

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

The 'Manchester Dispatch,' in a long notice of the Good Friday celebration in that city, is almost complimentary to Spiritualism. Of course it felt bound to start with a paragraph containing the usual two inches of fooling, but the second paragraph got its readers on to the right rails. It is worth quoting:—

Spiritualism has made considerable progress during the last fifty years. You may in this statement find confirmation of the Carlylean dictum that the population consists of 'mostly fools' or else that Spiritualism is gradually proving itself something more than a disinterested science—something worthy of more general acceptance. Certainly it is no longer looked upon as a piece of unmitigated humbug. We no longer call all its professors charlatans, nor regard all who believe it as dupes. It is generally recognised that there is a vast scope for inquiry and observation, and so far as this inquiry is conducted in a scientific manner and there is no attempt to trade upon weak or superstitious minds, there is no objection to the advocates of Spiritualism pursuing their course. We generally admit that there are more things in Heaven and earth than were dreamt of in the philosophy of Horatio, and so far as the Spiritualists can fathom them the public is quite willing to let them.

We are really much obliged to 'the public.' But the public has done nothing for us, and we have shown our appreciation of the obligation, by looking after ourselves.

This unusually sane paragraph is followed by an excellent exposition of our opinions and hopes, for which we are properly grateful. We are not over-anxious about the matter, but, if only for their own sakes, we should be glad to see the press emancipated from its tiresome cheap tomfoolery when it touches this subject: and we congratulate the 'Manchester Dispatch.'

A correspondent asks why the spirit people do not settle the question whether there are 'lower animals' in the spirit world. He thinks also that if such beings are there they could be easily described, just as travellers in different parts of our world describe the animals they see there.

But the spirit people appear to differ as much upon this matter as upon other subjects: and we do not know why. Possibly it all depends upon the life-plane upon which they themselves exist. A much more curious thing is that very often, although we are told so-and-so is present but is unable to communicate, the spirit who tells us that is unable to get a message and transmit it to us, or to describe the person. We had much better admit the existence of these puzzles and wait, than worry about them and mourn.

But, by the way, what about travellers in different parts of our earth? They puzzle us, too, and often flatly contradict one another.

'Freedom' brings together two late utterances, one by Arthur B. Abbott, of the Chicago Telephone Company, and one by our Stephen Phillips; the first a sharp man of science, the second a poet and seer. The man of science says:—

We are like ships that pass each other on the ocean. To them wireless telegraphy is most useful. Who can say that the next ten years may not see thought transmitted from man to man at a distance in the same mysterious manner and without sound waves, or light waves, or electric waves? It is possible that our brains are centres of energy, which, like an electric generator, send out currents through some unknown medium.

The poet, prophesying of things to be, says:—

In that day shall a man out of uttermost India whisper,  
And in England his friend shall hear;  
And a maiden in English sunshine have sight of her lover,  
And he behold her from Cathay.

Very sensibly, 'Freedom' remarks, upon this:—

No more striking illustration of the intimate relation which exists between poetry and science could be found. Both the poet and the man of science must be men of imagination. Both must be dreamers. The poet puts his imaginings into singing words. The scientist builds a fabric of wires and electric batteries and delicate mechanisms. Both must obey the eternal laws of rhythm and harmony if their work is to be well done. The poet is the pioneer. There are no bounds to the flight of his nimble fancy. The man of science follows by a more laborious path. It is his work to give visible form and substance to the poet's dream. Both are really poets. The difference between them lies in the vehicle of their expression.

Because this essential unity between poetry and science is not more generally realised, it has come to be the modern fashion to declare that poetry is a lost art and the world has consequently gone backward. The fact is that, while perhaps fewer great poets are singing, more of them are working. In this view of the case the patent office at Washington may be said to contain the collected works of the American poets of the last fifty years.

A deeply serious book is 'Cities and Citizens; or, Britain's next Campaign,' by the author of 'A Colony of Mercy' (London: Horace Marshall and Son). The truest patriots are those who would be deepest moved by this arousing and touching study of England's needs. It may distress or stimulate, according to temperament, but no one could read it without emotion of some kind. It is a vigorous attempt to rouse England to the real condition of its poor; but there are probably hundreds of thousands who would not credit these revelations. All the more need for the book. We do not recommend it for delight, but we feel it is our duty to draw attention to it as a summons to a 'campaign' which cannot be shirked with impunity. We are bound, however, to say that the tremendous social and economical problem which it attacks is not ours only. The awful contrasts between luxury and misery, soaring wealth and crushing poverty, are haunting all the great centres of the world's activity. The world must find adjustments or there will be storms; but those adjustments will never be found apart from the spiritual discernments which alone can make the dream of Brotherhood a working theory of life.

'The Metaphysical Magazine' for March, amongst other good things, contains a useful paper by Dr. Franz Hartmann on 'The occult meaning of some words,' such as the word 'Occult' itself; then 'Religion,' 'Truth,' 'The Absolute,' 'Eternity,' 'Immortality,' 'God,' 'Spirit,' 'Imagination,' 'Will,' 'Existence,' &c.

A number of notes on these words, though but little connected, are full of light, and start an important question—whether words do not hide as much as they reveal, and delay as much as they help on:—a curious thought!

In 'The Theosophist' for March, Colonel Olcott continues his 'Old Diary Leaves.' Referring to a notable work on the British acquisition of Australia, he says it filled him with 'a horror of the devilish cruelty' of the conquering whites; and he recalls a saying of his own—'From what I have learned on the spot, from living witnesses and current histories, I am inclined to believe that my own Anglo-Saxon race is as devilishly cruel upon occasions as any Semitic, Latin, or Tartar race ever was.' Half of the Articles in this number are by women.

'The Humane Review' for April, attends strictly to its business—war against war, cruelty and injustice. Five of its serious articles, by J. M. Robertson, Lady Florence Dixie, Dr. W. D. Morrison, Chas. Sheridan Jones, and Edith Carrington, discuss 'War at the Century's end,' 'The Mercilessness of Sport,' 'Spurious remedies for crime,' 'Humanisation of the Board Schools,' and 'Caged Birds.' 'The Humane Review' is, we are sorry to say, necessary.

The following prayer from the Vedas might find a welcome in every church, or, indeed, wherever a sincere spirit takes seriously the sacred gift of life:—

May thought and speech act in harmony with the Highest Truth! Do Thou, O Self-effulgent Light, reveal Thyself to us! May the senses bring and retain day and night the higher light which has been revealed through the Scriptures! May I speak what I know to be true, and may that truth protect and perfect him who speaks as well as him who hears.—Peace, Peace, Peace!

#### ASTROLOGY.

The April number of 'Modern Astrology' is good reading. Heinrich Däath contributes a thoughtful paper upon 'The Astrological Basis of Wit and Humour,' in which the horoscopes of such well-known humourists as Lewis Carroll, F. C. Burnand, E. F. Fay ('Bouder') F. R. Stockton, and G. R. Sims ('Dagonet') are given, and critically considered. Studies of this kind will be more helpful in establishing the claims of astrology than the vague predictions of a hundred almanacks. We venture to suggest that the astrological basis of wealth, as deduced from the horoscopes of millionaires, would be an attractive subject for investigation. In the series of 'Descriptions from the Signs,' Libra is taken, and photos of three persons having, it is said, the facial characteristics of that sign are given. 'The Higher Life' is the subject of a clever essay by P. Hill. Then we have 'Thoughts in regard to Neptune,' and a further instalment of the 'Principles of Directing.' The failure of the almanack makers to predict the death of the Queen has prompted the editor to offer a prize of £10, and a diploma of merit for the best system of directing. In the correspondence corner we note a delightfully original letter on Reincarnation from a well-known astrologer. There is the usual birthday information for the month, a list of benefic and adverse days, and a table of aspects with the time of their occurrence.

A. B.

ANTI-VIVISECTION SOCIETY.—Lord Llangattock, who has recently been elected President of the National Anti-Vivisection Society, will take the chair for the first time in that capacity at the annual public meeting of the society, to be held at the St. James's Great Hall, on May 9th. The Venerable Basil Wilberforce (Archdeacon of Westminster), George W. E. Russell, Esq., and the Hon. Stephen Coleridge are among the speakers.

#### CHRISTIAN SCIENCE.

Christian Science is spreading so rapidly in America that the two strongest 'vested interests' there, feeling their supremacy threatened, are now openly in arms against it. The doctors and the clergy all over the United States have declared war against Christian Science, and are joining forces to obtain legislation which will cripple the movement by debarring its 'healers' from practice; it seems to be a case of—

'De part le Roy, defence à Dieu  
De faire miracle en ce lieu.'

Christian Science is, indeed, a formidable foe; it is essentially a disintegrator of orthodoxy; it gains recruits from every social stratum; its watchword is 'No Quarter'; it will listen to no compromise; argument glances off the whole armour of assertion in which it is clad; and ridicule and abuse seem only to make it thrive. What was there left for the threatened monopolies to do but to appeal to the secular arm? This rapid spread of a movement which aims at the destruction of some of our time-honoured institutions is in itself a phenomenon sufficiently startling to command our attention, even were Christian Science confined to the United States; but the new religion, or quasi-religion, is now taking root in England, and this gives us an additional reason why we should endeavour to understand its nature and significance.

The name 'Christian Science' is a stumbling block at the very threshold of any serious consideration of the movement. The conventional Christian sees nothing in Christian Science that he is accustomed to regard as Christianity. The up-to-date scientist finds nothing in it that by any stretch of politeness he can allow to be science. Both of them ignore the fact that the Christianity and the Science professedly implied in the name 'Christian Science' are not those of the modern priest or professor, but those of Christ himself. The fact that Christian Science claims that all its teachings are to be found in the Bible, ought, one would think, to predispose good Christians in its favour; but it has the opposite effect, for good Christians suppose Christian Science to be an absurdity, and resent this statement as on its face almost a kind of blasphemy. For once the good Christian finds himself in the same boat as the infidel, for he, too, pooh-poohs Christian Science; not, indeed, because it is irreligious, but because he finds it a great deal too religious for his taste.

