

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Part XLIV. (for June) of 'Proceedings of the Society for Psychical Research' (London: R. Brimley Johnson) is almost entirely taken up with sundry records of sittings with Mrs. Thompson, in whose mediumship Mr. Myers was so much interested. About 180 pages are occupied by an Introduction by Sir Oliver Lodge, a Paper by the late Mr. Myers, an account of sittings with Dr. F. van Eeden, and other reports and notes by Dr. Richard Hodgson, Messrs. J. O. Wilson and J. G. Piddington, Miss Alice Johnson, and Mrs. A. W. Verrall.

The really important papers are those of Dr. van Eeden and Mrs. Verrall, this last being a superb contribution towards the elucidation of many intricate problems connected with Mrs. Thompson's mediumship, which, in many respects, is similar to that of Mrs. Piper. Dr. Hodgson, in this case, returns to his early manner, and Mrs. Thompson pays heavily for his attentions. Dr. van Eeden's experiences were particularly valuable, and his shrewd and careful forthsetting of them adds greatly to their value:—an observant, patient and keenly discriminating observer.

As Mrs. Thompson is a lady in private life, with no other inducement to face these taxing and oftentimes disagreeable sittings except her love of truth and her desire to help in the search for it, she deserves the thanks of all researchers.

The Roycrofters, at East Aurora, New York, have a racy, saucy little Periodical called 'The Philistine.' It is enticing reading, and is true to its breezy motto, 'There is nothing so good as the sun and the wind for driving the foolishness out of one.' Its range, too, is big, going all the way from burly fun to sweetness and light like this:—

There is nothing so hygienic as friendship—to love and be loved means an even pulse, clear eyes, good digestion, sound sleep—success.

Strike the key, and at once the vibrations start. All who are on your wire get the benefit; and this wire is a wireless wire that circles the globe like a Marconi cable. The way to strike the key is this: When you find a person who loves the things that you love, who is trying to be honest and simple and genuine; who is willing to say I do not know, and who is not so very good and knows it (so does not blame other folks), but likes to mind his own business, thus giving other folks an opportunity to mind theirs—stand by this man. Help him wherever you can, encourage him and give him good cheer. Use your friends by being of use to them. A thousand little things will suggest themselves where you can be of service—push the good things along.

Get in line with the vibrations, and when you feel them coming, pass them on—it is the only way to keep them.

These Roycrofters have a superb ideal. They revel in work, and think it about the most honourable and blessed

thing in the world: and they make only one condition,—that it shall be work of the very best,—beautiful, lasting and dear.

We have received from a writer, who has unfortunate ideas of our respective duties, a peremptory demand that we should do justice to Mr. Bournsell: and this is accompanied by a statement which surprises us,—that a long time ago we injured him. We are sorry to hear it; and are all the more sorry because (as in the case of any other reputed psychic photographer we have ever known), we most truly desired to help and utilise him.

We have always been intensely anxious to have Mr. Bournsell proved a good psychic medium: and we respect such testimony as we have come across: but we want more than testimony: we want evidence; and evidence is precisely what we have failed to get: and yet we are still as anxious as ever,—if possible, more anxious than ever,—to get it.

We believe that proved spirit-photography would come to the very first rank as evidence, and that nothing would be as acceptable, as interesting, and as convincing: and all we can say is that if Mr. Bournsell is prepared to meet us in a helpful spirit we shall be extremely grateful to him. We will give him any guarantee he pleases,—if at all in our power.

Alas! human nature is everywhere the same, and every nation has to learn its lessons for itself. Here, from America, comes the unexpected and sorrowful news that child-labour in textile mills, in its most shocking forms, is rampant in the South, but in mills owned, we are sorry to say, by pious New England capitalists. But a band of militant women are on the war-path, and our old fight will have to happen again over there. Here are a few glimpses of this specially detestable sin against God and Humanity:—

In South Carolina Miss Jane Addams, of Chicago, found a child of five working at night in the fine, large, new mills. Only a few weeks ago I stood at 10.30 at night in a mill in Columbia, S.C., controlled and owned by Northern capital, where children who did not know their own ages were working from 6 p.m. to 6 a.m., without a moment for rest or food or a single cessation of the maddening rack of the machinery, in an atmosphere unsanitary and clouded with humidity and lint.

The number of accidents to those poor little ones who do not know the dangers of machinery is appalling.

In one mill city in the South a doctor told a friend that he had personally amputated more than a hundred babies' fingers mangled in the mill. A cotton merchant in Atlanta told me he had frequently seen mill-children without fingers or thumb and sometimes without the whole hand.

So frequent are these accidents that in some mills applicants for employment have to sign a contract that in case of injury in the mill the company will not be held responsible, and parents or guardians sign for minors.

