

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	169	John Hunter, D.D., and Spiritual-istic Teaching	176
L. S. A. Notices	170	Child Mediums	177
About Hypnotism	170	Dr. Albert Gresswell	177
'Light Sought'	171	Second Sight in Finmark	177
Spirit Lands Concentric with the Earth	172	Was it 'only a Coincidence'?	178
Mourning without Faith	173	Argument for Continued Existence	178
M. Flammarion and Prof. Hyslop	173	Grateful for Spiritualism	178
Easter Sermons	174	View of Vitality	178
'The Increasing Purpose'	175	Prediction Fulfilled	178
Testimony of Dr. Minot J. Savage	175	Spirit tells of his own Transition	179

NOTES BY THE WAY.

'The Theosophical Review' is almost fascinatingly frank. Here is one of its 'Watch-tower' paragraphs:—

Our Senior Editor writes from Benares: Another curious little secession whirlpool may be watched forming in the American Section. These movements in America are frequent and all show certain characteristic marks. Someone receives a communication from the highest beings existing anywhere, and always produces a document: 'WE (very large capitals, please) have chosen you out of all the inhabitants of this and other worlds to bear our revelation to the world.' The chosen messenger is always exceedingly humble and lets some accident disclose his or, generally, her high mission. The next characteristic is that the Theosophical Society always takes a back seat and the new messenger founds a Universal Brotherhood on strictly separative principles. The Separatist Universal Brother is always ready to embrace everyone who will entirely surrender his free will and free thought, but everyone else is unbrotherly. Since the Judge secession we have had many such S.U.B.'s, and they always have hierophants and neophytes, and blue or other coloured stars and golden temples and swords, and what not. A new little S.U.B. is now in full process of formation, and we shall watch it grow with interest, and we fear, its rapid decay. The one thing sensible Theosophists should not do, is to get excited over these harmless aberrations.

We are afraid that the last line or two assert the very opposite of what the writer intended, but the meaning is clear, and the whole paragraph is delicious, indicating as it does precisely the one peculiarity of organised Theosophy which most keenly impresses onlookers, and which we are as keenly anxious to avoid. But much in it that is good is worthy of all praise and emulation, notably its efforts at high thinking, and its missionary zeal.

Mr. J. C. Kenworthy gives us an eminently readable book, 'Tolstoy: his life and works' (London: The Walter Scott Publishing Company). It is made up of separate studies—probably lectures—with only a slight thread of connection and continuity. But the reader is carried pleasantly on, from the man and his life to his writings and his philosophy, with innumerable glimpses of an intensely original mind and equally original ideas. The time has not arrived for a verdict concerning either the one or the other, though no one need hesitate to say that if the spirit of this great teacher could rule the world, and if his central ideas could be got to work on a large scale in daily life and in all our common affairs, The Lord's Prayer might be answered. In any case, a book of this kind, lovingly setting forth both the working of the mind and the outcome of its wrestling with the great problems of life, cannot but be valuable.

We are sorry to see that Mr. Kenworthy thinks it

necessary to complain of other close friends of Tolstoy. Alas! already there are 'strifes and divisions.' Mr. Kenworthy's first paragraph reads thus:—

This book contains completed studies of the life and work of Leo Tolstoy, the product of several years of intimate relations of principle, and of personal friendship and correspondence, with him. The whole makes, to my knowledge, the only sincere and thorough estimate of Tolstoy that has as yet been given to the public, and I claim the attention such a book should deserve.

That is certainly an unusual statement. We admit that Jesus is said to have declared, 'All that came before me were thieves and robbers,' but we never quite liked it.

Mr. Eugene A. Skilton, writing in 'Mind' on Materialism, attempts to crumble down the value of evolution as 'the answer to the riddle of the universe.' He does not wish to find that answer proceed from the earth and its developments: he wishes to have it from above. He wants a Father, not a Force. Here is a hint of his point of view:—

Evolution may be plausible, but why should we accept a theory that conserves our mind to the elements, offering as a cause of the climax of man's history, a blind survival of brute instinct, a sexual selection of the fittest animal? Verily, all the finer sensibilities of the soul, all the higher planes of thought, all the purer ideas of love, shudder to think that they are of the earth, rather than God-given. In reference to the physical character the evolutionists give to the elements of thought, Du Bois Reymond said: 'It is absolutely and forever inconceivable that a number of carbon, hydrogen, nitrogen and oxygen atoms should be otherwise than indifferent to their own position and motion, past, present or future. It is utterly inconceivable how consciousness should result from their joint action.'

But what if Evolution is only the method of God? 'The answer to the riddle of the universe' is not less acceptable to the Spiritualist because it comes from an earthly instrument which the Heavenly Musician uses.

No. 66 of 'The Penny Poets' (London: 'Review of Reviews' Office) was, we believe, published a few months ago, but we have only just seen it. It is a remarkable pennyworth, containing, as it does, the whole of 'In Memoriam,' the 'Ode on the Death of the Duke of Wellington,' the whole of 'Locksley Hall,' and eight other poems, all by Tennyson, whose portrait (an excellent one) faces the title-page. The type, though of course small, is quite clear, and would have been clearer still if the paper had been whiter. But not a word of criticism is permissible in such a case as this. Well done, Mr. Stead!

We have received a quotation from 'Occult Truths' (Washington, U.S.) respecting certain lunatics who, it is alleged, went insane while engaged in spiritualistic investigation; and the suggestion is that they went insane in consequence of that. But in every case, as described, it seems pretty clear that the 'victims' were suffering from diseased conditions, and wandered off to Spiritualism as they might have wandered off to a revival meeting or to gin. The inference that the insanity was caused by séances

is palpably arbitrary. But what is there that has not been cited as making people insane—from Monte Carlo to Religion, and from the brandy bottle to the Bible? One can go to a revival meeting and be uplifted and encouraged: another may go and get mentally upset. One can read the Bible and find the way to Heaven: another may read it and feel called to imitate its recorded mistakes or crimes. Does not all depend upon the state of mind of the inquirer or onlooker?

A sunny little book is Mrs. Hull's 'Spirit Echoes' (Buffalo, N.Y.: Moses Hull and Co.). It is all as simple as a wise child's talk, and as homely as an old-fashioned mother's teachings, but well worth attention. There are something like sixty short poems, and scores of sententious paragraphs such as might easily occur to any brainy and receptive woman who indulged in the luxury of thought. A capital book to lie on the table in a busy house.

SPIRITUAL PRAYERS

(From many shrines).

Eternal Spirit, breathing around us in the great universe, and by Thy gracious influences made known in the heart of man, let Thy loving kindness come abundantly upon us; and, by the remembrance of Thy mercy, redeem us from every sin. And especially at such times when we are afraid, through the depths of life's mysteries; when our weakness vexes us, and the pains of this our mortal state encumber us, may the touch of Thy pity solace and sustain us. Flowing around us for ever, may Thy life flow within us also, mingling holy affections with our transient desires, and harmonising our inconstant will to Thy divine purposes. So may this world become to us the tabernacle where Thou meetest with those who seek Thee in spirit and in truth.—AMEN.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), at 7 for 7.30 p.m., on Thursday *next*, April 17th, 1902, when

'TIEN,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written—bearing in mind that the questions should *not be of a purely personal character*, of no interest except to the inquirer, but should have some bearing on the facts and philosophy of Spiritualism.

May 1.—MR. J. BRUCE WALLACE, M.A., on 'What is Man?'

May 15.—Address by MR. W. J. COLVILLE, on 'The Evidence for Spirit Identity—Some Personal Experiences.'

May 29.—Conversazione.

THE SOCIAL GATHERING.

On Thursday evening, April 3rd, a Social Gathering was held in the Regent Saloon, St. James's Hall, when a large number of Members and Associates of the Alliance assembled, and, judging from all appearances, thoroughly enjoyed themselves. The pleasant informality of the proceedings afforded an opportunity for introductions and renewal of friendships and for interchange of ideas and experiences. Spiritualists are evidently a sociable set of folk, who, while they take life seriously, are also able to realise the pleasure of true fellowship.

ABOUT HYPNOTISM.

XX.

(Continued from page 147.)

'It is a wise child that knows its own father,' and there exists among hypnotists a diversity of opinion as to the true parentage of Modern Hypnotism. Some authorities hark back to the Abbé Faria, a mysterious Oriental who came from India in 1813, and set up as a magnetiser in Paris, and whose motto was, 'no will, no fluid, no process.' If there be any truth in heredity, to claim the Abbé Faria as the founder of the family is not *ben trovato*: for he is described by contemporary writers as a loud-mouthed mountebank and humbug, whose method was to paralyse his subjects by shouting 'Sleep!' at them 'in a voice of thunder,' the shock thereby produced generally causing some kind of 'nervous commotion' that occasionally took the form of sleep. At first he used and taught De Puysegur's method, employing his own merely as a *tour de force*; but the notoriety he got by that 'manœuvre' made him confine himself to it after a time. He does not seem to have used it for curative purposes, and he was regarded by the magnetisers as simply a showman; and, his method being particularly open to ridicule, he soon fell into neglect, according to Deleuse, becoming chaplain to a girls' school, after which we lose sight of him, although Teste says that 'he died with the finest reputation of a quack that any man in the world ever possessed or merited.'