There is, however, a considerable difference between the way in which the old-fashioned, 'stuck-in-the-mud' Materialist, and the modern, up-to-date Agnostic regard Christian Science. The former does not consider it worthy of a moment's consideration; to him it is a mere fungus, just like many others that have suddenly sprung out of the grave of a defunct mediæval theology. The latter, who is generally a dabbler in Psychology, does not consider it a sufficient proof of the absurdity of a new idea or doctrine that traces of it are to be found in the Bible; for he regards all Sacred Scriptures as the writings of men who when they wrote were in some abnormal condition of exaltation; and the supposed new idea or doctrine may have come into the mind of its promulgator when he was in a similar abnormal mental state. For the Agnostic, therefore, Christian Science, although it may have no scientific value or philosophic importance, has a considerable psychological interest; more especially if it be true, as is now conjectured, that the study of a book firmly believed to be divinely inspired, acts psychologically upon many people in a way very similar to that in which gazing into a crystal acts physiologically upon some; that is to say, the contemplation of the sacred narrative awakens some inner faculty or consciousness which otherwise would remain dormant—the real value of such new perceptions, like that of crystal visions, being a matter for subsequent investigation.

Be this as it may, the same thing may be said of the Christian Science movement to-day that can be said of all new movements in their early days—that those who abuse and ridicule it know little about it, and that those who extol it and teach it know little about anything else. Mrs. Eddy, the founder of the new religion, has been careful to inform the world that she has never studied any other book

than the Bible, and it is well-known that she is ignorant of everything but Christian Science; and it is rare to find a Christian Science healer or teacher who knows anything of physiology, medicine, theology, psychology, or any other science, although they all undertake to heal every disease of body and mind, and to solve every problem of human life. But even were they all 'Admirable Crichtons,' it would be contrary to their principles to use such merely 'mortal' knowledge in their Christian Science practice and teaching. The enemies of Christian Science regard this ignorance of Modern Science, and contempt for it, as proof positive of incompetence and perverseness, forgetting that the Christian Scientists claim that the power they employ is far higher and more potent than any power known to the natural man, and that the knowledge they possess is infinitely more valuable than any knowledge attainable by the 'mortal mind.' This claim may be without foundation, but the refusal to employ the usual methods and means does not prove it so. As for those who ridicule and abuse Christian Science in the Press, all that need be said is that a journalist who has to write on the subject at present in the newspapers, is much to be pitied if he be a well-informed and honest man; for the public expects him to make fun of Christian Science; and if he does not do so in a whole-hearted fashion he endangers the popularity of the journal for which he writes.

To honestly oppose or advocate any opinion or movement argues a mind already made up; but for a person to make up his mind on a subject without understanding it, when he knows only the *pros*, or only the *cons*, is not a very wise thing for him to do; and the general public is in even a worse case with regard to Christian Science, for it is safe to say that it knows neither the *pros* nor the *cons*, and that, therefore, its opinions on the subject cannot possibly be more than prejudices—a suspension of judgment being the only reasonable and honest mental attitude in such a case. Now, if any people may be presumed to be willing to suspend their judgments until the evidence has come in, they are the readers of 'LIGHT'; and if any journal has the courage to be honest with its readers, again it is 'LIGHT'; therefore it seems to be in the natural order of things that 'LIGHT' should give its readers a few hints about Christian Science which may help them to suspend their judgment in the matter, and to appraise at their proper value the opinions they may hear currently expressed about it; so, with the consent of the Editor, that will be the subject matter of another article.

R. HARTE.

#### AN ACCIDENT FORETOLD.

W. R. Clifford, of Iconium, Ia., writing in the 'Philosophical Journal,' reports the following interesting experience:—

'A few years ago (I can give date and names of all parties concerned) my business called me to a town in Illinois to do some work which required about two weeks. While there I became acquainted with two nice old people who were Spiritualists. Mrs. — was a good clairvoyant. I spent several evenings with them. I finished my work and was to leave the next morning. Before doing so, however, I went to bid my friends good-bye. The lady became entranced and said to me: "You are going to be in a railroad wreck to-morrow."

'I replied immediately: "I will not go."

"Yes," said the control, "go, and do as I tell you, and you will not get hurt, and can save life." The control continued: "Take the hind car, and right side, midway."

'I followed the instructions to the letter, and was in the wreck—never got a scratch—saved the life of a two-year-old child, and put out the fire, and remained perfectly cool during all the excitement.

'The train was making about thirty-five miles an hour. The accident was caused by broken ties letting the track spread. Our car rolled over and turned bottom side up.

'Can anyone tell why I had the positive assurance of wreck which I should be in, at least fifteen hours in advance, upon any other hypothesis except through spirit return?'

Wouldst thou rather be a peasant's son that knew, ere it never so rudely, there is a God in Heaven and in an; or a duke's son that only knew there were two-and-fifty quarters on the family coach?—THOMAS CARLYLE.

#### 'THE FREE LANCE' AGAIN.

Last week we had something to say about an abominably abusive article which had appeared in 'The Free Lance.' That article has been followed by a report of a visit to a spiritualistic séance, the writer pretending to record what he himself actually witnessed, and doing so in terms far from complimentary to the medium and the other members of the circle. Of course, the description was a gross perversion of the facts, and a lady who happened to be present sent to the editor a very temperate letter of protest; and, also of course, the editor refused to give it insertion. We comply with a request by the lady that it should find a place in the columns of 'LIGHT':—

#### TO THE EDITOR OF 'THE FREE LANCE.'

'SIR,—In "The Free Lance," of April 13th, there is an article headed "The Psychology of Fools," written evidently from a sceptical point of view. Although I am myself a sceptic, and, as such, should be only too glad to see the claims of Spiritualists subjected to the most rigorous tests, I feel that nothing is gained to the cause of truth, and much is lost, by accusations of fraud based on inaccurate observation and erroneous statements. And, as I happen to know exactly what took place at the séance described, perhaps you will kindly allow me to point out sundry errors in the description, and certain instances in which, from insufficient knowledge, your reporter has arrived at a wrong conclusion.

'I am intimately acquainted with several of the persons present, and your reporter was the only one who was there for the first time. The others had already tested the "psychic powers" of the psychometrist, to their own satisfaction at least; hence they did not desire tests. They may be, as your reporter suggests, "absolutely without intellect," but his account of what passed does not contain one grain of evidence that they were tricked. Is it not obviously impossible to form a reliable judgment on this point, from being present at one interview, and in total ignorance of those which preceded it?

'The lady, No. 5, does *not* suppose herself, nor does anyone else suppose her, to have been Pharaoh's daughter, *nor was anything said to that effect*. Nor did she say one word about coins at the British Museum. A remark was made about *mummies*, which your reporter may have misunderstood. (Is the name of Ptolemy the limit of *his* knowledge of things Egyptian?)

'I fear his judgment is somewhat at fault in estimating the weight of the next lady, No. 6; but be that as it may, is it not rather bad taste, as well as entirely irrelevant, to indulge in personal remarks which cannot have the remotest bearing on the matter in hand? This lady did *not* say that the spirits had damaged her finances. That operation was performed by certain unscrupulous human beings.

'In the case of No. 7, the "miserable girl"—who, by the way, is half-way between thirty and forty—if your reporter had listened with any degree of attention, he would have heard the psychometrist tell her that at the conclusion of the sitting there would be something for her which he hoped might prove useful. This "something" turned out to be a letter of introduction from him, which has since been the means of obtaining for her the employment she so greatly needed and desired. Thus, so far from the "gloating over her wretchedness," which your reporter's vivid imagination enabled him to perceive, she has "in the hands of kindly friends, been cheered and comforted," not for the first time through the same agency. This and more your reporter might easily have learnt if, instead of the gratuitous assumption that she was neglected on account of her poverty, he had asked her one or two questions. From her, and from at least one other member of the circle, the psychometrist refused to accept a fee, and this is his constant practice with such of his clients as he knows to be poor. Your reporter, of course, could not know this fact, but, in the absence of knowledge, would it not have been better to abstain from cheap and unkind sneers, which may mislead those sufficiently inexperienced to take a newspaper account for gospel, but which can never aid in the slightest degree in the exposure of fraud or the spread of enlightenment? And it does seem to me that a serious tone, rather than the flippant one adopted by your reporter, would be more in harmony with the gravity of the subject.

'I feel sure that your sense of justice may be trusted to give the same publicity to the corrections as you have already given to the falsehoods. I enclose my card, but not for publication.

'FAIR PLAY.'

To CORRESPONDENTS.—Communications from 'A.H.,' 'B.A.C.,' 'J.W.P.,' 'B.W.,' and other friends are unavoidably held over for another issue.

## INHERENT GIFTS AND DEFICIENCIES.

Will you kindly permit a few observations in reference to the Princess Karadjá's views on Reincarnation ; her questioning of Divine Equity in not starting *all* with equal chances ; her objection to Dr. Wyld's theory 'of a child's spirit being the product of its parents,' and in favour of the theory of its being 'attracted to them by a law of affinity.'