We have had to fight this sin here in old England, and are sorry indeed to find that it will have to be fought in the New World—in 'the land of the free'! We send our benediction to the good women who have the matter in hand. More power to them! Let every Spiritualist in

America vote straight and pay willingly in this matter. They will if they know what Spiritualism, at the heart of it, means.

'Letters from the spirit-world' has been sent to us for notice, although it bears no publisher's name and is announced as 'printed for private circulation only.' The lady who is responsible for it says, in a Preface, that these letters (or, rather, extracts from letters) were produced during the past three years, through a well-known medium; that every allusion to the spirit's earth-life, given in the letters or in conversation, was correct, and that many of the theological opinions expressed in them were absolutely opposed to her own belief, and of no interest to the medium: and yet they are set forth with all the vehemence of a convert and all the strength of a propagandist. Some of these opinions, especially those concerning Jesus, are startling enough, and likely to give pain even to many rational Christians: but the intellectual note is clear, and the ethical tone pure. The extracts represent twenty letters. Why not publish them in the usual way?

The following remedy for sleeplessness is given by Mr. Stackpool O'Dell:—

Take a card about the size of a sheet of foolscap, and obtain a bottle of luminous paint. Write with the paint upon the card the words, SLEEP—SLEEP—SLEEP, large and clear. Place this card in the daytime where the light will get at it, and at night time in such a position on the wall or on a screen that you will have to lift up your eyes in order to look at it while you are lying in your easiest position on the bed—that is to say, the position in which you generally go to sleep. As you see the illuminated words, repeat them to yourself in a monotonous manner. As the eyelids become tired let them close. You will not in most cases repeat the words very often before sleep brings on forgetfulness.

In our judgment this would be an excellent prescription for inducing lunacy. The one thing needful, as a remedy for insomnia, is the habit of closing the eyes immediately upon lying down, or before, and keeping them closed. Then, as we have often said, let the body go, and become as near as possible incapable of movement. Patiently train it to that. When that is attained, sleep is certain.

SPIRITUAL PRAYERS

The following 'invocation' was given by Mr. J. J. Morse in the Cavendish Rooms, on Sunday, July 13th, before his address on 'The Dead Man's Gospel,' a report of which will be found on another page of this issue of 'LIGHT':—

O Thou Whom we call our Father and our God, in Whom we rejoice when the sunshine of happiness falls across our path; in Whom we trust that good will somehow come from evil when clouds encompass us; once again, in the spirit of brotherhood and mutual love, we would draw nigh unto Thee; not to ask blessings at Thy hands, for Thou hast richly endowed us all therewith, and we may find them if we will but look within ourselves; not to praise Thee, for Thy works speak more eloquently than can human speech, but to realise that in all things Thou rulest wisely and well. We are indeed Thy children, pursuing the pathway in either world that Thy purpose has marked out for us. We realise indeed that the unfolding of the qualities of being which Thou hast implanted in our nature, not only exalts us but makes Thee more and more manifest. We are conscious that by Thy Eternal Being eternal life is assured to us as part of Thee, and therefore death has no deeper meaning than change, and change has the loftier meaning of rising ever upwards in the unfolding order of Thy creation; step by step, age by age, æon after æon, ever onwards and ever upwards, in spirit and in truth nearer to Thee. We bespeak then the ministry of Thy love, the guidance of Thy wisdom, the inspirations of Thy truth to each and all here to-night, that the deepest chords of their natures may vibrate in harmony with diviner melodies; and that to bring greater happiness and sweeter peace and wiser leading, there may come light from the Angel-world where the beloved of human hearts who have 'gone

before' are learning more and more of Thy goodness and truth. (Come then, we pray, O radiant ones of the morning land, whose brows are shining with the glory of your high estate, bring counsel and love to all as they may need, staying the tears of those who mourn, hushing the anguished sob of those who grieve that death has taken their beloved from them, bringing that radiant glory which, entering into every heart and home, shall give peace, uplifting, and unfoldment. To those who ask for some sign or token that shall part the sad curtains of the grave, let such token come; to those who are sick let the breezes of health flow with your sweet thoughts through pain-racked forms, and let Love, the sweet spirit of Divinity itself, inspire each one to greater labours for the common good, for the bringing of that better time when the brotherhood of human life shall fill the world with peace and joy for evermore. Then will the ministry of angels be fulfilled indeed, crowned with blessings, producing happiest results for men on earth, who, free from the harassing cares of life, shall join hands across the 'Rainbow Bridge' in the sweet knowledge that mortality and immortality are blended in one divine unity in accord with Nature's laws, under the government of the All-wise Power, our Father and our God.

LONDON PSYCHO-THERAPEUTIC SOCIETY.