Some hypnotisers insist that Braid was the father of Modern Hypnotism: but, as we have seen, Modern Hypnotism ignores Braid's theory and practices almost as completely as it does Mesmer's. Still, European Hypnotism is in large measure due to Braid, for he picked up and planted a seed which others have watered, and which has become a seedling that they are now puzzled to identify. The fact is that Modern Hypnotism is a rather indefinite and unstable compound from several sources. Dr. Azam, of Bordeaux, got Braid's book soon after it was published (in 1843), and experimented successfully by his method; but by the advice of his friends kept the matter secret for several years. It would seem that it was not till 1850 that he told the young surgeon, Broca, and a few others about it, and for several years Azam, Broca, Velpeau, Follin, Verneuil, and some other young doctors, most of whom afterwards became celebrated surgeons or physicians, carried on unobtrusive experiments, accounts of which were published by Dr. Azam in 1859 and 1860 in the 'Archives Générales de Médecine.' In 1860, Demarquay, Toulon, Guérineau, and Philips experimented by methods founded on that of Braid, but more or less tinged by Electro-biology, which combines the mechanical method of Braid with verbal suggestion, and was then in full swing in America. 'Dr. Philips' was a name assumed by Durand de Gros in order to return to France, for he had been proscribed by Napoleon III. He put forward a system of his own, which he called 'Electro-dynamisme Vital,' on which he lectured in France, Switzerland, and Belgium. During the next few years there followed hospital investigations by Dumontpallier in Paris, Pitres in Bordeaux, Ladame in Geneva, Binswanger in Jena, and by other less known medical men in sundry other places.

For most hypnotists, however, the beginning of the true era of Modern Hypnotism was in 1876, when Claude Bernard, the President of the Biological Society of Paris, appointed Drs. Charcot and Luys (both of them in the front rank of medicine, and recognised authorities on hysteria and insanity) as a committee to investigate Hypnotism, with Dr. Dumontpallier as reporter. This gave rise to the well-known series of experiments at the Salpêtrière and Charité Hospitals, of which Charcot and Luys were respectively the heads. In the meantime, another group of experimenters were hardening into a distinct school at Nancy, under the leadership of Dr. Liébeault, ably seconded by Drs. Bernheim and Beaunis, both of them distinguished physiologists. The school of the Salpêtrière, or more properly the Paris school, followed Braid in so far that it made use of mechanical means to produce and control the hypnotic state, while also using verbal as well as mechanical suggestion for the latter purpose. The

Nancy school did not trouble itself about Braid's method at all, but employed only verbal suggestion, whether to bring on the hypnosis, or to use it for experimental or therapeutic purposes. In 1880, Heidenhain, a celebrated German physiologist, began to study Hypnotism, incited thereto, as Moll tells us, by the public performances of Hansen, the Danish hypnotist. In 1883, Richet brought deferred suggestion into prominence, and next year he described the 'objectivation of types,' a subject being made to portray different kinds of character by the suggestion that he belonged to the corresponding profession—a clergyman, policeman, orator and so on. In 1886, Dr. Babinsky, of the Salpêtrière, experimented successfully with the transfer of disease from a patient to a hypnotised subject. The last two decades of the last century, especially the first of these, were periods of great activity in Hypnotism, during which a host of experimenters described their experiences, and spun their theories; it was a period of fermentation, during which the three great schools of Hypnotism were differentiating and consolidating—the Paris school, the Nancy, and the Eclectic. In none of these schools, however, can there be said as yet to be any orthodoxy; for each writer and practitioner of any school is quoted as an authority by those of other schools in points in which he agrees with them, and ignored in points in which he does not; so that there are almost as many sub-schools, and sub-sub-schools, as there are hypnotists—the eclecticism of narrowness, rather than of broadness of view.

The Paris school regards hypnosis as a diseased condition of the nerves, and looks for the explanation of psychical effects in physiological causes. It, therefore, has recourse to physical agents to produce the required effect on the nerves, such as monotonous or sudden noises, fatigue of the muscles and nerves of the eyes, and the employment of the magnet; but once the hypnotic condition is induced, it uses verbal suggestion freely. This school is more experimental than therapeutic, and its theories are deduced from the observation of a very limited number of subjects—a weakness always found in investigations carried on in hospitals. Charcot is said to have been content to confine himself to ten hysterical patients during his thirteen years of research, and Luys, although not quite so select in regard to his subjects, had his *tens*, while Liébeault and Bernheim had their *thousands*.

The school of Nancy (Liébeault, Bernheim, Beaunis) regards hypnosis as of mental origin, as a *psychosis* rather than a *neurosis*, the physical phenomena observed being considered to be effects, not causes, as Charcot supposed. The Nancy school declares that *imagination* is the sole hypnotic agent (imagination not being understood as mere fancy, but as a hitherto unrecognised power in the constitution of man): and it makes use of no other method than verbal suggestion to induce or control the hypnotic state—any physical adjunct employed in producing hypnosis, such as making the subject look at the fingers of the operator, being understood to be merely a device for helping the subject to get his mind into the necessary condition of negativity. The Salpêtrière school lays stress on the existence of distinct 'stages' in hypnosis; the Nancy school recognises only successive 'degrees' in its depth. While the former asserts that hypnosis is a diseased or morbid state, and that hysterical or debilitated persons are the best subjects, the latter maintains that, to a certain degree, suggestibility, or susceptibility to hypnotic impressions, is normally present in everyone, and that healthy people are as easily hypnotised as those who are ill. So clearly are the differences between the two schools now becoming apparent that it has been proposed to confine the name 'Hypnotism' to the Paris system, calling the Nancy system 'Suggestion,' thus making a distinction between the 'Hypnotic Therapeutics' of the former, and the 'Suggestive Therapeutics' of the latter; and some practitioners have already adopted those distinguishing names.

The Eclectic school not only makes free use of verbal and other suggestion, but also employs the passes, breathings, strokings, and imposition of hands of the mesmerisers, which it calls 'the mesmeric method of hypnotising': and it even regards the existence of some 'medium,' such as a 'fluid,' as still an open question. The best known members of this

school are perhaps Charles Richet and Ochoroviez, both of whom were surprised to find themselves obtaining the 'higher' phenomena of Magnetism when they began to use the passes, those higher phenomena being unknown to, and ignored or denied by, both of the other schools. Colonel de Rochas and Dr. Baraduc, both great experimenters rather than therapists, belong to this school, if to any. The Eclectics occupy themselves with such phenomena as mental suggestion and double personality, and are very unpopular with the two other schools, for they force on their notice phenomena for which their theories do not account, and which they would much prefer not to hear mentioned.

One of the authorities very frequently quoted by medical writers on Hypnotism is Heidenhain, of Breslau, who may be considered either as the extreme left of the physiological school, or as the founder of a little school of his own, the characteristic of which is complete materialism. Heidenhain enjoys the reputation of being a distinguished physiologist, and naturally regards everything from that special and limited point of view; any other aspect of Hypnotism does not interest him; and he, therefore, takes into consideration as worth anything only his own experiments and observations, and those of a band of followers, many of them also distinguished physiologists (Preyer, Weinhold, Berger, Grützner, and others), who, like Heidenhain, consider themselves exempt from the labour of finding out what others have previously done in the same line; for Heidenhain knew nothing of Braid, nor of Mesmer, nor of any experiments or experiences but his own and those of his brother physiologists. What interested Heidenhain was to make the simpler phenomena of Hypnotism fit into the theories of his physiological school, which considers psychological phenomena the result of hypothetical movements and changes in the nerve substance. He deals only with the supposed physiological 'mechanism' of the phenomena, and he has done much to mislead the medical world as to the scope and nature of Hypnotism, and the problems it presents for solution.

EXPERTO CREDE.

(To be continued.)

'LIGHT SOUGHT.'

Though my practical acquaintance with the supreme comforts of Spiritualism is of short standing, I may, perhaps, be allowed to reply briefly to the letter of 'R.F.W.' in 'LIGHT' of the 29th ult., because I think that what I have learned by experience may be useful to him.

If I gather rightly from his letter that he earnestly longs for communication from a departed friend, and that he has waited in vain for any personal response, I would suggest to him that the departed spirit may have been trying to communicate with him, but may have failed to influence him or make its presence felt.

In such a case no change of locality would necessarily be either a help or a hindrance to such effort. But the spirit might take advantage of any opportunities offered by a medium or control, who might be asked by 'R.F.W.' to aid in establishing connection. See the very remarkable instance given on page 124 ('LIGHT' of March 15th), and signed 'Psychic.' In that case the medium was directly impressed by the departed spirit without any intervention of the 'control.' It must be added, however, that the presence of any spirit is quite voluntary, and dependent on its readiness to communicate or respond.

I can also inform the querist that a lady, now eighty-five years of age, has recently re-entered into possession of psychic gifts which have been unemployed for over thirty years, and that this resumption of the faculty took place in consequence of a keen desire to communicate with her daughter, who had passed over.

With regard to the materialised form, it is admirably described in 'LIGHT' for January 12th, 1901 (last year); also on page 45 of the present volume; in brief, the operating spirits, given good conditions, can deposit the 'aura' of the medium and sitters upon the spirit-form to be materialised, 'polarising the atoms of the aura so that they may reflect light and become objective, visible.'

J. B. S.

SPIRIT LANDS CONCENTRIC WITH THE EARTH.

The hypothesis that rings of fine-grade matter may exist, revolving concentrically round our planet, similar to those which the telescope reveals to be round Saturn, is not one to be instantly dismissed as being unscientific. In fact, the latest conceptions of scientific physicists would suggest that this state of things is, scientifically speaking, more likely to be possible than otherwise.

Of course this idea is perfectly incredible to those imbued with the old notion which science used to promulgate, that the earth, rotating on its axis and revolving round the sun, is doing so as a marble does that is made to run round the groove of a circular solitaire board. The criticism which appeared in 'LIGHT' of February 22nd, in which Miss Lilian Whiting was taken to task about her science in supposing that the spirit spheres may exist just beyond our atmosphere, however just it might have been about her conceptions as to the exact extent of our atmosphere and the diffusion of ether, was old-fashioned in condemning her proposition because 'the earth is *hurling itself* through space with immense rapidity,' and so must either tunnel its way through the ether or else always keep pushing it away in front of it.

But what if the real state of affairs should turn out to be, not that the globe is hurling itself or even being hurled, like a cricket ball, by some centrifugal escape from the clutch of the sun, but that it is being whirled round at the apex, or at the foot, of a high vortex of ether, and that these concentric spirit circles are only upper regions of this same vortex? Is this notion altogether unscientific? According to this conception the earth, rotating and revolving on its orbit, would be like a leaf at the foot of a cone of dust that circles round the roadway on a summer day, or like the knob at the end of a whirling peg-top that is circling on the flag-stones of a playground, and the spirit belts are the grooved bands in the wooden part above the peg.