Lady doctors in America were early drawn to the investigation of the absorbing subject of initial faculties, with the result of becoming convinced that the clue lay in 'prenatal culture.' They collected a strong body of evidence demonstrating that in proportion as a mother concentrates her thoughts and zest upon given qualities (music, mathematics, &c.) during the period of gestation, so will they be found imprinted on the infant as those inherent gifts or deficiencies which eventually become his bane or blessing. In a degree this fact has been for ages recognised, sufficiently for expectant mothers to be warned against shocks, or disturbing spectacles (such as cripples, &c.), lest the unborn should duplicate the disaster. And if valid as against deplorable results why not for satisfactory ones, since all effects must have antecedent causes ?

I recall a friend marrying upon small means, which necessitated unceasing attention to housekeeping and nursery sewing, and whose elder girl proved a 'born' manager and needlewoman, with no tastes in other directions. Later the mother boarded for a year where all was provided, resorting (in the welcome leisure) to her personal love of books and music. The child of that period has a brilliant brain and exquisite musical genius. As a mother I believe this clue to be substantially correct ; only, ignorance of it being universal, thoughts and actions are haphazard now, and more often injurious than helpful ; but when women once come to realise the direct shaping powers in their own keeping, the inducement to control temper, select sound ideals, and generally endow helpless infants with the best, will add itself with irresistible force to the already touching abnegations of motherhood.

Against this theory will be urged the influence of father or ancestors ; but, 'possession being nine points of the law,' alert maternal will-power might fairly be backed against that of defunct ancestors, fortified by such a motive as equipment with lifelong tendencies to righteousness from the outset of 'these little feet which, such long years, must wander on thro' hopes and fears.'

As to injustice in young lives enmeshed in grown-up evils, may we not remember the perpetual discrepancy between God's intention and man's perversion ; the perfect law of His ordainment, the slough of misery consequent upon our breaking it ; and the tangle set up by so-called civilisation ? The act of conferring freewill irrevocably carried *choice*, whereby He is debarred from constraining us only to good (while equally incapable of creating evil) ; yet alas ! what is the first use made of independence, generally, by either young or old ? Folly, or worse. That 'the animal creation is alone sinless' has been remarked, and, in fact, is not their time spent in faithfully following the laws of inherent instinct, ours in faithlessly breaking those of our highest being ? Christ re-stated those laws, but what hearing He has now, let an anguished world show—the hunger of the strong for undue wealth—the rifled weak, submerged to bitter destitution ! Yet only man, not God, is responsible for this. Consequences cannot be confined to the offender alone ; they carry young and old in the tide. Most of us never learn save through penalty, and the only comforting reflection is, that not pampering but hardship is what ultimately ennobles and strengthens.

'CONSTANCE.'

TRANSITION OF M. LEYMARIE.

We regret to learn that M. Pierre Gaëtan Leymarie passed to the spirit world on the 10th inst., in his seventy-fourth year. M. Leymarie was the able and assiduous editor, since 1870, of the 'Revue Spirite' (founded, in 1858, by Allan Kardec), and was the life and soul of Spiritualism in France. We tender to his surviving widow and other members of his family, and also to his numerous personal friends, our very sincere sympathy.

## A SEANCE WITH MRS. RUSSELL-DAVIES.

Mr. R. H. Russell-Davies contributes to 'The Referee' the following account of an interesting séance, at which Miss Florence Marryat was present :—

'Some ten years ago I was residing at Upper Norwood. My wife, who had for many years been well-known as an extraordinary medium, was taken seriously ill. To save her life the doctors told me she must undergo ovariectomy, and the late celebrated Dr. Lawson Tait successfully performed the operation.

'I greatly feared that the shock to the nervous system would put an end to all her mediumship, but the following story will prove that such was not the case.

'About a year after the operation the late Miss Florence Marryat, who was an ardent believer in my wife's spiritual gifts, called unexpectedly and proposed a séance. We adjourned to the drawing-room. There were present only Miss Marryat, my wife, and myself. To prevent interruption I carefully locked the door and put the key in my pocket. It was twilight, and we sat round a small table.

'Miss Marryat had lately lost a favourite daughter, Eva, who had married a gentleman well-known in the theatrical world. In earth life Eva was celebrated for her long and beautiful hair. We had not been sitting a quarter of an hour before my wife said, "Eva is here." The room was now quite dark.

'Miss Marryat said : "If you are really here, my darling, give me some proof of your identity."

'In a moment both Miss Marryat and myself were enveloped in a mass of hair. It swept over our heads and hands, and I said, "Is that your hair, Eva ?" and immediately the table, with irresistible force, rose three times and gave three distinct thuds upon the floor. I must here state that we were sitting holding each other's hands, and were not touching the table in any way. Miss Marryat was naturally very overcome and a trifle nervous.

'A chair was then banged down just behind me, and I heard a voice say distinctly, "Bob, I am here." Suffice to say, I recognised the voice as that of a friend of mine long since hushed as far as this life was concerned.

'Always of a sceptical turn of mind, I sought for further proof of spirit power. I said aloud, "Can you bring into the room any article now *outside* of it ?" The spirit through the table rapped out, "We will try." I then said, I fear somewhat scoffingly, "Bring in the dinner-bell and ring it." Instantaneously the bell floated over my head, ringing, and then fell with a crash to the floor.

'I then asked for flowers.

'In a minute or two my wife began to breathe stertorously, and I knew she was in a trance. Miss Marryat evinced signs of great trepidation, an icy breeze swept over my head and hands, and presto ! the flowers came. I struck a light, and behold the table was smothered with white chrysanthemums, and on my wife's head were twined the same flowers in and out of her hair. On the floor behind my chair was the bell, also another chair.

'Now, mark ; I am prepared to swear that we had no chrysanthemums in the house, although my wife is passionately fond of that flower. A dinner-bell is not usually kept in the drawing-room, and it was quite an after-thought of mine to ask for it to be brought in, as also the flowers. The white chrysanthemums were ordinary flowers, just plucked—not spirit flowers. The sceptic may say it was all hallucination, but the flowers and dinner-bell prove the contrary. Miss Marryat did not bring them in, and my wife and I had no idea of holding a séance that evening. I simply relate what happened. My wife on waking up from the trance sleep was as much surprised as Miss Marryat and myself. I care not whether my readers believe or disbelieve. I *know* I have stated *facts*.'

'THE 'UNITY OF THE SPIRIT.'—The cause of truth and human well-being will best be served by open-mindedness and the recognition of the 'unity of the spirit' which animates all good men. The Rev. R. A. Armstrong, of Liverpool, wisely says : 'I believe that no higher service can be done to our common religious life than to mitigate the prejudices and modify the misunderstandings which hold religious men of different schools aloof from mutual sympathy and fellowship. I well know that our intellectual interpretation of religion cannot be uniform, that the intellect divides and leads men to different philosophies and divergent theologies, or no theology at all. But I believe that the religious sentiment itself is kindred in all good men ; that the like love, and aspiration, and awe, and longing for the good, forms, at any rate, a large part of the religion of us all. And I am certain that we are making for the Kingdom of God if we get to understand each other's thoughts on the highest themes, better than we can while we all hold utterly aloof from each other.'

## SAVED BY A DREAM : A TRUE EPISODE.

One night Dr. B., who was an eminent medical practitioner in a market town in the county of Lincolnshire, dreamt that he was attacked and murdered by three men. He fell asleep and again dreamt the same dream. This happened still a third time, and shortly afterwards he was awakened by a sharp ring at the night bell.

He arose at once and on asking who was there, was requested by a strange man to go at once to a Mrs. L., in the village of C., just three miles distant from the town. The doctor replied that he would give medicine, and come himself in the morning. This did not satisfy the man, but Dr. B., bearing in mind the facts of his dream, went to the surgery, taking with him a loaded pistol, the muzzle of which he purposely left protruding from his breast pocket, and compounded some medicine which he gave the visitor, promising that he would come at daybreak. The man hesitated, but reluctantly took the medicine and slunk away. At 7 a.m. in the morning Dr. B. drove over to the village and inquired for Mrs. L., but he was told that no such person lived in the neighbourhood.

Many years elapsed, indeed, it was a quarter of a century since the night visitor had presented his appearance, when Dr. B. happened to be passing through the village of C. While driving he was hailed and asked to see a man who was said to be dying. On alighting he ascended the steps of a cottage, and was ushered into a small bedroom, and here in bed he recognised the face of one he had seen before. The man gazed curiously into the doctor's eyes and asked if there was any hope. On being told that he had but a few hours to live he replied that he wished to make a confession. He was, he said with some emotion, the very individual who had visited the doctor on the night referred to, and he confessed that he, with two other men, had planned to rob him of his valuables and indeed to murder him had he resisted, in the very narrow road his journey would have led him through.

The writer wonders if Havelock Ellis would call such a dream a hallucination. Perhaps in this case he would not accept the facts, as being to him unintelligible. But if so the narrator could tell him of at least six occurrences which were clearly shown to him beforehand in dreams, and were verified in the minutest detail in his own case.

There is great perversity on the part of some scientific men in refusing to inquire into the truth of such occurrences as the above. Indeed, such perversity is really more culpable and dangerous than any possible risk of accepting a hallucination as a reality. There is something in true clairvoyance which divides it sharply from all resemblance to hallucination and renders error impossible under the proper conditions.

A. G.

## AFRAID TO SPEAK OUT.

In the course of an interesting address on 'The World of the Unknown,' delivered by Mr. Meredith B. Little, in Glens Falls, New York State, U.S.A., the speaker referred to the fact that psychical experiences are much more common than is ordinarily supposed. He said:—

'During the past ten years or more I have conversed with many persons who have had phenomenal experiences which they would not, under any consideration, allow to be given to the public in association with their names. They have heard strange voices addressing them when no person was near. They have seen wonderful visions, clear and vivid to them as the occurrences of daily life. They have had remarkable dreams and other phases of intelligence coming from unrecognised sources, all of which have had to them a specific meaning. And yet, through fear of ridicule from the incredulous, they, like thousands of others, have shrunk from properly investigating these inexplicable phenomena. I believe it may safely be asserted that if our friends and neighbours who have reached the age of sixty years, would relate, without reserve, their experiences with these phenomena, we would find that at least one out of every five, at least some time in their lives, have had an experience of this nature, which has not only remained a secret with them, but a profound mystery.'

