seen."

LETTERS TO THE EDITOR.

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

'An Appeal for Help.'

SIR,—Observing a distressing letter from an 'almost destitute' medium in your issue of last week, I proceeded to the address appended, thinking I could be of some service. I regret to find that her habits are such that it is most advisable that the charitably inclined should not afford pecuniary assistance. The Editor has my name and will give it to any inquirer. H. W. T.

The Attitude of the 'New Church.'

SIR,—Of all the different Churches one would expect that the 'New Church' (Swedenborgian) would be the broadest and most free from sectarian dogmas, but what I do find is that they have attained to the doctrine of the infallibility of Swedenborg, based on his interpretation of the Bible, and confounding the doctrine of inspiration with infallibility. Can any of your readers who are of the 'New Church' tell me—am I right or am I wrong? The evidence I have is the refusal to admit an advertisement of a friend of mine of a certain Scripture because it did not exactly square with the doctrine of Swedenborg! Do they then admit of no progress or change of views in the slightest degree in those gone over to the other side, from what they taught when on earth? Certainly this is not Spiritualism as we have received it, based on well-known facts. QUERIST.

A Spiritual Temple.

SIR,—I remember that in 'LIGHT' some time last year £1,000 was offered towards the establishment of a Spiritual Temple if it were animated by and based upon *just* principles of social life (as, to be logically honest, it *must* be), and if an adequate response were made within three months or so.

Are not the results of conditions in moulding character sufficiently illustrated by those of the reformatory on the 'gutter-child'; and do they not further cause one to realise—those who see through the buttoned-up-bodies, outer forms, and vanities which the perverted state of the so-called educated so largely represent—that the intellectual and divine natures of all human souls are eternally constituted alike—only differing in development?

Is there, then, anything more absolutely certain to the reason of the spiritual sight than that (unless organically changed in time) the ultimate of the *systematic* brutal basis of associated life throughout the world must be moral death and national destruction, as, against the enormous power of so conflicting and ever ruthlessly active a system, humanity or true reciprocal religion must be comparatively lifeless? Still, through evolutionary enlightenment, the latter has to supersede the former by simple self-knowledge, the gradual growth of the inner life force, abolishing oppressive monopolies, and generally realising *voluntary* co-operative industry.

As exemplified by all the great Spiritualists of the world from Christ to the present time, believing that the ethical universality of Mr. Page Hopps must accord with this living religion proposal—anything else, at its best, being mainly moonshine—I rejoiced to hear him again appeal, at the Alliance Conversazione at St. James's Hall, for the establishment of a temple worthy of the greatest of all causes to raise and bless humanity, and I would so gladly second his appeal. Surely in the general interests we should very gladly welcome what so zealous and experienced a Spiritualist has to state about the basic principles and apparent needs of any existing universal brotherhood, with his essential suggestions on a theme so peerlessly precious. If not of those who adequately appreciate the nobility and supreme claims of truly animated labour, where are the much-needed Spiritualists now to be found! Not a few so labelled, with superfluous means, must, it seems, realise the bitterest remorse in the next state that they did not wisely promote true principles of life with their excess of gold whilst here.

Hindhead.

A. C. SWINTON.

Advice to Seekers after Proofs.

SIR,—Since I have been a Spiritualist I have been often asked by people who were beginning to be interested in the subject if I knew of any medium in London who could give them any *proof* of the nearness of a spirit world.

Last Friday my wife had a sitting with Mrs. Lydia H. Manks, and if others are as fortunate as she was on that occasion I do not think they will require any further proof. Mrs. Manks described more than thirty spirits who have passed on, including relations, close connections, and friends on both sides of our family; and in most cases gave the Christian and surnames, besides telling my wife several things that have happened that could not have been known to anyone not closely connected with the family. With regard to telepathy or mind reading, that is quite out of the question, as some of the spirits Mrs. Manks spoke of, and whose names she gave, were on my side of the family and quite unknown to my wife.

The sitting lasted nearly two hours, and my wife came away quite satisfied with the information she received. I have never to my knowledge seen Mrs. Manks, and my wife saw her for the first time on Friday, and did not give any name on arriving.

D. DUNBAR MOLISON.

30, Dulwich-road, Herne Hill, S.E.
October 8th, 1900.

Live Sepulture.

SIR,—The fact has been demonstrated, both in this and other countries, that people have been, and may be, buried during a state of trance, catalepsy, or other condition of suspended animation. The horror of so terrible a fate has resulted, according to a recent issue of the 'Lancet,' in the formation of an American society for its prevention in New York. It is a matter for surprise, therefore, that the medical profession does not show itself alive to the danger, and endeavour without further delay to find some practical method, capable of universal application, to prevent premature burial, and thus dissipate the fear that pervades the minds of so many people.

At present no one is secure from the risk of being buried alive. No sign other than that of putrefaction can be relied on (as now admitted by the highest authorities) to determine that life has departed, and the tests which, taken collectively, are considered necessary to establish the fact of death are, in the great majority of cases, never applied. The ordinary medical practitioner in this country denies the possibility of live sepulture, because, he declares, he has never met with a case, but the very fact that numerous precautions are taken abroad, notably in Wurtemberg, for preventing such unspeakably painful occurrences, furnishes a strong suspicion of the reality of the danger. The extreme difficulty attending the diagnosis between real and apparent death is evidenced by the fact that, although most Continental countries have State-appointed medical officers to certify to the cause as well as the fact of death, and in some of them he is obliged to examine 'the corpse' several times before making out his certificate, yet cases of burying alive and narrow escapes are not of infrequent occurrence. A reform in the custom of treating the dead is most urgently needed. In the meanwhile, I shall be happy to send readers of 'LIGHT' printed suggestions 'for the prevention of the burial of persons alive,' and other literature on this painfully important subject, on receipt of a large stamped and addressed envelope. Thanking you cordially in anticipation,

JAS. R. WILLIAMSON.