The supposition of such a vortex in the ether round the earth is quite borne out by the latest researches into the composition of distant nebulae on the one hand and into the vortical composition of atoms, or 'electrons,' on the other.

Moreover, such a supposition is the best explanation of the phenomena of terrestrial gravity, terrestrial polar magnetism, and Zodiacal light. For observation of vortices has shown that atoms move from the outmost edge with an inrush, condensive, or centripetal tendency towards the centre, reaching which they become negative and move along the axis towards the pole until they acquire an out-rush, expansive, or centrifugal tendency—the expansiveness at the pole exceeding the state we know as gaseous, and becoming luminous.

Hence, if we stand with our arms to east and west we must conceive of this great whirl of cosmic dust and ether twisting us round and stretching out in front of us most probably far beyond the distance of the moon.

We have now to consider whether such a vortex would naturally sort itself into condensed rings of astral matter, separated by rarefied rings of astral atmosphere. We have seen that there are two distinct kinds of substance, those that are condensive, and tending from the circumference to the centre or cathode, and those that are expansive and tending from the centre towards the pole or anode. These two, both working in screw fashion, one downwards and the other upwards throughout the whole content of the vortex, naturally form belts or layers of alternate condensation and rarefaction of various notes or grades of vibration.

Often, a vortex working downwards will cause a similar but inverted vortex to start beneath it, as we see in the case of the cyclone and the waterspout; so, possibly, our earth may be rotating between such a pair of whirling cones.

There is a patent objection which old-fashioned scientific notions of light may make to this theory of rings of matter encircling us above or below our poles: it is, that the interposition of such substantial aggregations would intercept the light of such stars as might lie on our direct line of vision and so make themselves visible to us. But in these days of electric lights even the man in the street knows that the light flaring in the arc lamp has not started as light from the dynamo in the central office, but is the result of a dis-

turbance of ether obstructing a powerful circuit of electricity leaping from one wire to another. Similarly, the light of the sun and stars seen in our atmosphere may not have started as does the light from a burning candle, but may be simply the junction in our upper ether of a circuit of electrical waves, one line coming from the star to the earth, the other starting from the earth to the star; and everyone, in the now common experience of Röntgen and Marconi experiments, knows that condensations of solid material do not necessarily obstruct such lines of wave energy.

Consequently, we may decide that the existence of rings of fine-grade matter circling around the earth is quite possible scientifically, but the question whether such rings are inhabited by beings with material bodies of a corresponding fine grade is quite another question, and one that physical science, with its present powers of research, cannot answer. Again, supposing this question to be assumed in the affirmative, it is quite another question whether such inhabitants are humans who have passed out of the range of our bodily grade of existence on the surface of this globe.

It has often seemed to me that in our notions of the extent of space or existence, which we are pleased to call the universe, we may be ignoring some parallel metaphysical region in which our departed friends may be dwelling, which to us does not seem to be space or existence but subsistence or mind. We should then be much in the same case as a fly enclosed in an inflated paper bag, unaware of the space outside of the bag and vainly trying to locate somewhere in the inside the position of another fly, who is really crawling on the outside of the bag. Or, to take another illustration, we might imagine ourselves to be in the position of atoms circulating in the stem of a growing tree, whose only notions of space might be that above ground, and yet being conscious of the lines of their fellow atoms circulating below ground, would be vainly trying to discover whereabouts in space above ground these root atoms may have their abode.

In this way we are vaguely conscious of other intelligent entities circulating in common sap with us who have passed out of what we are pleased to consider the universe of objective space, and it might be a vain task to try to locate a position for them in our levels of existence when what they call space and existence we call mind and subjectivity.

But is it quite so vain? If we, at times, by indrawing, introspection, dream, trance, and ecstasy, can practically leave our levels of space and existence and go upstairs or downstairs to other levels of existence and make for ourselves there rooms, dwellings, abodes, and social communions, surely it is equally possible for them at times, by reverse processes, to come upstairs or downstairs, whichever it might be, from their floors to ours, and when they come into our universe of existence to make for themselves there homes and communities in bodies of materialised substance. If so, whenever such materialised spirit bodies are of finer grade than the material atoms of the earth's surface, they would levitate to one of the rings of lighter gravity that may be, like Saturn's rings, encircling and rotating round us inside and outside the spirals of the moon.

FREDERIC THURSTAN, M.A.

[The last three lines of the second paragraph suggest an erroneous idea of what we said. The tunneling through the ether or the pushing it away was precisely what we ventured to ridicule, not to affirm. For the rest, we are content enough to so far abide by the astronomy of the day as to believe that the earth is hurling itself or being hurled through space with immenso rapidity.—ED. 'LIGHT.']

MRS. H. T. BRIGHAM GOING TO AUSTRALIA.—The 'Banner of Light' announces that Mrs. H. T. Brigham, of New York, will set sail early in June for a visit to Australia and New Zealand, where she will devote herself for some months to the advocacy of Spiritualism. Mrs. Brigham's visit to Great Britain in 1896 is pleasantly remembered by Spiritualists in all parts of the country, and all her friends here will wish her an enjoyable and prosperous journey and a safe return home. She would receive a hearty welcome if she could see her way to visit England once more.

MOURNING WITHOUT FAITH.

Writing in the 'New York Herald,' the Rev. George H. Hepworth recently dealt with the mourning customs which, in spite of all attempts to reform them, still hold such tyrannical sway in our midst. A few years ago zealous efforts were made to introduce sanity and soberness in connection with the last rites of the dead and the symbols of sorrow for the departed. But, although there have been some minor changes, and white flowers are now used in abundance upon such occasions, the 'weeds' and sombre black are still very much in evidence, while funerals are too frequently occasions for display and lay a heavy burden of debt upon those who are unable to bear it. Thus the 'sorrowful event' is made even more distressing than it need be by the outward and visible signs of woe, which also serve as reminders of the heavy bill of costs that has to be met. Surely Spiritualists might well adopt a more excellent way. Knowing as we do that death is *not* 'the last thing,' but for the arisen one a promotion, we should restrain our tears, or let them fall as Lizzie Doten says:—

'Not for those who rest from pain,
But for those who still remain.'

The Rev. G. Hepworth well says:—

'In the long, long ago a custom prevailed which gave to All Saints' Day a unique kind of good cheer. The separated members of the family met in the old home, and at the mid-day feast chairs were set not only for those who were visibly present, but also for those who had passed on to the higher life. It was a recognition of the fact that hearts are the same whether they are on this side or the other side of the border. The dear ones were not neglected, though with trembling steps they had passed through the shadows of death and emerged into the bright sunshine of heaven. No one was forgotten, and faith that the departed still retained their interest in those whose work was not yet finished, and that they were glad to come back and add their mite to the happy occasion, gave the colouring of hope to the reunion, and made the future radiant and glorious.

'It is right that we should mourn, for even a temporary separation wounds the heart. A goodbye can never pass the lips without setting free the fountain of our tears. But mourning with faith is not like mourning without it. The sky is clouded when we part with our dear ones, even though the eyes see beyond the clouds; but the tempest rages fiercely when we have no hope, and the very roots of our being are torn up by its destructive and relentless power.

'Still, we who mourn are not wholly in the right. We robe ourselves in the gloomiest black, which is a wall through which the angels of relief cannot enter. Black is a kind of infidelity which, though we are unconscious of it, is very harmful, a sort of barrier to the sweet influences of another world. The extreme of mourning is too much a display, and it shows that we have not the courage of our convictions. As a symbol of our state of mind it is not in accordance with the precepts of our religion. It is the garb of a starless midnight, quite unworthy of our belief in immortality. God's sunshine covers the very grave with grass and flowers; His universe is bright and cheery from dawn to dawn. Why, then, should we intimate by our garments that He has neglected to reveal our proper attitude in one of the supreme moments of life? The purpose of religion is to make us serene, quiescent, resigned, because death is not what it seems to be, but, on the other hand, a birth of some freed soul from the limitations and pains of a wearied body.

'Moreover, a great deal of our grief is selfish. We have suffered an affliction and we think of ourselves. If our faith is worth having, we know that they who have gone are better off than those who remain. That fact we do not dwell upon. Instead of being grateful that there is a Heaven, and that our loved ones are there, that they are beyond the vicissitudes of time, we mourn simply for our own loss, forgetful of their gain. This is not well.

'We want a more triumphant faith. Our eyes are dull, and we do not yet see the truth. One glimpse of Heaven, and we should lay aside the mere trappings of woe, for they are dismal and heartbreaking. We may weep, for tears are a lens through which the invisible world sometimes becomes visible; but this despair, this feeling that everything has suddenly been plunged in darkness, is all wrong.

'God still lives, the loved ones still live, having entered a sphere of larger usefulness, and there is a royal highway from the throne of God's infinite love to our little earth along which they will visit us in our sorrow. Real religion may bow its head, but beneath all other thoughts is the radiant belief that they and we will meet again. Sorrow can wear a diadem of hope, and even the breaking heart may smile because the Eternal Father and the house not made with hands are in the near distance.'