If our readers will kindly take this hint and give us their experiences 'without reserve,' we shall be pleased to publish such of them as we judge of sufficient importance.

## WHAT DO WE MEAN BY THE 'SOUL'?

In 'LIGHT,' of February 2nd, Mr. G. Hazel asked 'What do we mean by the "soul"?' and referred to the differences of opinion entertained among Spiritualists as to the true meaning of the words 'soul' and 'spirit.' In a recent issue of the 'Banner of Light' the editor of that journal dealt with the same subject in the following terms:—

'It is probable that every person who has occasion to use these words has a vague concept as to their meaning; many, however, consider them interchangeable, whereas they differ widely in their root meanings, and can never be logically considered one and the same thing. The Greek words *pneuma* and *psuche* mean breath and intelligence, in the final analyses; hence spirit, the literal translation of the word *pneuma*, and soul, the literal rendering of the other term, must mean the same. Spirit is the breath, while the soul is the intelligent part of man. Spirit may be said to be the sublimated atoms thrown off from the physical forms in which men dwell; hence spirit is the supersensuous realm that exists beyond mortal vision, and is discernible to the seer and clairvoyant whose spiritual sight has been quickened to perceive its realities. Soul is the invisible energy, the intelligent ego, capable of thinking, willing, loving, and achieving. It is always invisible, and has never been discerned by mortal eye, nor by the eye of the clairvoyant or seer. Electricity is known only by its effects. It is always invisible, yet is potent to accomplish results when applied in different directions. The soul of man is the electric and dynamic energy that forces him to action; spirit is the body controlled and energised by the soul after the change called death, while the physical form is its servant so long as life remains within it. The spirit body is a facsimile of the physical body, hence it is easily recognised by those who perceive it clairvoyantly, or by those who were related to the one who dwelt in it by soul ties, when they receive accurate descriptions of it. Therefore, man is three-fold in his expression, namely, body, spirit, soul. The body is cognised through the physical senses, the spirit through the spiritual senses, and the soul through the sense of soul force.

'We could add much of a speculative character with regard to the nature of the soul, its *habitat* and destiny, but we feel that the foregoing sentences are sufficient to give our readers a partial understanding of the meaning of the terms under discussion, hence venture to leave the subject in their hands.'

While recognising the ability with which the writer puts his case I am not convinced that his contention is correct, and should be thankful for 'more light.' Surely if the 'Banner's' contention is correct we shall have to call ourselves 'soul-ists' and the familiar passage 'God is spirit' must be revised and in future be rendered 'God is soul.' It would be helpful to many of us if an agreement could be reached as to the right use of these terms so that there may be unanimity of expression among Spiritualists—or should I say soul-ists? INQUIRER.

A VISION OF MR. HAWEIS.—A musical lady, residing at some distance from London, who very recently became a subscriber to 'LIGHT,' sends us the interesting information that one day she was sitting quietly in her room when a spirit form appeared and gave the name of 'Haweis.' It was the form, she said, of a clergyman in a gown and playing a violin. Knowing nothing whatever of Mr. Haweis, she asked whether a photo of that gentleman could be obtained as she would very much like to ascertain if the form which she saw corresponded with the portrait. We sent her Mr. Haweis's likeness, and in acknowledging it she says that it represents in every respect the 'form' of her visitor, who now comes frequently and plays his violin to her autoharp. That being so, the lady is both clairaudient and clairvoyant.

TRANSITION.—On Monday, the 15th inst., after a protracted and painful illness, Mrs. J. E. Cooper, one of the few remaining early Spiritualists of Cardiff, experienced her second birth. The mortal tenement was interred on the 19th inst., at the New Cemetery, the official ceremony, in accordance with the desire of some of the relatives, being performed by a Congregational minister. A large number of friends were present, and numerous choice wreaths attested their loving sympathy, among others being a beautiful one sent by the members and friends of the Cardiff Spiritualist Society. In accordance with a special request, a short spiritualist service was held at the grave, a large number remaining and manifesting close interest therein. After a hymn had been sung and a beautiful invocation had been offered by the inspirers of Mr. E. S. G. Mayo, a brief appropriate address was given by Mr. E. Adams. Our hearts go out in deep sympathy towards Mr. Cooper and children.—E. A.

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### A NOTABLE BOOK ON THE DEVIL.

Without doubt, belief in the Devil as the 'Lord of hosts,' on the opposition side, has been the supreme curse of the world,—the cause of its keenest cruelty, its blackest horror, its sharpest misery and its bitterest fear. In the world's history, it is the volume, seen by the Hebrew prophet, 'written within and without, with lamentations, and mourning, and woe.'

Many have set out to tell the dreadful story, but the full time for it is not yet, though Dr. Carus, in his lately published 'History of the Devil and the idea of evil' (London: Kegan Paul and Co.), comes very near the ideal, so far as it is possible at present to have an ideal of such a work. Dr. Carus is a broad-minded philosopher, at once strongly rationalistic and almost passionately idealistic. He is really an agnostic, in the grave sense of that somewhat misused word, but he is that, not as an assailant of faith, but as a translator of faiths from the domain of theology to the workshop of science. With infinite patience and adroitness he traces the course of superstition, in its genesis and exodus, and deftly lands us beyond the pale without a struggle—if we give in to him. But all this makes him an excellent workman for the production of such a book as this.

Dr. Carus casts his net wide, going far back to ancient Egypt, and working his way through the Accadians and the early Semites and their Jewish successors; through Persian Dualism, Brahmanism, Hinduism and Buddhism, on to early Christianity, the Demonology of Northern Europe, the Inquisition and the witch mania, &c., ending in a discussion of the Philosophical Problem of Good and Evil. Incidentally, the main subject is illumined with the help of many sidelights, some of which, however, are but distantly related to it. Several of Dr. Carus' theological excursions, indeed, want a good deal of accounting for: but he is always interesting.

The proposition that the dualistic conception of Nature is inevitable, no one would dispute. It is, at all events, 'a necessary phase in the evolution of human thought.' Nature abounds in opposites; and only through the action of opposites do we arrive at all the phenomena of life and growth. This, of course, carries with it the possibility, the certainty, of struggle, failure, misery and sin. But struggle, failure, misery and sin are factors in the process of evolution. So, the dual aspect of Nature is at once inevitable and necessary. But there is in man, says Dr. Carus, a tendency to unify his conceptions in a consistent and harmonious Monism. Hence 'the belief in evil spirits led

naturally to the acceptance of a single supreme evil deity, conceived as embodying all that is bad, destructive and immoral.' Hence, Monotheism and Monodiabolism. This is, in brief, the genesis of Satan or the Devil.

It is a tenable theory—though a theory not to be hastily granted—that all religions begin in fear, 'that at an early stage of their development almost all worship was paid to the powers of evil, who were regarded with special awe and reverence.' This is natural enough at a time when man is exposed to the sharp struggle for existence, coming into direct and constant contact with natural forces. Even into early Christian times this elementary notion persisted, re-appearing even in the writings of great leaders of belief who advocated that the Atonement of Christ was paid to the Devil, or that the Devil was somehow trapped and taken in by it. Irenæus and Origen both elaborated this doctrine of the close connection of Christ's atonement with the Devil's claims upon the sinner.

Christianity, then, is not at all responsible for belief in the Arch-fiend. It inherited it from very ancient forms of faith and dread. Dr. Carus quotes Mr. F. C. Conybeare's enlightening remarks on this point, from his 'Monuments of Early Christianity': 'We make a mistake if we think that this awful shadow was not cast across the human mind long before the birth of Christianity. On the contrary, it is a survival from the most primitive stage of our intellectual and moral development. The mysteries of the old Greek and Roman worlds were intended as modes of propitiation and atonement, by which to escape from these all-besetting terrors; and Jesus the Messiah was the last and best of the *ἀσκήρωσι θεοῖ* of the redeeming Gods.'

Belief in the Devil at one time was near neighbour to Devil-worship, and was at all times closely connected with magic. On this point, Dr. Carus is strong, though many will think him over-anxious to sweep all forms of religion into one net for universal tarring with the same brush. The Chapter on 'The Devil's prime,' or the period of his greatest influence, is a valuable one. 'In the thirteenth century,' says Dr. Carus, 'the Devil reached the acme of his influence. Nothing extraordinary could happen without its being attributed to him, and, to the people of the Middle Ages, many things, ordinary to us, were very extraordinary.' For several centuries, what we would like to call 'religion' was little more than magic, and sometimes of a very unholy and unlovely kind. Dr. Carus even holds that Christianity itself was regarded as 'a kind of magic which, in distinction to the black magic or necromancy, would have to be classed together with white magic. The sacraments were supposed to be miraculous methods of performing supernatural feats quite analogous to exorcisms; and the Church itself was, in the minds of the people, an institution of sacred sorcery.' This is probably too sweeping, but there is a good deal of truth in it,—even to this day.

On the whole, we congratulate Dr. Carus on the appearance of this book, presented as it is in such admirable form, and with such a generous wealth of illustrations, the list of which alone fills twelve pages;—altogether a singular, amusing and yet pathetic suggestion of human credulity, terror and aspiration.

A RICH TRUTH.—It is a very rich truth that death takes from us what we can most easily part with—a body which claims so much of our attention is oftentimes a painful burden—but it is powerless to rob us of mind and heart, which are the basis of all conceivable excellence.—REV. GEORGE H. HERWORTH, Congregationalist, New York.