We have been favoured with an advance proof of the first annual report of the London Psycho-Therapeutic Society, which was formed in April, 1901, for 'the systematic study and investigation of the psychic and mental forces, such as Psycho-Magnetics, Mesmerism, Hypnotism' &c.; 'the encouragement of the use of such of these agents as may be found advantageous for curative and educational purposes'; 'the free treatment of the poor,' and other objects contributory to these ends. 'There are now fifty-seven subscribers to the society, thirty-six of these being members and twenty-one associates, while sixteen friends have shown their appreciation of the movement by sending donations.' The income of the society from April, 1901, to June 30th, 1902, amounted to £73 11s. 10d., and a loan of £10 (guarantee for rent), while the expenses were £77 8s. The chairman is Mr. Arthur Lovell; Mrs. J. Stannard is the hon. treasurer; Mr. Arthur Hallam is the hon. secretary, and we notice the names of several well-known Spiritualists on the committee, including those of Dr. Geo. Wyld and Mr. Geo. Spriggs. The headquarters of the society are situated at 3, Bayley-street, Bedford-square, W.C., where there is a room which can be used for lectures and is capable of seating over fifty persons. A number of addresses of a useful and interesting character have been given by Mr. Arthur Lovell, Mr. Geo. Spriggs, Mrs. J. Stannard, Mrs. W. Gordon, Mr. J. H. Pugh, B.A., M.R.C.S., Eng., L.S.A., Lond.; Dr. Forbes Winslow, and Mrs. Hannah More Kohaus, of Chicago, Ill., U.S.A.; and a successful social evening was held on Friday, June 20th. Fifteen patients have been treated by the society, and of these six have been either completely cured or relieved to such an extent as to render further attendance at headquarters unnecessary. Of these cases several are reported at length, the sufferers in each instance testifying to the beneficial results which they experienced after diagnosis and treatment. The society has started a monthly publication, 'The Psycho-Therapeutic Journal,' and is desirous of establishing a library for the use of members and associates. The annual subscription, due on July 1st in each year, is one guinea for members and half a guinea for associates. All communications should be addressed to Mr. Arthur Hallam, at 3, Bayley-street, Bedford-square, W.C.

COMFORTING COMMUNION. —Mr. James M. Stevenson, of Dundee, writes: 'In the calm evening twilight of June 3rd last, Mrs. Ellen Green, of Manchester, my wife, and I were enjoying a never-to-be-forgotten hour's communion with loved ones from beyond the grave, when, through the kindness of Mrs. Green and her spirit friends, our first-born, who passed on in early childhood, gave us undeniable proof of his continued existence and growth in spirit life. While what transpired during that memorable hour is sacred to us, yet out of gratitude for Mrs. Green's mediumship I may mention that our dear one took our hands, caressed us both, and embracing his mother kissed her and spoke to us, giving us his name in the Scotch dialect and bringing to our recollection an incident in connection with his passing on known only to our two selves on this side. Mrs. Green had no knowledge of our having a son in the spirit world, and therefore, could not know his name.'

THE GERMAN PSYCHICAL JOURNALS.

Seance With Eusapia Paladino.

In 'Uebersinnliche Welt' Signor Vasallo concludes his account of the series of wonderful séances with Eusapia Paladino in December last, in all of which he took part. At the fourth séance, he says, the manifestations were so great and followed each other with such rapidity, that he could only describe the most important of them, especially those which most directly concerned himself, including the materialisation of his son, Naldino. They were, in the main, similar to those previously described, but there was one which seems to have impressed him more than all the rest and to have firmly convinced him that it was indeed his beloved son who had come back to him. In darkness, he felt, he says, the well-known hands seize him beneath the shoulders and draw him away from the table (in the direction of the little table and the curtain) so far, that to retain control of the medium, whose left hand he held in his right one, he was obliged to change his hand, and hold hers with his left while standing up; thus being some two arms length away from her. In this position he felt a slender figure, which in every particular corresponded with that of Naldino, embrace and kiss him repeatedly, amid broken words in the Genoese dialect, which were followed by these sentences in the voice, he says, he could never forget: 'Oh, my father! my beloved father!' Then followed three kisses, and the words, still in the Genoese dialect: 'Give these to my dear mamma.'

Light being demanded, the electric light was then turned on, and 'as if the invisible being desired to give us a final and decisive proof of his presence, the same phenomenon as that which occurred at the séance with Professor Mirelli took place. We all saw in full light a figure, bulging out behind the dark curtain, bend towards me, exactly corresponding with the previous one; the arms were stretched out and again embraced me, while one of the hands, the form of which I could clearly recognise through the thin, dark material, remained for some time clasped in my right hand, while my left still firmly held that of the medium, whom we could all see sitting on her chair in deep and quiet slumber.'