M. FLAMMARION AND PROFESSOR HYSLOP.

A translation of some of Professor Hyslop's investigations with Mrs. Piper has been published by Monsieur Sage, in Paris, and to this Monsieur Camille Flammarion has written a short introduction. The book has aroused considerable interest, and many of the spiritualist journals give short quotations or critiques on Monsieur Flammarion's remarks, finding them rather more guarded in tone than some of his earlier opinions. He says:—

'The Society for Psychical Research, founded in 1882, has placed spiritistic investigation on its true ground—the scientific one. There are so many illusions and errors and even still more fraud in experiments of this kind, that one can never bring too critical a spirit to bear when discussing the phenomena observed. In this, perhaps more than in any other domain of research, should the experimental methods be imposed, and it is just this rigorous method which has been followed by Drs. Hodgson and Hyslop in their observations on Mrs. Piper's mediumship. Professor Hyslop, of the University of New York, has gathered together in a volume of six hundred and forty-nine pages, minute accounts of his sixteen séances with Mrs. Piper, held between December 23rd, 1898, and June, 1899. . . . We see in this volume of "Proceedings" an immense work, one which has no parallel in France, unless it be with the researches carried out by my learned friend, Colonel de Rochas, on the indefinable forces, such as exteriorisation and motricity, &c. These publications, written in English technical language, are little known in France, and are somewhat difficult reading.

'We congratulate Monsieur Sage on having been able to extract from these long, exhaustive psychical studies much interesting matter, and related in a way which is conformable to French thoughts and expressions. We can also congratulate this worker on the way in which he has conserved the scientific methods that were adopted, and without which these experiences would lose half their value. One should be neither credulous nor incredulous. Fraud seems eliminated from the explanatory hypothesis we have concerning the communications. Precautions were taken. The facts as related can be considered as genuine. How to explain them is not yet within our power to attempt. All the newer faculties attributed to the sub-conscious mind, and all the visions at a distance relating to telepathy, are still inconclusive or insufficient. The spiritistic hypothesis that communication with departed souls is possible affords the best explanation which our perhaps over-impatient souls expect. This is, however, but hypothesis as yet, undemonstrated and surrounded by enormous difficulties in the majority of cases. The voice and hand of a medium are certainly, in these studies, but intermediaries. Intermediaries of what? of whom? Of the dead? Not so fast. The good Mr. Phinuit, whom you meet with more than once in the pages of our book, is not only unable to say exactly who he was when on earth, but also what he was called or where he lived. Yet it would not be difficult for either the sub-conscious mind of Mrs. Piper or for some other spirit to invent a plausible history, and generally speaking this would be forthcoming. Perhaps Mr. Phinuit has not yet taken upon himself the human and terrestrial form.

'But I must stop; this is not the place to open up a long discussion. I merely desire to introduce the work of Monsieur Sage to any readers who are interested in these and similar questions, and I wish that these experimental studies of so positive a kind could be continued everywhere whenever mysterious phenomena of a similar nature can be found. Knowledge concerning the human soul as a physical and psychical entity will be the science of to-morrow.'

The publication, 'Annales des Sciences Psychiques, from which these extracts are drawn, contains other excellent articles. One by Dr. Paul Joire, entitled, 'Methods of Experimentation in Psychical Phenomena,' is full of valuable suggestions to experimenters on the production of that very rare phenomenon, the exteriorisation of sensibility in a sensitive.

J. S.

M. Flammarion and Spiritualism.

A report having been recently circulated in America that M. Flammarion had renounced Spiritualism and condemned all its phenomena as fraudulent, the Editor of the 'Banner of Light' wrote to him asking if there was any truth in the statement, and promptly received the following reply:—

'None whatever. I am yet deeply interested in Spiritualism, and am assured of its truth. I am forced, however, to the conviction that there is an absolute necessity of careful study of its phenomena lest deception be practised upon the unwary. Greater care should be, and by me will be, taken hereafter in my analysis of them.'

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EASTER SERMONS.

We have taken some pains to gather the general tone of thought 'in church' at the late celebration of Easter; and must say that the result is depressing. The reports, so far as we have been able to follow them, suggest, if possible, more instead of less conventionality, and less instead of more grip. We have been continually kept asking, 'And what then do these preachers actually believe?' Very few of them appear to soar above the flesh and its clings. The after-life of Jesus is made to turn upon the resurrection of flesh and bones, and we are warned that if we give up this we lose Christ, and blot out our hope of immortality. It is amazing.

What is the matter with the preachers? Here and there one, like Archdeacon Wilberforce, has found salvation, but, as a rule, these religious teachers are for all the world like the horses which trudge, blindfold, round and round a mash of clay. They may macerate, but they do not get any forwarder. They still fail to see that the resurrection of the body of Jesus, so far from helping us in anything, would spoil everything. And that is true of anyone's resurrection of the physical body. That is only a hindrance, a suggester of doubt, an element of despair.

How has it happened that this grotesque and utterly irrational notion ever took such hold of the Christian consciousness, and adhered so tenaciously to the Christian Church? The reason probably is that 'the natural man' is unable to realise the idea of life apart from the natural body to which he is accustomed; and so, in sheer desperation, the body is clung to against all sense and reason; whereas the slightest knowledge of the spiritual philosophy at once opens up the way to a right understanding of the real state of the case, and frees man from his heaviest encumbrance,—his dependence upon flesh and blood.

What a pity it is that the preachers have never truly trusted Paul! It would be too hard upon them to say—What a pity they seem never to understand him! for really he is so utterly plain. He drew a sharp and swift distinction between the earthly body and the spirit. There are celestial bodies, he said, and bodies terrestrial, with their separate and different 'glories': and so, he said, is it with man. 'There is a natural (or earthly) body, and there is a spiritual body.' Two bodies, then, with different spheres and different 'glories.' There ought to be no possibility of misunderstanding him.

But, perhaps clearer than the famous argument or exposition in which this thought occurs, is the delightful little saying in another of Paul's letters to the same

disciples:—only eight simple words, 'Absent from the body, present with the Lord.' How exquisitely simple! how unspeakably illuminating! There is not even a momentary halting-place, or moment of suspended recognition: it is simply 'absent' and 'present'—as though one should turn away from one friend to greet another, or pass at once from a dungeon into the radiant day.

This reminds us of the quaint and touching passage in his letter to the Philippians in which he tries to balance his duty against his longing. To die is gain, he says: and yet 'what to choose I know not.' 'I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; and yet to abide in the flesh is more needful for you.' Is it not beautiful? But the point is that he seems to see no interval of time or space between laying down the body on the dusky earth and getting into the sunshine with Christ. He may have been dreaming, but he is perfectly clear: he may have been wrong: but there is no misunderstanding him.

He evidently felt as the modern poet did who penned the following enlightening lines:—

The tide that ebbs must somewhere flow;
The waters falling from our strand
Must rise upon some other land,
Though where this be we may not know.

And so this mighty human tide,
For ever sinking from our shore,
Must lift its living waves once more
In power, upon some 'other side.'

If grain of sand, or drop of sea,
In their interminable roll,
Be never lost, shall thy bright soul
Pass hence into nonentity?

If we hold fast by this central truth, all the rest is clear—the all-surrounding spirit-world, the dual life of man, the resurrection of Jesus and the resurrection of all. He was no exception: he told us so himself. He was our representative. 'I shall live and you will live,' he said. 'I go to prepare a place for you, and I will come again and receive you unto myself, that where I am going you may be': so that his resurrection was a purely spiritual one. What happened to the body we do not know. The records are too fragmentary and, to tell the truth, too confused. What is clear is that what man could do to kill him man did; but that he proved he was emancipated, not killed: and by virtue of some forceful spirit-power, he was able to show himself again to those who loved him, and who were therefore *en rapport* with him. He too was absent from the body and present with the Father, and was able to show the triumphant spirit-self to those who were still bound to earth.

The swift transition from the word 'absent' to the word 'present' is intensely suggestive as to the absolute nearness of that other, that spiritual plane. It is not a question of rapid flight; it is a question of opened vision. The 'New Jerusalem' is not far away: it is here: and God is here as truly as He is anywhere: and the holy angels are here; and the elder brother 'who loved me and gave himself for me.' And it will be an instant resurrection.

One moment of shrinking—of sweet surprise,
When the poor lids droop o'er the sightless eyes,
Then voices of angels—'Awake, arise!'
And a whisper of loved ones calling.

Have we not a right to say, too, that it suggests advance, and possibly for all? There may be a need for discipline, and, for some, a period of confusion, sorrow, and 'the outer darkness,' which may be as unavoidable as it will be, in the end, helpful: but surely the 'absent from the body and present with the Lord' at least suggests a nearer approach to the Lord of life, to the healer, uplifter,

pardoner. In truth, it is a passing on to keener, intenser life. It is

Passing out of the shadow
Into a purer light;
Stepping behind the curtain,
Getting a clearer sight;

and that must be helpful to everyone ultimately. It is

Laying aside a burden—
This weary mortal coil;
Done with the world's vexations,
Done with its tears and toil.

In a sense, that is true for all, even though the passing, at first, lands the unprepared and bewildered spirit in a tangled web of consequences. But it cannot be other than a stage of advancement. It is

Passing out of the shadow
Into Eternal Day.

'THE INCREASING PURPOSE.'

Permit me to thank you for your very generous treatment of my article on 'The Increasing Purpose' (in the 'Contemporary Review') and for the felicitous way in which you restate a complex argument. I should also like to thank your correspondent, 'H. A. D.,' for his penetrating and interpretative criticism. While he regrets certain shortcomings he charitably interprets them by the general spirit of the essay, gives me the benefit of the doubt, and recognises that a magazine article is not an exhaustive treatise. Such criticism is alike helpful to reader, author, and to the cause of truth.

The point raised is important and should be thrashed out. As 'H. A. D.' says, I certainly lay myself open to the charge of placing knowledge above ethics; but in doing so I regard knowledge as the larger term including ethics, and think that ethics minister to knowledge. Having found that all the ends formulated for man's attainment are shadowed by partial failure, my aim was to discern a purpose that cannot be frustrated, act as blindly as we may. The only purpose which is fulfilled with the unerring certainty characterising Nature's other operations, and which we must regard as Divine, is the awakening to larger consciousness of the underlying unity of all existence, to awaken the latent knowledge which is our birthright in virtue of our divine genesis, and as partakers in the Logos. This knowledge is not mere intellectual attainment, but is *lived knowledge*; experience, or experiences; knowledge gained with an emotional accompaniment, that which comes to all who live, and most richly to those who strive and suffer most. Ethics largely minister to this knowledge by formulating rules of conduct which conflict with our natural impulses, thus causing ceaseless conflict, a constant striving, falling, and struggling on again; but all tending to the larger awakening. This awakening in its highest form is the sense of union with God which is the innermost secret of religion, a glimpse of which causes the soul to swoon in ecstasy. From this point it grades down to deepest depths, but is always informing, educative, and having eternal value as giving the points of dark without which we could have no sense of light.