Mrs. A. MELLON.—We learn from a letter which we have just received from Australia that Mrs. Mellon intended to set sail for England on April 6th, so that she will probably arrive in this country about the middle of May. After spending a few hours in London, she will proceed to visit her friends in Newcastle-on-Tyne. We have no information regarding her plans for future work.

## 'MY PSYCHIC EXPERIENCES.'

ADDRESS BY MR. JOHN C. KENWORTHY.

On Friday, April 12th, at a meeting of the Members and Associates of the London Spiritualist Alliance, held in the French Room, St. James's Hall, Mr. J. C. Kenworthy delivered an address under the above title. There was a very large audience.

MR. E. DAWSON ROGERS, President of the Alliance, who occupied the chair, briefly introduced the speaker, remarking that he had been charmed with the honesty, the persistency, and the conscientiousness with which



MR. JOHN C. KENWORTHY.

From a photo by]

[Messrs. Elliott and Fry.

Mr. Kenworthy had pursued his ideals. He was one of those men of whom there were sadly too few, who adhere to their convictions even at great personal sacrifice. In short, he was a man whom they as Spiritualists might be proud to have attracted to their platform.

MR. KENWORTHY, who was received with applause, then addressed the audience. He said :—

Mr. President, ladies, and gentlemen—It is true that I am not accustomed to the Spiritualist platform. At the same time, as one who has been compelled, even where one has not chosen, to keep his eyes and ears open to what is going on in the world about him, I may claim considerable acquaintance with Spiritualism and Spiritualists. In meeting you this evening I feel an unusual sense of responsibility, because I know in saying what I have to say before such an audience as this—a representative audience—I am putting a certain and irremovable seal upon the work of my life. The occasion comes not in any way suddenly to me. It is something I have looked forward to for many years—to the time when one's work for good should unite sane, practical Spiritualism with true spirituality, thus securing a sound practical Socialism derived from both.

Now, I should have preferred that the title for this evening's address should be 'My *Spiritual* Experiences,' but unfortunately the mass of people are left with a sense of mere abstraction by the use of the term 'Spiritual.' I chose the term 'psychic' to indicate the fact that I wished to speak of the objective realities of the spiritual life, which are the other side of our being, as opposed to the subjective side. I have, then, to ask you to look into the spirit world as I have become acquainted with it. I am presenting my-

self to you as an instrument through which you are to look, not in the least degree committed to the instrument, but seeing what you can through it and using your own judgment on what you see. Now, to the scientist—and *our* work, above all, should be scientific in the truest sense—the quality of his instrument is a very important point, and I take that fact into consideration. In doing so, I may tell you that I do not think what I have to say later on will be of much value to you unless I can give you some account of the events in my own life which have led to it. You know you cannot send a two-inch current through a one-inch pipe. The knowledge you receive concerning the world of spirit on its objective side will be determined by the calibre of the person through whom you receive it. Without recognition of this there can be no accurate observation of physical manifestation or spiritual teaching. The first and all-important question is concerning the instrument; and, therefore, as concerns the revelation or disclosure made, the question arises, What is the character of the medium? One has not only the duty to consent to show oneself in the true light, but really what I have to tell you is not understandable unless I explain the steps by which I reached it, and those steps involve the whole course of a life's history. I will only touch briefly on some of the leading incidents.

I was born where I had access to all that is best and worst in this civilisation of ours—in one of our seaports; and there, born amongst people who had some regard for religion, I was brought into close relationship with the Wesleyan Church, a connection which lasted for some twenty or more years. That had a formative influence on one, and drew one to the Christian teaching. I grew up in the atmosphere of the Gospels, in which I always found something worthy of study. Before I was sixteen I was plunged into commerce, not choosing either profession or scholarship for my career, although these were possible to me. Now, as every frank, sincere mind inevitably does under circumstances of commercial life, I felt at once the enormous contrast between the teaching I found in the Gospels and heard at the church, and the practice of the world around me. I remember for a year or two this thought was always in my mind: How is it that as I come through the town, about nine o'clock in the morning, I see one man rolling down to his business in his carriage, while, if I had come through at six in the morning, I should have seen another man going to his work with bare feet and a crust in his pocket? I felt it was entirely opposed to all I had learned. That set me wondering how this social system was made up. It is not necessary to dwell on this stage of my career; suffice it that I came across the political economy of Henry George, and found it perfectly sound as applying to the land question. Subsequently I made the acquaintance of John Ruskin's works, and from his position was able to understand the whole of the economic system which we speak of as the capitalistic system. I want you to understand how serious was my position at this time, committed to this state of society for everything I needed, while at the same time the machinery of that society was wholly condemned in my sight. It was not an easy position, but one which I found myself condemned to solve. I saw and felt that there was in the Gospels a certain idealism. You are there asked to follow out certain lofty principles of conduct, but it seemed impossible to do this in life as I found it. The question arose, 'What are you to do?' and with that came the question, 'What is the nature of life altogether?' One asked oneself, 'Suppose I follow the idealism of the Gospels, throw myself into their teachings and lose everything in the world, including perhaps life itself, what becomes of me? Am I "snuffed out" or shall I persist in some higher and better condition of existence? If I am to be "snuffed out," would it not be better to plunge into the world, become aesthetic, seek after pleasure, and all that sort of thing, in order to make the "best of a bad job"?' Now these are but aesthetic or academic questions to the average young man, but they were to me very serious ones indeed, and I felt very keenly that if the idealism of the Gospels were true there must be with it some reality, some power of life, that was not disclosed or expressed in the condition of society I saw around me.

I had heard of Spiritualism, I had heard of people who professed to have evidence of a world other than this, a world to which we pass on the death of the body. I met some of them, and was withheld from Spiritualism. It was not that I disbelieved the conviction which they asserted, but I found that Spiritualists had not faced and had not solved the other question that was troubling me, as to what an idealist was to do in the state of society as it exists to-day. To solve that question was my business, and I soon came to understand the Christian Gospels in another sense than that of their orthodox exponents. I remember the time when I came to understand the Lord's Prayer as John Ruskin understood it. I saw the meaning of 'Forgive us our debts,' and when I thought of high finance and stock-broking, buying and selling generally, I said: 'What would have become of all this if that prayer were understood and applied? The bottom would fall out of society.'

Shortly after that I went to America with my wife and family, and entered into business there, following up a considerable degree of previous success. But these problems of existence still preyed on my mind. I lost all heart for business. I could no longer enter into competition with my fellows, so, giving up my business and realising what property I had, I returned to England, and went down to Canning Town, in the East End of London, to live amongst the poor. For two years I was in the midst of poverty, and while there I tried to establish societies on the co-operative system in connection with the Mansfield House University Settlement. None of them succeeded; they all broke up utterly. Somehow I had a presentiment that this would be the case, for I had come at last to understand that you cannot have an ideal society unless you have ideal people. I lost everything I had. Just about that time I had written my first prose book, 'The Anatomy of Misery,' which I believe to be a correct summation of the whole economic position of the present social system in relation to the idealism of the Gospels. That book won the approval of Leo Tolstoy, who had it translated into Russian; and it also won considerable approval in England. I had believed that I was entirely alone in the views I expressed, and coming into relationship with Tolstoy greatly strengthened me.

Subsequently I went to Croydon and determined to try to work out what I saw was necessary to bring about a better condition of society. One could not start a church of an orthodox character, so we started what was called the 'Brotherhood Church.' The pastor worked without salary or return, for work of love cannot be done for money. For three years, Sunday by Sunday, we threshed out the problems that arose in seeking for the right understanding of life and the right conduct for idealists to pursue. Now I continuously said this during the whole of my ministry: 'My friends, the economic structure is all wrong. We need a new society, a Kingdom of Heaven on earth. The new society can only come through the lives of perfect idealists. If you are going to be perfect idealists, you must conquer the fear of death, for that is what keeps man in bondage to evil, and if that is to be conquered there must be a spirit-world for man to discover, and in the knowledge of that to lose that fear.' I felt that was the divine necessity—the discovery of this better world; I felt that this was the fruition of God's gift of reason to me. The people heard what I said on this point, but I am afraid most of them thought my remarks were merely in 'a sort of way' and that I did not mean what I said.

In the course of our work we established the Parleigh Colony in Essex. A number of friends joined us, some giving up their positions in business. We bought some land, secured some cottages, and started to found a 'settlement.' I had not any confidence in it as a practical matter, because I saw that the character of the people concerned was not developed for such an undertaking, and what I anticipated came to pass. The people who joined in the adventure had simply begun to experiment with themselves, and they made most extraordinary discoveries. It was as though they discovered that they were at liberty to believe what they liked and do what they liked. I saw in this experience that the crux of human life is a double one. It involves the two matters of property and the relation between the sexes. Until these are clearly understood by

humanity the individuals of the race will not have sufficient self-control, knowledge, and power of right conduct to come together and found a true society. The society had a certain success for awhile and then began to fall to pieces, rent with heresies and schisms and actual events of a very dreadful kind indeed.