8, Belmont-street,
Prince of Wales-road, London, N.W.

SOCIETY WORK.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last an interesting and instructive lecture on 'Lyceum Teaching' was given by Mr. Clegg, whose wide knowledge of the subject and intense sympathy with the movement entitle him to a ready hearing. Much interest was shown in the subject. It is hoped that a successful Lyceum will be established here shortly. Successful clairvoyance was given at the close by Mrs. Mason. Mr. Horatio Hunt will deliver an address here next week.—C.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last we were favoured by a visit from our friend Mr. J. J. Morse, whose control gave two very able addresses. The subjects, 'Are the Dead still Human?' and 'The Spiritualist's Substitute for Heaven,' were full of deep thoughts and the sound logic for which 'Tien' is so noted. In the evening our hall was again filled to overflowing. Professor Timson kindly and very ably officiated as chairman. Next Sunday, at 11 a.m. and 6.30 p.m., Miss Cotterill (Manchester), trance speaker and clairvoyante.—COR.

THE FLEUR DE LYS SOCIETY, 260, MARE-STREET, HACKNEY.—The Harvest Festival was well attended last Friday, and the collection of 9s. 1d., with the offerings of flowers and fruit, was handed over to the Homerton Fever Hospital. The speaker of the evening was Mr. Henry Gatter; the anthem 'To Thee O Lord' was sung by a choir of ladies. Madame Oury, the composer of the celebrated 'Home Sweet Home,' kindly contributed very charmingly to the programme. Next Friday, at 8 p.m., Mr. Taylor Gwinn will be the speaker.—F. VERMULEN McDONNELL, President.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, Mr. Alfred Peters based a brief address upon the opening reading (a chapter of the New Testament), showing that Spiritualism was not new, but as old as man. Clairvoyance followed, and nearly every description was recognised. Messages and incidents of the past in many cases supplemented the descriptions. Questions were satisfactorily answered afterwards by Mr. Peters. Next Sunday, at 7 p.m., Mr. E. Whyte. Thursday, at 8.15 p.m., members' circle at 226, Dalston-lane, N.E.—O.H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Mr. King's address on Sunday last was delivered to an appreciative and interested audience. The speaker clearly showed our responsibility and the power we possess in building our spiritual bodies now. He emphasised the importance of right thinking, as actions are the outcome of thought, and thought has a tremendous effect on the astral matter. At the close of his address Mr. King ably replied to questions. Mr. Adams presided. On Sunday next, at 10.30 a.m., senior Lyceum group; at 11.30 a.m., public discussion class; at 3 p.m., Lyceum, and meetings in Battersea Park and on Clapham Common, weather permitting; at 7 p.m., the usual workers. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., social evening.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last a crowded audience (over fifty people had to be turned away!) testified their appreciation of the services of Miss MacCreadie, and the sincerity of the welcome to our good friend received additional emphasis in the warm-hearted recognition of her efforts, which, with the assistance of 'Sunshine'—her Indian spirit guide—were exceedingly successful. Twenty-six clairvoyant descriptions were given, and recognition followed recognition, until at the close of the meeting there were only two of the spirits described which could not be remembered. Miss Brinkley sang the solo, 'But the Lord is mindful of His own,' in a manner that betokened a clear understanding of the music, and her musical rendering fully merited the warm appreciation accorded her. Next Sunday, at 7 p.m., Mr. E. W. Wallis, trance address, 'The Spiritual Value of Health.' Doors open at 6.30.—L. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the usual morning circle, the usefulness of which is a recognised fact, was well attended. At the evening service Mr. W. E. Long's guide discoursed upon 'Gideon's Fleece of Wool.' Several members of the audience found it difficult to repress a smile at the extreme triviality of the tests demanded by Gideon and the commonplace nature of the communication. Illustrative comment and clear comparison with the phenomena of so-called Modern (?) Spiritualism made a profoundly interesting address. The attendance and the number of strangers that have been attracted by this series of addresses give an encouraging impetus to the continuance of 'The Spirit Mysteries of the Bible.' Next Sunday, at 11 a.m., a public circle will be held. Strangers are invited to ask questions relative to last Sunday's address and the work of this church, and they will be gladly answered. At 3 p.m., children's school, and at 6.30 p.m. another address on 'The Spirit Mysteries of the Bible.'—J. C.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Last Sunday a crowded audience assembled to hear the medium and worker, Mr. G. Spriggs. The remarkable experiences of the speaker were listened to with great attention. Coming from the actual medium, through whom the spirits were enabled to build up the materialised forms, the address presented a peculiar interest to his auditors, to many of whom this was first-rate evidence. The close connection was shown between the phenomena and the séance held by the 'man Jesus' as reported in Luke's Gospel, which account was read by our president before the address. The best thanks of this society are heartily tendered to Mr. Spriggs for his interesting address. Madame Nellie Cope concluded the evening by a solo sung in her usual good voice and taste. Next Sunday, at 7 p.m., clairvoyance by Mr. J. A. White, preceded by a short address by the president. On Wednesday, October 31st, at 8 p.m., trance address by Mr. J. J. Morse, subject, 'Spiritualism at the Bar of Reason.'—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, N.