The advantage of this view of what you so well call 'Life's Secret,' is that it brings the whole range of human activities under the reign of beneficent and unerring law; and this view was only rendered possible by the rational and soul-stirring conception of the after-life given to the world by Modern Spiritualism, to which I feel a deep indebtedness. In this light there is no failure, no thwarting of a Divine purpose. God has not lost His grip of the world and things are going as He intended, and all our sorrows and sufferings are to arouse us to that deeper insight into the great purpose, and the right means for its fulfilment, which will enable us to take evolution into our own hands. While we blindly grope, strive for false ideals, or put right things in the wrong order, we remain under the scorpion whips of Nature's harsher methods; but once discern the Divine Plan, then war and strife, and all the other cruel disciplinary and coercive means, will have done their work, and we shall become harmonious co-operators with the Divine Will.

It is this view that seems to give the true meaning of life, and makes me place knowledge, insight, experience in the highest category; and I believe that, with *true* knowledge, right conduct and all the virtues will follow in due order.

E. WAKE COOK.

TESTIMONY OF DR. MINOT J. SAVAGE.

Writing in 'Ainslee's Magazine,' the Rev. Dr. Minot J. Savage says:—

'Never in my life, until my son died two years ago, did I attempt to get into communication with any special person at any sitting held with any medium. I have always taken the attitude of a student trying to solve the general problem involved. On two or three occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be a message from my son. He died two years ago last June at the age of thirty-one.

'I was having a sitting with Mrs. Piper. My son claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death he was occupying a room with a medical student and an old personal friend on Joy-street, in Boston. He had moved there from a room he occupied on Beacon-street since I had visited him, so that I had never been in his present room. I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say.

'He said: "Papa, I want you to go at once to my room. Look in my drawer and you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." He would not be satisfied until I had promised to do this.

'Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and, so far as I know, had never seen him. I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed is something which would be beyond the range of guesswork, even had Mrs. Piper been conscious.

'Though my boy and I had been intimate heart-friends all our lives, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant, or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world.'

A Death Warning.

Among other occurrences with which he is personally familiar Dr. Savage says that a young man who had been studying abroad, and was of anything but an imaginative temperament, had returned home apparently in perfect health, and was at the summer home of his mother, in the immediate vicinity of New York. It was his habit after dinner to go out on the piazza and walk up and down smoking his pipe. One evening he came in quietly, and without talking to anybody went to bed. The next morning he said to his mother:

'Mother, I have something very sad to tell you. You must be strong and brace yourself to bear it. I am going to die very soon.'

When asked for an explanation, he said: 'Last night when I was walking up and down on the piazza, smoking, a spirit appeared and walked up and down by my side. I have received my call and am going to die.'

The mother, of course severely troubled, sent for a doctor and told him the story. He made a careful investigation, found nothing the matter with her son, and treated the whole thing as a bad dream or a hallucination. The next morning the young man did not seem quite so well, but the doctor said there was nothing the matter and tried to laugh the family out of their fears. The third morning the young man appeared to be still worse and the doctor was again summoned. Then he discovered a case of appendicitis. The young man was operated on and died in a couple of days. From the time of the vision until his death not more than five days had gone by.

Some time after this experience the mother visited a psychic here in New York. She made no previous appointment, but went as a perfect stranger and awaited her turn. The son's spirit seemed to be present at once and told the

mother a series of very remarkable things which, by no possibility, could the psychic ever have known. Then in answer to the question, 'Who was it that you saw that night?' the question being purposely framed so as not to appear to refer to anybody out of the body, he said that it was his father. The father had been dead some years.

The 'Gift of Tongues.'

Another case which Dr. Savage gives is that of a friend, the daughter of a New England clergyman, whose husband in later years was also a minister. When she was a young woman the mediumistic power would take possession of her, sometimes against her will. She never sat for pay, but sometimes would oblige a friend who desired to witness experiences of this sort. One day a German, evidently a gentleman, whom she did not know, came and begged for a sitting. She consented, and among other things began to jabber sounds which to her were without meaning. When the influence had left her she was going to apologise by explaining that she had been forced to utter these sounds and was not able to control herself. The German told her not to apologise or explain. He said that she had rendered him an incalculable service. He assured her that she had been speaking in German, and that his father had been talking to him. Then he went on to explain that his father had died suddenly, leaving his business affairs so entangled that they were utterly unable to straighten them out. He needed certain information, he said, which he had no way of obtaining. This, he said, his father had given to him through her, and the matter was perfectly plain.

A Spirit's Charity.

Dr. Savage tells of a Boston clergyman who was very active in charitable work. At his death his parishioners were scattered.

The widow of the colleague of the clergyman was the medium in this case, though she had never seen a medium in her life. She had nothing to do with ordinary Spiritualism, did not believe in it, and was, in fact, opposed to it. The deceased clergyman talked to his colleague's widow and made her the agent in charitable undertakings. She would receive orders to go into town to a certain street and number and would be told that there she would find persons to whom she could minister.

Cases like this occurred frequently. She would follow these directions, knowing nothing of the case except that which had thus been told to her, and she said that a mistake was never made. She always found the person and the condition as they had been described to her. In one instance she travelled out of the State not knowing even the name of the person she was to seek out, and she found the case of which she had been told.

On one occasion, too, the daughter of the old minister was told, through the colleague's widow, to put twenty dollars into an envelope and to send it to another town to an address that she had never heard of. She hesitated to send the money in this way, wishing to delay and get a cheque, but she was peremptorily ordered not to wait as the matter was one of immediate and vital importance. She sent the money as directed and later received a letter acknowledging its receipt. The writing and grammar were poor. It told the story of abuse and desertion of a wife on the part of a husband. The wife had done all she could to keep the little family together. She had reached the limit of her endeavours, had pawned the last bit of decent furniture, and was making preparations to go out into the world with her children when the money arrived.

A Good Test of Identity.

The experience of a world-famous naturalist is also given. He once expressed contempt for all spiritual matters, but was led to make a study of them by some personal experiences. He and other people organised a circle of sixteen persons to investigate. None of them possessed mediumistic powers at first, but as they went on psychic powers of description were developed within the limits of their own membership. The naturalist himself became an automatic writer.

One of the members of the circle had a brother who

before he died had promised to try to communicate with the member after death. The scientist tried to get in touch with his dead brother. Soon his hands began to move, making at first meaningless scrawls, but later it strung letters together in the form of words. As he looked at what had been written it seemed to him without meaning. When he showed the scrawls to the brother of the dead man the brother said with some surprise: 'Perhaps it has no meaning for you, but it has for me.' He then explained that his brother had made up certain words out of his head. He had given these to the speaker and had said: 'If I can ever come to you I will bring these as a test. If I do not bring them you need not believe that it is I.' The naturalist had produced the identical combinations of letters which the dead brother years before had made as a proposed test for the living one.

An 'Impression' Explained.

The last experience which Dr. Savage gives is that of a young English girl who was engaged to a young American. He died suddenly. Some time after his death she went to a medium in New York. She made no appointment, and the medium had no way of knowing who she was. The medium went into a trance, and immediately the girl's lover seemed to be present. He recalled circumstances of their acquaintance, and then said: 'I am glad that I have been able to save your father's life once or twice during the last year.'

A short time afterwards the father wrote home from South Africa telling how he was sitting in his tent one day when there came upon him suddenly an unaccountable impression that he was in danger. It was as though someone were trying to make him feel his danger and make him move. So strong was the feeling that he left his place and went over to the other side of the tent. He had hardly done so before a shell struck the chair on which he had been sitting. Had he remained there he would have been killed instantly.

Dr. Savage gives the above typical cases and says that his purpose in making them public is to place the intelligent reader in such a position that he may be able to make up his mind as to what theory seems best fitted to account for the facts.

JOHN HUNTER, D.D., AND SPIRITUALISTIC TEACHING.

The congregation of the King's Weigh House Church, founded in 1662, now situated in Duke-street, Grosvenor-square, is to be congratulated on its liberal-minded pastor, Dr. John Hunter, who left the principal Congregational church in Glasgow a few months ago to settle in this old-established place of worship.

Dr. Hunter's church in Glasgow was the *rendezvous* of men of all shades of liberal theological opinion, including Spiritualists and rationalists. Already he has drawn around him a large and intelligent congregation in London, and on Sunday last he took up the subject of the re-appearance of Jesus to his disciples after the crucifixion. He distinctly stated that he adopted the spiritualistic teaching as the only plausible explanation of this instructive chapter of the gospel story. He showed that the history of Jesus of Nazareth in all its great spiritual experiences is a representative life and not an isolated, barren wonder, but a prophecy and type of human development. We noticed a number of representative Spiritualists present, and as the preacher purposes to continue to deal with the subject of the post-resurrection appearances on the next three Sunday mornings a larger influx of Spiritualists may be expected. We hope to give a *resumé* of his teachings in a future issue.

SOUL COMMUNION. -- 'It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil business or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem as though our better thoughts and sympathies were charms in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life.'—CHARLES DICKENS.

CHILD MEDIUMS.