I had gone down there to live on the spot, feeling that I was committed to the scheme. I saw it falling to pieces, but could do nothing to prevent it. With the disintegration my own resources at length came to an end, and I asked myself, 'When the end comes what will be the next step?' I waited for the next step, and whilst waiting down there in the country I resumed my studies in philosophy and metaphysics. The writing of 'The Anatomy of Misery' had convinced me that men would not act rightly in economics until they had as well a knowledge not only of social law, but above all of truth concerning the spiritual world. In this search I felt I had reached my goal, when I came to an understanding of what Kant, the great German philosopher, had to teach. I had only heard of him at second hand,

and therefore never heard of him truly, for I have failed to find a single expositor of Kant who has said that there was in Kant all that I found there. I had written an article which fell into the hands of a German friend of mine, who, after reading it, said, 'You are saying what Kant said.' I said to myself, 'I must look up Kant's works'; and when I did so, I found that Kant had perceived and presented in philosophic form the under-lying teachings of the Christian Gospels. He was saying what the Gospel says when it declares that 'God is a Spirit'; He was saying that there is no creature God, but there is a great Ideal, a great All into whom we penetrate as our lives expand. He was saying that the essential spirit in which we are to live for our welfare is that of goodwill to all. The way in which to carry out the spirit of goodwill is by means of perfect truthfulness. Now strange as it may seem, in these few sentences I have given you a complete summation of the result of Kant's philosophy. I felt this was the true solution of the whole question.

My association with Tolstoy had of course been brought about by my agreement with his teachings in regard to the doctrine of non-resistance, but I had felt and do feel that unless there be a knowledge of that spirit world from which our power must come, the doctrine can only be a one-sided one. Still I felt bound to go through with it.

Now I ask you again to consider with me the position. I saw everything coming to an end about me. I found myself committed to these two propositions: that I should live in entire good will with all men, and always in word and deed be absolutely truthful. And I confess that when a demand of this kind is made upon a man, it is on the surface a request that he should commit suicide. I felt it so, and yet I felt that I must go through with it. I claim to say that I *did* go through with it. And the time came when I found myself absolutely alone in the world, not a friend upon my side and with no property I could call my own. People expressed astonishment at my attitude, and my friends one by one repudiated me, purely and simply on account of the line I followed. The position was such that I

said to myself, 'The logical moment has arrived for my discovery of the spirit world, if there be one.'

Now as I have told you I had had some little experience in 'psychic' matters, but not such experiences as realised themselves in my mind to the extent of conviction, since I had met with nothing that gave me a sense of knowledge and assurance. For instance, I had dreamed of being on my father's vessel at the time of his death. I had sat in circle once or twice with friends at Croydon, and we had communications that purported to come from Ralph Waldo Emerson and a deceased brother of mine. In both cases evidences of identity were forthcoming. One communication professing to come from Emerson told me how much, that is to say what proportion, of his works I had read. Now of this I had no idea, not knowing the full extent of his works; but I found he was right. The spirit who purported to be my brother spelt out the name of the place at which he had died, which I had forgotten. But all this was easily to be explained away; one can find ten thousand 'explanations.' These things were lodged in my mind along with knowledge derived from years of reading, which had taken in the works of such men as Ochorowitz and others of the French Charcotist and other schools, Reichenbach, Zöllner, Alfred R. Wallace, and the best and most typical works of popular Spiritualism, as well as the best theosophical productions. One had been watching for things and assimilating them in going along. With this information stored in one's mind, with the knowledge of what is stated in the Bible concerning the resurrection, miracles, and similar accounts in the great religious books and traditions of the world, my reading, I venture to believe, was unusually wide. Thus I began the adventure of discovering objective reality in the world of spirit. In a friend's orchard I picked up a number of 'LIGHT,' and saw in the paper the advertisement of a lady clairvoyant in London. I said, 'I will go to her and see what comes of it.' I went, and found her a woman who at once inspired implicit confidence. There was nothing whatever to suggest the need of an inquiry into her honesty—it was evident. I put myself in her hands, and for an hour I sat with her while she described to me the most extraordinary series of clairvoyant visions you can possibly imagine. I know literature and poetry pretty well and can appreciate the nature and significance of these visions. But this was the remarkable fact in connection with them, that the personalities in them represented people with whom I was spiritually and mentally, through their works, in intimate sympathy. The visions she described corresponded exactly to the most important interests in my life. I was convinced that she could not have obtained the knowledge exhibited by any ordinary means, and I said, 'Here is something solid that shall lie in my mind as material for future consideration.' I had discovered that the village grocer at my home, forty miles from London, was strongly mediumistic, and anxious to cultivate his powers. I asked him if he would go through the usual process at the table. We sat together, and almost immediately the table was moved. Now I trust I am as capable as anyone of appreciating the ridiculous, the sense of which had much repelled me from spiritualistic investigation in former years. I felt that now I had found something to be dealt with in entire seriousness. You do not put aside the scientific method because the object you are considering does not commend itself to your æsthetic sense.

The man I have spoken of had been a craftsman; and he was entirely unpossessed of what is called scholarship. He began to develop automatic writing, and while for some time we were confined to the usual rappings on the table, at last we got this writing into order, so that for some months I was thus able to carry on investigation with my friend the clairvoyant in London, and the medium in the country. I believe I ought to say what now follows as a matter of duty. People must think of it as they may please. It happened that during his lifetime I was well acquainted with the late William Morris, and we were connected closely in literary and socialistic sympathies. As soon as ever it became possible to obtain these communications, some 'entity,' using the name of William Morris, disclosed itself, and I have been in the closest relationship with that 'entity' ever since. There came also names not of to-day, but names you will find on the backs of the books as they stand on my library

shelf. The contents of those books are in my mind and heart, and some powers came along claiming to represent the books' authors. The sort of tests that people usually seek for I did not seek, because I have seen and heard so much that I am entirely satisfied on the subject of these tests of finding money and lost wills and so forth, and I am not much interested, but I said, 'Now here is a higher line, a quite other line of test. I am either in touch with intellects of another world, or else with something to be called, perhaps, my own "subliminal consciousness." (Being well acquainted with the various theories of psychical researchers and others, I was able to look at the matter from the standpoints of all such hypotheses.) I was in touch with powers that claimed to represent great intellects that had passed through history.'

Now the problem was to match intellect with intellect; and what I had to do was to see whether the response to me in the intellectual sense was such that it could convince me that it really came from those entities. It was not an easy task. I put questions, got answers of various kinds, and as the writings developed I could hold more and more close communication. Then I watched my mind to see the effect that was being produced on it, and although at times there were discrepancies and great difficulties, I found myself at last assuming this attitude towards the 'entities,' that just as I had been accustomed to accept some of them in the flesh as 'real,' I was inevitably and of necessity beginning to do the same with these powers. Now I think that is a true test, if, after approaching the matter with unbiassed mind and equipped with knowledge of its particular difficulties, conviction begins at last to establish itself in one's mind. The 'entities' who came talked about my work in the world, and gave me advice. Very often the counsel was admirable. By following it success in many directions came. I found I was gradually being led into new spheres of thought and activity, a new kind of life. Things I had despaired of ever getting human beings to talk upon, I found were perfectly well known here, and help was to be had towards getting them known in the world.

And now perhaps I should give you at least one instance of the innumerable very extraordinary things that occurred.

I happened to be in Bradford lecturing, and going into the library of the Theosophical Society there I picked up the works of Iamblichus, one of the ancient masters of the fourth century. I spent two days in reading him, and knew his work at once for a masterpiece of literature, closely reasoned, orderly, and making its points effectively all through. I said, 'I will make this the subject for one of my lectures in London.' In so lecturing, being inevitably sensitive in such directions, I found that in explaining my ideas I was conscious of a new spiritual influence. A day or two afterwards I happened to visit my friend the clairvoyant, and she in her vision came into contact with the entity who claimed to be the author of the works I had dealt with. One night after this I was with my friend in the country, and he was doing some automatic writing. I saw the writing upside down, as I was sitting opposite to him, and I said, 'That is cursive Greek you are writing.'

The table rapped out that this was so, and on looking at the writing more closely I saw that I was right. Now I did not know the cursive Greek characters, and my friend had never so much as seen them before. He was indeed totally ignorant of the nature of the communication. The communicant was 'Iamblichus.' Now this 'entity' said, partly in writing and partly by means of the table, 'I want you to make certain corrections in my book.' Now that was enormously difficult. I said, 'I will try,' and I brought the book, which was 'Iamblichus on the Mysteries,' and put it down on the table. By the method of exhaustion—answers to my questions coming through the table—we arrived at the page, then at the sentence, then at the nature of the correction. Five corrections were made in all. Of corrections which I might have anticipated, or which I might have discovered as latent in my 'subliminal consciousness,' there were but two, or at most three, and one of them was absolutely contrary to anything I should have expected. Now, the intellectual process by which

that was done was of the most realised kind possible. I felt that there was another intellect playing into mine, and I said, 'Well, if there be any companionship with the masters of intellect of the past I have had it now. It is something outside myself that has this power.' I had, amid many things that confirmed me in this conviction, some that threw my mind open to doubt; but I believe these can always be accounted for by deflection or ignorance in my own mind.

I must now proceed to a matter even more startling. I began myself to write automatically, and in my own house entered upon a series of conversations with 'entities' calling themselves by all sorts of names. I was thus getting on to exceedingly solid ground. I found also that my physical health began to get extraordinarily improved. I found that I could carry on this automatic writing for hours, feeling at the end better than ever; there was no exhaustion at all. This became very absorbing, and one had to decide on the policy to pursue. I decided to continue my lectures and classes in London, but to cut off everything else, and give up my time to investigating this matter to the end—bitter or sweet as it might prove to be. Now, here let me say that through this time of intense excitement I am only conscious that my work in my lectures and classes was steadier and improved, and the results were more marked than I had been accustomed to. I found no suspicion of my insanity except on the part of friends who held the *a priori* belief that the course I was pursuing necessarily involved insanity. I went on with this writing, and in this connection I must venture to recount another occurrence. Very soon after the death of John Ruskin, whom I had many years ago met personally and with whom I had corresponded a little, a communicant came claiming to be John Ruskin. He said he understood how closely I had been associated with his work, and he began to communicate with great earnestness and power. One morning I was seated among my books and was writing, when the question was put to me, that, seeing I was ready for some further development, what sort of spiritual gift would I like to possess; and clairvoyance and clairaudience and other things were suggested. 'Well,' I said, 'it appears to me the best thing would be clairaudience. My work is intellectual and I want to hold close intellectual communication with you. Clairvoyant visions necessitate messages being given in a kind of poetic symbolism and I would like to have exact intercourse.' 'Well,' they replied in writing, 'your memory is stocked with clear language, and we would consider clairaudience is the best thing.' Then I became conscious of something like wings beating round me, and then of what seemed the sound of joyful voices. It was a similar experience to that occurring on the day of Pentecost. I sprang from my chair and walked about the house, carrying this burden of voices like a chorus of joy all about me. That was the beginning of an experience of several weeks, the like of which I have read of in works on mediæval magic, and the lives of religious devotees. Since then there has been about me, always present but never obtruding itself undesirably, this manifestation, stimulating me for my work and always unspeakably helpful.