Writing in the 'New York Journal,' Ella Wheeler Wilcox refers to a letter she had received from a lady stating that she has a little girl of eight years who possesses remarkable clairvoyant powers; and in reply to that letter Mrs. Wilcox gives some very shrewd and sensible advice which will be of practical service to other parents whose children are mediumistic. We are inclined to take exception to the sweeping assertion that she is likely to 'lose her own individuality' by becoming 'a medium for other intelligences.' Such a result does not necessarily follow; on the contrary, mediumship, when intelligently developed in co-operation with wise and well-intentioned spirits, is educational and strengthening to the sensitive. Mrs. Wilcox says:—

'I would advise this mother to direct her daughter with great caution along this mysterious pathway. It is very possible that the little girl possesses occult powers which bring her in communication with unseen forces and intelligences, but if she is allowed to give herself entirely to these thoughts it is more than likely that she will become a medium for other intelligences, but will lose her own individuality.

'It would be wiser to educate the child carefully and thoroughly in all branches and departments of practical study, and round her into perfect womanhood. Give her plenty of outdoor exercise, let her come close to Nature, and make her as wholesome as possible. Do not condemn her tendency towards clairvoyance, and do not make too much of it. If she is one of the chosen messengers from unseen worlds she will retain her powers while educated for practical usefulness.

'Her faculty will be of great value to her and to others as she advances into maturity, and she will control it instead of being controlled by it. There are very few of us who would care to adopt the career of the professional medium. It is an occupation surrounded by dangers. As a rule, mediumship weakens the health and taxes the vitality. Science is investigating this subject, and eventually we shall understand it and the laws which control it, but at present it is a dangerous thing to meddle with unless the student is well balanced mentally and possesses great spiritual poise.

'It is very possible that mingled with the clairvoyant powers which this little child possesses is also an active imagination. She undoubtedly hears much conversation upon these subjects at her home, and her fancy forms pictures which she believes to be visions from another world. At her age it is exceedingly dangerous to over-stimulate her mind along these lines.

'It would be more judicious to distract as much as possible her attention from such matters until she has attained her full physical and mental growth. Regarding the source of these experiences, I am not wise enough to instruct my correspondent. I have no doubt that space is full of unseen beings in various phases of development. I do not question that the majority of the planets besides this insignificant sphere are inhabited. It is as absurd as it is egotistical for us to assume that in the magnificent scheme of the universe this little earth alone is endowed with souls.

'Thought-transference and mental telepathy are established facts; it is only reasonable to suppose that thoughts from other spheres than this may be received by sensitive brains. One important factor to bear in mind in the pursuance of this study is that there may be ignorance, selfishness and folly in some of these invisible forces about us, just as we find the faults in the minds of the human beings here; consequently, we should not consider all the advice we receive from mediumistic or clairvoyant sources infallible.

'The very highest type of occult power which it is possible for a human being to possess is that which makes him intuitive regarding the right and wrong course in life to pursue.

'The power of penetrating the future is not a happy one. It is fascinating to all of us, but to-day alone is ours—God will take care of to-morrow.'

PENGE.—Mr. Thomas, of 39, Laurel-grove, Penge, S.E., would be pleased to communicate with Spiritualists residing in Penge, Beckenham, or Norwood, with a view to forming a 'circle.' Letters first.

MRS. A. MELLON IN HULL.—We are obliged to one of our readers residing in Hull for a detailed account of a séance with Mrs. Mellon, for materialisation, which was held in his own home. The phenomena were of the kind that are usual in Mrs. Mellon's séances, and the sitters were apparently much pleased with the results.

DR. ALBERT GRESSWELL.

Our readers will no doubt recognise this name as that of an occasional contributor to 'LIGHT,' whose communications always exhibit a high degree of learning and culture. Here is what 'Men of the Day' says about him in its April issue:—

'Albert Gresswell, M.D., is the fourth son of the late Alderman D. Gresswell, of Louth, Lincolnshire, his mother, who died last year, being descended from Algernon Sidney, nephew of Sir Philip Sidney.

'Dr. Gresswell was educated at King Edward the Sixth's Grammar School, Louth. From there he proceeded to Oxford; and, under the tuition of his brother, Dr. D. Astley Gresswell, J.P. (now Chief Health Officer and Chairman of the Board of Public Health, Melbourne, Victoria), obtained the entrance scholarship at Christ Church, finally graduating in high honours in the School of Biology.

'From Oxford he proceeded to St. Bartholomew's Hospital, London, where he obtained the Bentley prize for clinical medicine; and, after passing the examination for the diploma of the Royal College of Surgeons, took his Mastership of Arts and Doctorate of Medicine of Oxford, completing his medical studies in Leipzig, where he worked under that eminent physiologist, the late Carl Ludwig.

'While establishing himself in practice in his native town, Dr. Gresswell was elected a member of the Louth Town Council; and, at the same time, was admitted to the St. Alban's Lodge, at Grimsby, and the St. James' Chapter of Arch Masons.

'He has written various important works, including the first volume of the Manuals of Comparative Medicine, in conjunction with his brother (Professor J. B. Gresswell, F.R.C.V.S.), of which he contributed the pathology, the work receiving very favourable notice from the Press, including the "British Medical Journal" and the "Field," and proving a marked success, not only in England but also in the United States of America. His other contributions to literature are "The Groundwork of Pathology," and many papers to the "Lancet" and other journals. A paper on "The Comparative Pathology of Malignant Tumours" appeared some years ago in one of the journals, and this was written in conjunction with Professor J. B. Gresswell.

'At present he is engaged in original research on this most important subject with his brother, Dr. George Gresswell, M.A., Oxford, L.R.C.P., of Grimsby. We may also mention an allegory entitled "The Wonderland of Evolution," written when a boy, to illustrate the ascent of man as the great work of the world. This book was very favourably reviewed by the "Times," when critics were not so easily pleased as they are in the present day.

'Dr. Gresswell, though in extensive practice in medicine, is greatly interested, and largely instrumental, in the promotion of philanthropic objects, and is a supporter also of the Temperance movement.

'He is an ardent student of psychology in all its bearings, and has written on subjects of psychical research, one paper being on the "Evolution of the Psychic Faculty in Man." On these subjects Dr. Gresswell is much of the same school of thought as Dr. Oliver Lodge. Having travelled a great deal, especially in Palestine and the Oriental countries, Dr. Gresswell is in a better position for completing his forthcoming work on psychology.'

SECOND SIGHT IN FINMARK, A.D. 1500.

The following extract from an old document may interest the readers of 'LIGHT.' The original was discovered in the Vatican Archives by a friend of mine. It is a report in Latin, addressed to the Pope by an Archbishop of Nidaros (Drontheim, in Norway), who has been identified with Erik Walkendorf (died 1522). The report refers to a voyage to Northern Lapland, there called Finmark, and one of the places visited was Vardö. I translate one paragraph:—

'Again, there are in Finmark many persons of both sexes who are said to perceive, involuntarily, phantoms, and the returning dead present with them; the sign of which is, that when they see such sights, the tears rise spontaneously to their eyes, and they are struck with sudden pallor and alarm. Wonderful to relate, these persons perceive those who are drowned at sea far from home, or killed, and other deceased persons, who show themselves to their sight as though alive, before the fact is known to others; and the truth of this strange assertion is evidenced by the fact that I have questioned different people as to the same matter, without finding one iota of error or discrepancy.

The analogy with the Scotch 'Second Sight' is obvious.

J. B. S.

WAS IT 'ONLY A COINCIDENCE'?

'With hand outstretched and finger pointing solemnly at a grey-haired man near the pulpit, on Sunday, the Rev. Dr. W. R. Wedderspoon, pastor of the First Methodist Church of Asbury Park, N.J., with trembling voice exclaimed: "What will the reaper do for us this next conference year? Will it take that old grey-haired man there, or will it be the man who is trying to preach to you to-night?" The body of the old grey-haired man was yesterday found lifeless on a couch in his room. He was Howard D. Coleman, who, when Asbury Park was a wilderness, helped to hew down the trees and lay out the town. He was eighty-two years old, but had no thought of death until he heard these words. He went home and, it is believed, brooded over the occurrence. To a friend on Tuesday he said: "My time has come." That night he locked his door and was never afterwards seen alive. And now all Asbury Park is wondering what influence pointed the finger of Dr. Wedderspoon at Coleman, and how this old man, who had occupied a seat in the church year after year, should himself, while apparently in full health, predict his own end.'—'Chicago American.'

AN ARGUMENT FOR CONTINUED EXISTENCE.

In the course of a general discussion of the question: 'If a man die, shall he live again?' which took place in the 'Daily Bulletin,' of San Francisco, Cal., U.S.A., Mr. F. Philo Cook, of San Francisco, presented the following ingenious arguments:—

'What does "death" mean? If it means the absolute destruction of matter or substance, certainly a man, if he die, will not live again. But is there any such thing as a destruction of matter in the sense of a retrograde of it from something to nothing? Is "death" anywhere anything more than the destruction of form? And is his body all there is of the "form" of man?

'For illustration: Take a block of ice. The application of heat, in a proper degree and manner, will transform it first into water, then vapour, then dry steam. Remove the heat and it will return through these various gradations to its original form. No addition or subtraction from the substance has taken place in the process. All that has occurred is a change of form.

'As the heat is to the ice, so is the energy of the universe to its substance—out of which substance all things or forms are made by change of form of substance by energy; which energy is residential in substance (speaking now of the whole of each); inseparable (having no existence apart) from it; causeless, that is, it acts without cause existing outside itself; though it may be readily granted that the substance and energy of one part may act dominantly upon the energy and substance of another part of universal substance, as in the case of the influence of fire upon ice, both substances being but different portions of the universal substance.

'Now what is the substance of a human being but a substantially undivided portion of the universal substance? What is our energy but a portion of the universal energy resident in substance? Energy never creates substance, since it is only a peculiarity of quality of substance, and has no existence apart from it. All that it does is to give form to special portions of the universal substance in which it is resident, which special portions are not by mere formedness separated by vacuum from other portions of the universal substance, in fact cannot be if the doctrine or idea of lack of absolute vacuum, or (conversely stated) that substance in some form fills all space, be true. All that is ever created is form; or, we might say, all that is ever created is forms of substance. Man is one of these forms of substance.

'Consciousness is the power to receive, retain, and utilise impressions. Limitedness of form and energy is among the conditions which make it possible.

'That man may be and probably is a combination of several conditions of substance, many perhaps; that, since men are often hurt in their feelings when no injury is done to their body, at least not directly, nor that is perceivable to the ordinary sense, such hurts tell us that the final seat of sensation is not in the body, but in some finer, unseen and inner portion of ourselves, and, judging by our feelings, at the centre of ourselves; and since we can lose various portions or members of our body without thereby losing in the least any part of the retained impressions of the sensations which we have received, we may reasonably conclude that we may lose all of the body without losing conscious existence, save temporarily, and that the momentary unconsciousness which is usually incidental to the "death" of the body or the severing of the vital connection between the seat of our con-

sciousness and the body, is no more indicative of the permanent destruction of consciousness than is the temporary unconsciousness which may accompany a blow on the head. 'Therefore, the dissolution from our form of that condition of universal substance called by us the body does not put an end to our conscious existence; and if a man does not take on sensations for a few moments while his body is dissolving, or the connection of the rest of himself with it is dissolving, he may continue to take them on thereafter. In other words, in older phraseology, "If a man die (his body dissolve), he shall live again" (retain the power to receive, retain and utilise sensations, which constitutes consciousness).'

GRATEFUL FOR SPIRITUALISM.

The writer of the anonymous letter referring to his anonymous book, 'The Dangers of Spiritualism,' seems very anxious to make us all as disgusted with Spiritualism as he is himself. But I think he will not succeed.

I feel very sorry for him, and for all those who have been shipwrecked in their journey to the unseen, but does this gentleman really suppose that those whose broken hearts have been healed by it, and whose lives are flooded with sunshine from that fair country, are going to turn back into darkness and despair, because *he* has had to do so?

I do not know why misfortune has attended his investigations; but up till now I have found that the disappointed ones have not had, as their guiding star, a deep absorbing love for someone on the other side.

This I believe to be the root of success, and that, without it, success is unlikely. The reason is obvious, however earnest the investigator may be.

I was a careless, and more or less worldly woman, when death snatched from me what I loved far better than all else.

The shock of grief and black despair took from me even the small belief in a kind God I had vaguely had before. And I had never heard of Spiritualism except as a good joke.

Atheism yawned at my feet; my despairing soul longed only for extinction; when God revealed Himself to me by sending me back that being whom I had lost for a time.

Let me add that no professional was near, nor ever has been. I have now, in my own home, held daily communion for thirteen months, with one happy dweller in that summer land. A hundred such books as 'The Dangers of Spiritualism' cannot rob me of this happiness, nor the deep love of my Maker which is the outcome of my experiences, and which neither Roman Catholic priest, nor Anglican clergyman, nor missionary, nor any other teacher of Christianity, was able to instil into my frozen heart.

I trust the author of 'The Dangers of Spiritualism' will see this, and that it may comfort those who doubt or mourn.

A MOTHER.

A VIEW OF VITALITY.

'Swedenborg says that all man's existence is a host of associate spirits; that were these suddenly to be withdrawn from a man he would instantly fall down dead.

'Oxley's teachers say that in descending to earth life every human spirit, as a magnet, attracts an entourage of other spirits, and that as to the more or less of this accumulation of cohering spirits, there is the greatest difference.

'So I think strong vitality may be explainable as strong magnetic attraction; and that those who have a feeble hold on flesh and blood life have probably attracted fewer hosts of subordinate spirits to make out that outer life.'

Mrs. Penny to Stainton Moses, October 14th, 1890. (*From the correspondence of the late W. Stainton Moses—unpublished.*)

C. C. M.

A PREDICTION FULFILLED.

In reading a recent issue of 'LIGHT,' I saw the notice of a prediction given by Mrs. William Paulet regarding South Africa. I should like to record another, made by the same medium under control, on Wednesday, March 5th.

In the course of conversation, I said, 'What do you think about Mr. Rhodes?' 'Oh,' replied the guide, 'he is going to pass out. He will have a crisis in three weeks, and if he gets over that he may live some time longer. But no! I think he will pass out then, for I see flags at half-mast.'

This prediction, it will be observed, was made exactly three weeks before the date of Mr. Rhodes' death. I mentioned this prediction to several friends before its fulfilment took place. I enclose my card, &c.

'LA VÉRITÉ.'

A SPIRIT TELLS OF HIS OWN TRANSITION.

The 'Boston Traveller,' which is one of the most reputable journals published in Massachusetts, U.S.A., recently printed the following interesting letter from a correspondent:—

'On the 16th day of last June, while alone in my room, having first arranged the "conditions," an alleged spirit announced itself to me, which proved to be that of a person I had last seen, about two weeks previously, a well and hearty man. The spirit said he had been in the spirit world less than twenty-four hours, giving me his name, the cause as well as the time and place of his death, together with many other particulars. He told me there was an item in the newspaper announcing his death and the cause, giving me the name and date of the paper, which I afterwards verified. He also said the funeral services over his body would take place the next day, June 17th, at his former home, indicating also the hour, and inviting me to attend. In verifying the news item I also found in another paper, in the usual column, a notice of his death, as also the date and hour of his funeral, corresponding exactly with what the alleged spirit told me, and of which I had possessed no previous knowledge or information, however remote.'

LETTERS TO THE EDITOR.

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

The Form of 'Katie King.'

SIR,—In 'LIGHT' of March 1st I stated that I had carefully compared a number of photographs of 'Katie King' with several photos of Miss Cook, and that these proved that 'Katie' was several inches taller than her medium, her arms and hands being larger and longer in proportion. Please allow me to add that this is ascertained by comparing photos of Miss Cook with photos of 'Katie,' both of them being dressed alike, and standing in front of the same fixed measuring standard in succession, and in similar light and attitude exactly.

In 1874, Sir W. Crookes kindly made for me three *transparent prints on glass*, showing 'Katie' in as many different positions and taken in different sizes by three instruments: this enabled me to discern her features more precisely than by study of prints on paper. One of these transparent prints I put into a magic lantern, and the face and figure (thus greatly enlarged and permeated by light) presented an ethereal picture of the mysterious visitor who came, conversed, was handled and departed—'the doors being shut.'

J. HAWKINS SIMPSON.

Who Will Do It?

SIR,—Among your readers there must be some students of the occult with wide knowledge of its phenomena and of its literature, as well as possessed of energy and leisure, who would be glad to forward the cause of truth in this most important department.

And it occurs to me that no more effective way of doing this could be devised than the compilation of a sort of index to the phenomena and literature of Spiritualism, and cognate subjects.

To either a student of, or a lecturer on, one of these subjects nothing could be more helpful than a book in which the phenomena were classified, and the most convincing examples in each class adduced, while for fuller details the reader was referred to the place in periodical or book where they would be found recorded.

Another section of the work might with advantage be devoted to an enumeration, description, and appraisal of the more valuable publications, old and new, dealing with each branch of the subject.

Old volumes of 'LIGHT' contain many records of incidents, and expressions of opinion, of great intrinsic value, which, however, because they are buried in obsolete numbers of a periodical, are, for the most part, practically valueless.

Such an index as I speak of would comprise such headings as materialisations, apparitions, levitations, automatic writing and drawing, photographs of the discarnate, teachings of the discarnate, while the bibliographical section would give some account of such standard propagandist works as those of Crookes, Wallace, R. D. Owen, Zöllner, V. C. Desertis, 'M.A. (Oxon.),' Mrs. H. Britten, Morell Theobald, Mrs. d'Esperance, &c., &c.

The labour of producing such a work would undoubtedly be great, and upon that account it can only be advocated, and cannot be carried out, by one who, alas! has to sign himself

A WORN-OUT WORKER.

Sutton Coldfield.

Mr. Cecil Husk.

SIR,—I should feel very much obliged if you could find room for this in your next issue. I have been trying to get some kind person to ask Mr. and Mrs. Husk, of 29, Southgrove, Peckham-rye, into the country for a complete change of air, and I nearly succeeded, but his doctor said the journey was too far, and the *seaside* was imperative.

Now, if some good person at a place like Felixstowe, Cromer, or Sheringham would do this for them, I am sure they and I would feel deeply grateful. I would willingly pay their fare out and home. I believe a week or two would nearly set Mr. Husk up again and enable him to renew his grand work.

T. GORDON-WATSON (Colonel).

43, Bryanston-square, W.

Guardian Angels.

SIR,—Seeing a letter from your esteemed correspondent, Mrs. Kate Taylor-Robinson, accusing my memory of a curious lapse, I feel in honour bound to declare that I have suffered from no error in recollection, neither has your correspondent; but there are two distinct versions of the same hymn, the one common to Roman Catholic and the other to Protestant hymnals. The church where I heard the hymn sung on Sunday afternoons in my childhood was St. John the Baptist's, Bristol-road, Brighton, and I am quite sure there are churches in Manchester also where the same version is still in use. The hymn is a great favourite all over the English-speaking world, and I have heard it in America, Australia, and New Zealand, as well as in England quite recently. I do not at all object to the other version, nor do I dispute the reasonableness of Mrs. Robinson's theology, but I would respectfully remind her that the Roman Catholic Church, from one of whose poetic priests the hymn originally emanated, teaches the doctrine of Guardian Angels, and the hymn in question is often styled 'Hymn to the Guardian Angel.' I can produce a book, now in use at Brompton Oratory, containing it, and I can also produce it in several versions in various collections, showing that the original text has often been changed in some particulars. For instance, 'sinful child' and even 'guilty wretch' have appeared in the last line of the first verse in some readings. The Roman Church allows and encourages a secondary worship of saints and angels quite distinct from the supreme adoration which Catholics are instructed to pay to God alone; therefore to invoke one's special guardian angel is quite allowable in the public offices of the Church. Certainly there are multitudes of angels, but each child is instructed to think of his own special guardian and to invoke that angel's aid and intercession, which is not in the least unreasonable.