I can scarcely describe the joy of the experience. There were present with me all these 'beings' carrying on with me ceaseless discussions. At last they said, 'We have here seven spirits.' (I suppose there are fashions in these matters in the spirit world. We read in the Bible of the number seven as of long-established significance.) 'You will have,' they said, 'to enter into intellectual conference with us and see where you are.' Now I will not mention the names these spirits gave, but if you think of the names most conspicuous in the world's literature you will not be very far out. With these beings I talked in the most human manner. They said, 'We have formed a kind of committee, and we are setting to work to discuss philosophy and metaphysics with you.' This conference was a simply amazing one. My own mind was strengthened and stimulated immensely. I am accustomed to watch my mental processes, and I beheld perceptions which had been forming and maturing in me for years flash into clear, articulate life, with the utmost spontaneity, and for two or three weeks we 'threshed the bounds of intellect.' The crux of the problem was this: 'You, in

the body,' they said, 'find yourself shut in by death, which inheres in time, and by want of power, which inheres in space. How are you going to get over it? How do you justify your belief in the immortal life?' It is no part of my province to give the reasoning of that discussion. It was the recasting of the intellectual work of my life. Accompanying all this came a singular and exquisitely delightful revival of memory, similar to that which sometimes occurs, we are told, in the case of men drowning. Things came back that I had forgotten for years, and I understood what is meant by the saying, 'The Holy Spirit (or Comforter), when He is come, shall bring all things to your remembrance.' I felt that it *was* an objective reality that was operating in my case. And this immense reality has remained and grown in my mind ever since its first appearance. It is beyond my power of words to express the furtherance I have thus found in my conceptions of life here and hereafter. Study does not progress when you find yourself alone in your attainments in the higher regions of science and philosophy. With such progress you are at last unable to find human companions who can associate with you intellectually. But now I had found the companionship of minds who could think as I thought; could help me to co-ordinate the results at which I had arrived; and so there has come about a realisation, a kneading together, of my studies for which I confess I am devoutly thankful; and withal there has come an absolute cessation of the fear of death. One ceases to be at all anxious to argue with people concerning the life of the spirit, because when you attain a state of real conviction you do not need to employ arguments. The direct statement of a truly realised experience is the supreme weapon for producing conviction in others.

Now I will mention another circumstance. People may say, 'What you have told us is purely subjective, is in your own mind. We cannot hear these voices. The results in your life that you have to show us are results that might be attained through your own powers, wholly unaided from this other source of which you speak.' To this I would reply that in certain respects where I can 'objectivise' myself, as in painting, music, and other arts (without saying a word as to the merits of my productions in those arts), I know I am immeasurably more competent in these arts than I ever expected to be on this earth. I can identify that evidence in myself for myself. Another circumstance.

You may have read of certain changes that take place in the medulla oblongata, and are projected through the nerve centres, when communion with the spirit world is entered upon. I have experienced that bodily change. I burnt my hand severely in such a way that under ordinary circumstances I should have needed about an hour's application of soaps and oils to ease the pain. But in this case I felt no pain; the mark of the burn was there but disappeared, I know not how soon.

Another circumstance to be mentioned which may be taken as evidence, is the fact that, if I may so put it, books talk to me in a way not usual. I take down a book and it will open at a passage bearing luminously on any matter that may be in my mind. I remember, for instance, being in discussion with some friends when, the conversation taking a turn I did not choose to follow, I reached down and opened a volume of Byron. The book opened at, and my eye fell upon, a passage having a direct and amazing reference to the situation. Such things have happened with me by the hundred, nay, by the thousand. For instance, I have been directed to books that have materially assisted me although previously I had no knowledge of their existence.

But if you ask me finally where the proof of such experiences as these is to be found, I reply that Truth and Right are always proved in results of good. The philosophy of Kant; the teaching of the Gospels; the teaching of all the great religions, direct one to find the confirmation of truth in experience.

'Sincerity is the root of all virtue,' said the Chinese. 'Speak the truth in love,' says the New Testament. 'Avoid a lie,' said the old Hindoo. And in the observance of these principles, the fruit of the spiritual life will be realised. When I was a boy under the influence of the Gospels and

the Bible, I read the great teachings therein contained and the lives of the great men who taught them, and I felt that in the vision unfolded to me my desires in life would be satisfied. Then I met the materialist who said, 'This is all dream, nay, imposture.' Even with such a man as Tolstoy I found this negative position—that we have no evidence of life beyond the grave, and that it is sufficient to seek goodness, believing all will come well. This, to me, however, was inconclusive and unsatisfying. I felt that if I could by power of reason discover the abstract truth of the spiritual life, I must be able to discover objective reality in association with the highest spiritual truth. I have found that reality, and it is a reality that will prove itself in results.

This is not an experience nor a view of life that breeds insanity. I know in my own mind to-day as I never knew it before that my reason is clearer, my actions more effective; and above all, I know it is a reality that sends one back with redoubled ardour to the old conflict, making me feel that the Utopia we seek is not a pious hope with which to comfort ourselves, but a practicable reality to be brought about by entering into relationship with the spirit world which is part of the one Nature to which we all belong. (Applause.)

Mr. Kenworthy then gave replies to questions put by the audience. These we shall report in our next issue.

(To be continued.)

## 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.*

### The Case of Mr. Foxwell.

SIR,—With reference to the letter of your correspondent 'J.P.' in the last issue of 'LIGHT,' concerning Mr. Foxwell's missing hat and umbrella, &c., I write to say that I hope later on to fulfil my promise of continuing my report of further psychic investigations which have some bearing upon the subject of this inquiry.

Unfortunately I have been very ill for the past two months, and am so still; therefore, much that I greatly desire to do remains perforce undone, but rest assured that my intention shall be carried out as soon as circumstances render it practicable.

EFFIE BATHE.

### Mind-Reading or Clairvoyance?

SIR,—We so frequently hear clairvoyant tests called mind-reading by the clever person who can account for everything on the ground of subliminal consciousness, that whenever there is practical evidence to show that clairvoyance is not mind-reading, it is refreshing to the spirit of the believer, and perhaps instructive to the unbeliever. Accordingly I send you extracts from a letter received some time ago and which I came across to-day, thinking you may like to make use of them for the benefit of those whom it may concern.

'My husband has been appointed to a high public office, with a large salary, the appointment having come to him entirely unsolicited on his part. This is another of your predictions which has come true, for, if you remember, you insisted that he would hold a good public office in spite of all appearances to the contrary.'

'You may also remember that once when you were giving me a reading you stated that you saw me in danger from an explosion, and asked if I worked near gas or any other explosive. Well, one night last week, I was getting supper ready and wanting to toast some bread I turned on the gas in the lower oven of the stove, there being two, and thought I had lighted it, but when I was ready to toast I discovered that the gas was escaping and concluded to let out what had accumulated, forgetting that the gas jets in the top of the stove were in use. The result was an explosion of the accumulated gas in both ovens in my face, and the loss of my eyebrows, lashes, and part of my front hair.'

I enclose my correspondent's letter for your perusal.

Yours very truly,  
FLORENCE MONTAGUE.

April 16th, 1901.

### The Materialisation of Blood.

SIR,—With regard to J. Sholto's communication to 'LIGHT,' for April 13th, on 'The Materialisation of Blood,' permit me to say that he will find a somewhat similar case recorded in Mrs. Hardinge Britten's book, 'Modern American Spiritualism,' page 454, at a haunted house in San Francisco.

J. L. M.

30, Dulwich-road, S.E.

### A Perplexed Inquirer.

SIR,—I have been greatly interested for some time past in the results I have obtained through the medium of a table, but I must confess that these results are such as to make any theory of spirit communication or of the action of the subliminal consciousness equally untenable. I have never had any difficulty in obtaining perfectly coherent replies, but they are generally so inaccurate as to matters of fact that it is difficult to imagine that they could emanate from the deceased personalities from whom the information is ostensibly derived. At the same time the replies are frequently so absolutely unexpected that it is impossible to believe that they could arise from the unconscious action of the subliminal self. Only the other day 'Queen Victoria' expressed a wish to send a message to a lady present in the room but not sitting at the table; the message in question being 'put your money into Rosy South Mine.' Neither I nor anyone present had ever heard of such a mine, and it is hardly to be supposed that Her late Majesty would be likely to wish to make such a recommendation to an entire stranger. I was also recently informed, nominally by a brother killed in South Africa, that De Wet would be captured by Lord Kitchener on July 21st, in bad weather, in the South Transvaal. Can any of your readers suggest a theory to account for such communications? I may add that they are obtained by the ordinary process of table tilting.

INQUIRER.