I should certainly not have inflicted this letter on your readers if my memory had not been erroneously accused in your columns, though quite inadvertently, by a worthy lady; and I know my narrative is perfectly authentic.

W. J. COLVILLE.

Karma.

SIR,—I have but just had the pleasure of reading Mr. Kitson's letter on Karma, in 'LIGHT' of March 8th, and must therefore apologise for bringing up the subject again so late in the day; but I would like to offer one or two remarks upon it, in the hope of making clear to your readers another aspect of this many-sided question.

Mr. Kitson seems to think there is ground for the idea that the recognition of the laws of Karma—or cause and effect—tends to make Theosophists less sympathetic towards their unfortunate brethren, and he brings forward some very clear and coherent reasons for his opinion, which, however, I think, do not go quite deep enough. In the first place it must be borne in mind that the root principle of Theosophy is Universal Brotherhood—Brotherhood of all that lives; and the first great object of the theosophical societies is to form a nucleus of Universal Brotherhood, without distinction of sex, race, or colour.

Now, is it possible, looking at the matter in the light of common-sense, for any man to be brotherly, and to devote himself to the furtherance of that great and holy object, without having the keenest sympathy with all his less fortunate brothers and sisters, yea, with all that lives and suffers? And I am sure that no Theosophist would ever hesitate to relieve distress, where it lay in his power to do so, for fear of interfering with Karmic action. He would know in fact that it is beyond his power to do so. Can puny, half-evolved man interfere with the law of the Most High? If it is in a man's Karma to suffer pain and poverty, then will the lords of Karma place that man in such a position that he must bear his cross alone, and no brother, however good his intentions are, will be able to share the weight of that cross with him. All cases where relief can be given the Theosophist will accept as opportunities to put into action

his great principle, and will lay hold with joy and gratitude of the privilege of assisting, no matter in how small a measure, any one of his brothers, knowing that by so doing he cannot interfere with, but may assist in, the working out of Karma.

The difficulty dealt with in Mr. Kitson's very courteous reply to Mr. Clayton, is one of those illusions which arise from our not, as yet, being able to see all aspects of truth at once, not yet being strong enough with the eye of flesh 'to look upon the Lord and live'; but as we progress in knowledge of the good law, and in understanding of 'the power which moves to righteousness,' the difficulty will vanish, as a phantom of the mist is scattered by the beams of the morning sun.

E. CLARKE.

MR. W. J. COLVILLE.

On Sunday, April 6th, Mr. W. J. Colville spoke to a large audience at 22, University-street, W.C., at 3 p.m., on 'The True Resurrection.' The subject on Sunday, April 13th, at 3 p.m., will be 'True Regeneration,' followed by an impromptu poem. Question and Answers meeting on Tuesday, at 8 p.m.; all cordially welcome. On Friday, April 4th, Mr. Colville had a large audience in Brighton, where he spoke again at 'Brightelmstone,' 4, Old Steyne, on April 11th, at 8 p.m.; and on same day at 3 p.m., in the Town Hall, Eastbourne, on 'Present Psychic Problems.'

Mr. Colville's numerous lectures in Kensington at the 'Higher Thought Centre,' 10, Cheniston-gardens, which are always well attended, and his lectures on spiritual science at 22, University-street, are fully announced in the advertisement columns on the front page of this week's 'LIGHT.'

SOCIETY WORK.

ISLINGTON.—111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last Mr. E. W. Wallis, jun., delivered an earnest inspirational address on 'Prayer.' On Sunday next, at 7 p.m., Mrs. Brenchley will give clairvoyance.—E.C.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Drake gave a very stirring address, answering questions from the audience. Mr. P. Smythe also gave a reading from 'LIGHT,' and a short address. A good after-circle was also held. On Sunday next, at 6.30 p.m., Mr. Fielder. On Tuesday next, at 8 p.m., discussion class. On Thursday, at 8 p.m., circle. 'LIGHT' on sale.—C.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last Mr. Kinsman delivered an educational and spiritual address on 'Has Spiritualism a Message for us concerning this World?' which was much appreciated. On Sunday next our president, Mr. G. T. Gwinn, will occupy our platform. On Thursday next a social will be held in aid of our piano fund; tickets 6d. each. On Friday next Mrs. Holgate will deliver an address.—A. JAMRACH, Hon. Secretary.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last, an eloquent and earnest address was given by Mr. Davis on 'Some Truths of the True Spiritualism.' Mr. Fielder's solo on the Japanese fiddle was greatly appreciated, as was also Mrs. Hodder's song, 'Weaving.' Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., open-air meeting in Battersea Park; at 7 p.m., Mr. H. Boddington. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public seance. On Saturday, at 8.30 p.m., social evening.—YULE.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday last an excellent address was delivered by our honorary secretary, who cleverly explained the elementary principles of Spiritualism, which was much appreciated by a large audience. On Sunday next, at 6.45 p.m., an experienced South London Spiritualist, Mr. McDonald, will deliver a trance address; at 8 p.m., a public circle will be held—free seats and books. Bicycles may be stored during the evening. 'LIGHT' on sale.—VERAX.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last the president, Mr. Edward Whyte, gave an interesting and able address in which he emphasised the common origin of all religions. He frankly avowed that but for his knowledge of Spiritualism he would have been an agnostic. Madame Nellie Cope's rendering of 'A Dream of Paradise' was much appreciated. We are glad to know that Madame Cope will sing the two Shakespearean songs, 'Bid me discourse,' and 'Should he upbraid,' at the forthcoming lantern lecture on the 23rd. On Sunday next Mr. E. W. Wallis will give an address on 'Spiritualism, and its Basic Truths.'—A. J. C., Corresponding Secretary.

THE LONDON PSYCHIC SOCIETY.—A meeting was held on Sunday evening last at headquarters, 3D, Hyde Park-mansions, when Mr. Colville delivered a very eloquent and learned address on 'A Bird's-eye View of the Great Religions of the World,' followed by a beautiful impromptu poem, the subject being chosen by the audience. For next Sunday see front page.—E. J., Hon. Sec.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last there were excellent attendances at both morning and evening meetings. The address by Mr. W. E. Long in the evening, on 'The Religion of Ghosts,' proved of deep interest to a large and attentive audience. On Sunday next the annual general meeting will take place. All Members and Associates are earnestly requested to attend.—J. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. J. Morse gave a splendid trance address on 'Modern Spiritualism: Its Message to the World,' which proved interesting and helpful to all present. Prior to the address Mr. Morse kindly contributed a poem, 'Speak Out.' Mr. W. T. Cooper ably presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance; doors open at 6.30 p.m.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions, N.W.

NEW SOUTHGATE—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday last Mr. H. Boddington, in an address on 'Mediumship,' gave practical and concise instructions as to the development of psychical powers, and was listened to with great attention. On Sunday next, April 13th, at 7 p.m., a trance address will be given by Mr. Ronald Brailey, followed by questions. On Thursday next a circle for investigators will be held at 15, Woodland-road, presided over by Mrs. Boddington, from Clapham, who will sit for psychometry. Spiritual literature on sale.—A. CLEGG, 9, Leslie-terrace, Pembroke-road, New Southgate, N.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mrs. Boddington dealt with 'After-Death States' in her usual interesting manner. Mr. R. Boddington followed with a useful diagnosis of consciousness before and after the death change. Miss Emery recited, 'How we Elected the Parson.' A most enjoyable evening. On Sunday next Mrs. H. Boddington and Mr. Brooks will occupy the platform. We cordially invite Spiritualists and materialists to witness the extraordinary telepathic phenomena presented by Mrs. Wesley Adams on Monday next. Tickets at 6d., 1s., and 2s. each may be obtained at the fruit stores adjoining the main entrance. Proceeds to the society fund. On Friday next, at 8 p.m., public psychometry. Silver collection.—B.

BATTERSEA SPIRITUALIST CHURCH.

On Tuesday evening, April 1st, a free concert was given under the auspices of the Band of Hope connected with this church. A good programme was arranged, and where merit was so generally displayed it would be invidious to particularise, but special mention should be made of the excellent singing of the Misses D. and C. Greenman, Mr. and Mrs. E. T. Leonard, Mrs. Hodder, Mrs. Murrell, and Mr. Pennachinni, and of the recitations of the last-named and Miss Grace Imison (a member of the Band of Hope). The quintette, composed of Messrs. Hodder and Pennachinni, Mrs. Hodder, and the Misses Greenman, ably presented the old favourite, 'Sweet and Low,' and the amusing element was efficiently supplied by Mr. E. Sargent. Mrs. Summers and Miss Spink (piano and mandoline), Mrs. Murrell (piano), and Mr. Fielder (Japanese fiddle and banjo) were responsible for the instrumental portion of the programme, which received excellent treatment at their hands. Mr. Adams (the president) presided and made an earnest appeal for funds and helpers to carry on the temperance work on a spiritual basis amongst the children, and the appeal for financial aid was generously responded to. Great praise is due to Miss Robinson and Mr. Hodder for their organisation of a pleasant and profitable evening. The concert was followed by a Cinderella dance, for which Mrs. Murrell kindly supplied the band.—W. J. PITT, Band of Hope Secretary.

TRANSITION.—Passed to spirit life, at Clifton Mount, Grainger Park-road, Newcastle-on-Tyne, on the 1st inst., Mrs. Mary Gleave, the dearly-loved wife of Mr. Henry Gleave, the president of the Newcastle Spiritual Evidence Society, and an earnest Spiritualist for a number of years. Mr. Gleave has our sympathetic condolences.

A GOOD CAUSE NEVER FAILS.—'Can anyone name a good cause which, not locally, but in the world at large, has perished and had no resurrection? Intervals of suspended animation there may be, but the final mortality of the "better part" I must utterly disbelieve. When we say of the baffled reformer, "He was born before his time," we confess our assurance that his time must come, and betray the fact that for us at least it has already come.'—JAMES MARTINEAU,