### The Prevention of Premature Burial.

SIR,—The allusion to death in an able and interesting leading article in 'LIGHT,' of April 6th, on 'The Message of Easter,' induces me, with your kind permission, to offer a few suggestions on a most important subject. There is a terrible danger, to which we are all liable, women and children more than men, that one of the various counterfeits of death may be mistaken for actual death, and treated accordingly. It becomes incumbent, therefore, upon all right-minded and prudent governing bodies to provide against it. According to Dr. E. P. Vollum, there are about thirty diseases and conditions which are the cause of a state resembling death. High authorities have again and again called attention to this danger, especially in cases of alleged sudden death, many of which are only suspension, and not termination, of life. The case made out for the establishment of waiting mortuaries is shown, not only upon sanitary grounds, but by the number of resuscitations which have taken place of those who, similarly afflicted elsewhere, would have undoubtedly been buried alive. Amongst these I may mention the following: A workman of the suburbs of Brussels fell ill, and in a few days died. This suddenness of the death caused doubts as to its reality, and after the usual delay he was taken to the mortuary connected with the cemetery, to be left for a few days' observation. As soon as they arrived a noise escaped from the coffin, and arrested the attention of the people present. At once they hastened towards the coffin, and tried to restore him, and in a short time he came to life. The same evening he was able to return to his home. On the following day he went himself to the authorities to annul the record of his supposed death. ('Premature Burial, and How it may be Prevented.')

It appears that nothing is more uncertain than the so-called signs of death. The late Sir Benjamin Ward Richardson, M.D., F.R.S., had no confidence in them, nor in what is called death certification as a protection against premature burial (the possibility of the occurrence of which in this country is admitted in a leading article in the 'Medical Times,' of March 23rd), and left precise instructions with his family that on no account was his body to be buried or cremated until it exhibited unmistakable signs of putrefactive decomposition, which instructions were religiously observed.

On sending me a large envelope stamped and addressed, any readers of your excellent journal really interested in the prevention of burial alive will be supplied with literature on the subject.

JAMES R. WILLIAMSON.

8, Belmont-street,  
Haverstock Hill,  
London, N.W.

## 'Play-acting,' Conscious and 'Unconscious.'

SIR,—The address delivered to the members and friends of the Society for Psychical Research, on Friday, the 19th inst., by Dr. F. Van Eeden, respecting his experiences with Mrs. Thompson, opens up some important questions. The lecturer stated that some misleading 'hints' which he gave to the medium were not taken, but the truth was brought out in the most unexpected way. I should like to ask if this is the approved 'scientific' method of arriving at truth. We are all familiar with the saying that 'all is fair in love and war,' but does 'the end justify the means' in the endeavour to discover truth? Dr. Eeden complained of the 'unconscious play-acting' on the part of mediums—but which, I would ask, is the worst form of deception, the 'conscious' or the 'unconscious'? And was not Dr. Eeden himself 'play-acting' when he threw out misleading 'hints'? Surely sensitives who are called upon to endure psychical vivisection are to be pitied, and deserve the sincerest sympathy of common-sense, straightforward inquirers!

SCRUTATOR.

## In Answer to Miss Kislingbury.

SIR,—In my address to the Alliance, on the 12th inst., speaking of 'indifference to results,' I sought to say that all we do is, and must be, done for the results—results that both come in the doing and flow from the doing. In this I wished to combat the fatal error that there is some special virtue in 'goodness,' apart from the results of 'goodness.' There is none. 'Goodness' proves itself in good results—manifestations; otherwise, how is it good? Theosophy has not a monopoly of this error; nor, indeed, is the error to be found in the best, the true, Theosophy. *The highest, the fullest, personal benefit for the cosmic entity, which I, the individual, in my realised self, am: this is the purpose of 'goodness.'*

First things first. The task obviously set to our hands, in this life, is that of understanding and improving the material conditions of life. I now know that it is precisely by conforming to this necessity of the case that I have attained the results, part of which were described in my address.

Miss Kislingbury asks that I shall tell something more 'as to results.' To do this in the simplest, least incomplete, and most effectual way I can, is my life's business, and the first condition of my understanding with the spirit-world. 'Revelation' is given in proportion to the *discernment and the powers* of the 'medium' or 'prophet,' and always comes at its highest *under normal five-sense conditions*. I find this is true of my work in the past. 'The Anatomy of Misery,' 'From Bondage to Brotherhood,' and other writings, by their accuracy and completeness on their subjects, represent the steps, taken (as by the added light I now see) with exact rightness, that have led to the higher 'revelation.' *If anyone wishes to travel the same road, he must take the same steps, by becoming master of the same truths.* They are old truths, re-said for to-day.

JOHN C. KENWORTHY.

45, Willow-road, Hampstead, N.W.

## SOCIETY WORK.

SOUTHALL—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last, Mrs. Millard's control delivered a vigorous address on 'Needs, Deeds, and Rewards.' All seats free; no collection. Meetings commence at 7.15 p.m.—E. BURTON, Hanworth-road, Hounslow.

WARRINGTON.—The 'Warrington Guardian' of April 17th reported a crowded meeting in the Bewsey-street Hall, at which an able 'trance address' was delivered by Mr. J. J. Morse on 'The Dead Man: his Condition and his Circumstances.' The speaker 'in an original way pressed home his various points upon the audience.'

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—The meeting last Sunday evening was opened with the usual reading, after which Mr. H. Boddington, of Battersea, delivered an eloquent address upon 'Inspiration,' great appreciation being shown by the audience. On Sunday next, Mr. Alfred Peters will give an address and clairvoyance.—O. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the attendances at both the morning and evening services were excellent. The address in the evening, by the guide of Mr. W. E. Long, upon 'The New Covenant,' was the first of a series of addresses that promise to be interesting and instructive. Next Sunday, at 11 a.m., a public circle will be held; at 3 p.m., children's school; and at 6.30 p.m. an address by a guide of the leader upon 'The Revelation.'—J. C.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last, in the absence of Mrs. Mason, Mr. Chaplin and Mr. Hurrell gave some of their experiences, after which they called upon Mrs. Faulkner, who was controlled to speak from the public platform for the first time. Good after-circle. On Sunday next, at 6.30 p.m., Mr. Brooks, 'From Bondage to Brotherhood.'—C.

CALIFORNIA PSYCHIC SOCIETY, STEINWAY HALL (LONDON BRANCH).—Last Sunday, Mr. Robert King, F.T.S., gave an able and eloquent address on 'Ancient Occultism,' and answered a large number of interesting questions. Both address and answers to questions were highly appreciated by the audience and the speaker received at the close most hearty and well-earned applause. On Sunday, May 5th, Madame Montague will occupy the platform.—C. M. S.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday evening last Mr. Barrell gave a short address, after which Mrs. Barrell spoke effectively on 'Spiritualism in Relation to a Higher Life,' followed by successful clairvoyant and psychometrical descriptions (normal), assisted by Mr. Barrell (under control). On Sunday next, at 7 p.m., Mrs. Holgate will deliver a trance address, followed by clairvoyance.—S. OSBORNE, Secretary.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—The address on Sunday evening last upon 'Some Things that Spiritualism has Done' proved an interesting one. The speaker claimed that, if it has only removed the fear of hell, it is the greatest movement of the nineteenth century. He also gave some illustrations of the part Spiritualism has played in history. Mrs. Boddington presided. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., Mr. Coles will give an address; on Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public circle; and on Saturday, at 8.30 p.m., social evening.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, after a short interesting reading given by Mr. E. W. Wallis, twenty written questions from the audience were dealt with by his controls, and the clear, intelligent manner in which they were answered brought forth many expressions of appreciation. A few suitable remarks from the chairman, Mr. G. Spriggs, closed a most enjoyable evening. On Sunday next, at 7 p.m., Madame Montague will reply to written questions; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec. 2c, Hyde-park-mansions, N.W.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—On Sunday last Mr. Ronald Brailey's address on 'The Spirit World and its Inhabitants,' proved very helpful and interesting to a large audience of members and inquirers. A vivid picture was drawn of the mental state of some who had passed to the other side. On Sunday next, clairvoyance by Mr. J. A. White. The Public Hall, Forster-road, Tottenham.—A large number of inquirers assembled at this branch and listened to an eloquent and interesting address by the president on 'The Spiritualist's God.' Satisfaction was expressed by many who had come long distances to hear the speaker. On Sunday next an address will be delivered by the president on 'The True Religion,' and on Sunday, May 5th, a trance address will be given by Mr. E. W. Wallis; subject, 'What fate awaits us when we die?' The secretary will be glad to receive applications for membership from the many friends who have had a copy of the same sent to them.—ALFRED CLEGG, Secretary, 18, Fleetwood-road, Stoke Newington, N.

## JUNIOR SPIRITUALISTS' CLUB.

On Wednesday evening, the 17th inst., the Junior Spiritualists' Club celebrated the fifty-third anniversary of Modern Spiritualism by a conversazione and dance at the Cavendish Rooms. The president of the club, Mr. H. Hawkins, in opening the proceedings, gave an interesting outline sketch of Modern Spiritualism from its commencement at Hydesville in 1848 down to the present time, warmly eulogising the more prominent workers on both sides of the Atlantic. Mr. J. J. Morse, the vice-president, made one of his characteristic little speeches, congratulating the club on its being the only one of the kind in the movement, and therefore the celebration they were engaged in was distinctive and peculiar, in so far as it was about the only one held in the Metropolis. During the evening the following ladies and gentlemen contributed an excellent and varied programme: Mrs. Ernest Meads, Mrs. Barnhill, Miss Fanny Samuel, Miss Florence Morse, and Miss Brinkley; Mr. W. Armstrong, Mr. Watson, and Mr. Ernest Meads. Miss Florence Dawson presented during the evening a gracefully-executed fancy dance. Dancing was engaged in from ten until midnight, an efficient band being in attendance. The event was largely attended, and was a great success in every respect.