At the fifth and last of these séances, the power does not appear to have been quite so strong; and it was some time before phenomena began to take place. Eusapia herself looked tired and distressed at the pooriness of the manifestations at the commencement of the séance. They increased greatly in power, however, later on, and some very remarkable physical phenomena occurred; one of which was that Eusapia—in the dark—was deposited, seated on her chair, on the table, greatly, as it appeared, to her alarm, for the table creaked under her weight and she begged to be taken down. Signora Morani and Dr. Venzi, who were holding her hands, felt her draw their hands up and had to rise with her. Some materialisations likewise took place, and at the close of the séance 'John King' materialised, shook hands with and embraced several of the party, thus taking leave of them.

Owing to the limited space at my command, I have been able to give but a very bald and imperfect account of these séances, certainly the most remarkable series which has taken place for years. I will only—as Signor Vasallo points out—remark that they took place among a circle of distinguished scientific and literary men, six in number (on the last occasion only two more were present, Professors Mirelli and Soris), in their own hall, that of the scientific society 'Minerva,' the door of which was kept locked, and only the six sitters and Eusapia were admitted before the séances, so that the possibility of confederates or collusion is utterly excluded.

Hypnotic Experiments.

Among other articles in this journal is an interesting posthumous one by Dr. Carl du Prel, found among his papers after his death. This is called 'Hypnotic Experiments,' and gives an account of a séance with the noted somnambulist and clairvoyante, Fräulein Lina, which took place at Du Prel's own house in the presence of himself and his wife, and the hypnotiser, Herr von Notzing, Dr. Julius Diehl, physician, and Dr. Leo Grätz, lawyer. Carl du Prel's style of writing is so admirably clear and lucid that it is

fortunate this paper has been rescued from the waste paper basket. The account itself is most interesting.

Spiritualism in Italy.

A noticeable paper in 'Psychische Studien' is entitled 'The Spiritistic Crisis in Italy,' and is by Hans Barth, of Rome. In a footnote, the Editor, Dr. Maier, writes:—

'We extract this highly interesting account, both for sceptics and Spiritists, of the present attitude of the whole Italian Press towards the burning question of the genuineness of the phenomena occurring recently with Eusapia Paladino, from a supplement of the "Berliner Tageblatt," of June 8th.'

I will translate a few passages:—

'For the last month or so Spiritism has been the leading topic in Italy. Since the time when, on the evening of April 6th, Signor Vasallo, the talented editor, the splendid humorist and dreaded satirist, avowed in the presence of "all Rome" his belief in Spiritualism, and thereby threw a lighted torch among the people; since then nothing is spoken of but Musolino—and the "spirits." This veritable epidemic has, however, been long preparing. Cesare Lombroso, Schiaparelli, Porro, Morselli, and other savants have for months, almost years, been experimenting with the well-known Eusapia Paladino—Richet's medium; the number of avowed and secret Spiritists has increased immeasurably; and, finally, Vasallo's five materialisation séances, which we have already noticed, when his lost son appeared to himself and the other sitters, have created an extraordinary interest in Spiritism.'

Then came Vasallo's address at the Assembly of the Roman 'Press Association' in the presence of the whole *élite* of Rome. What the Genoese author then described was certainly most surprising. In Genoa a séance had been held with Eusapia Paladino under the superintendence of the celebrated 'Psychiater,' Professor Morselli, at which the medium was bound to an iron contrivance; in spite of which, by gaslight the following phenomena took place (reported in the protocol signed by Professor Morselli). The description is then given of five materialised forms, the last of which was that of a female about forty years of age, completely enveloped in transparent lace, and carrying in her arms a child apparently of about three years. Before the séance Eusapia had been examined to her chemise, and further, by some doctors who were present.

Then follows a spirited account of the battle which ensued between the different papers, which are in favour of or against Spiritism; those of the latter class digging up all the accounts of reported exposures of Eusapia and other mediums. After this comes a description of the different theories advanced by savants, who admit the facts of the phenomena, concluding with that of Morselli, who is well-known in Germany, as well as in Italy, and who intends shortly to publish a book upon Spiritism. After some remarks on the subject of mediumism, by Professor Morselli, this paragraph occurs:—

'Morselli then denies any value to the famous "exposure campaign" of the "Patria," for, at the most, it only exposes some greedy swindlers; accuses the aged president of the Academy *Blaserna* of crass ignorance, declares that Spiritism fully deserves scientific study and . . . avows himself a believer. "Me," he concludes, "the hard-headed materialist, the energetic editor of an intransigent journal of positive philosophy, me, they will scarcely take for a victim of hallucination or a credulous neophyte!"'

The following paragraph concludes the article:—

'While Italian savants, mediums, and Spiritists are thus all the rage, and joiners are doing a good business in spirit-tables, dozens of wagers are going about as to whether Spiritism is true or a lie; spiritistic books appear in great numbers; almost every newspaper has its column devoted to Spiritism; the "Fracassa" publishes a history of Spiritism in place of its usual *feuilleton*, and the "Travaso" has in all seriousness a leading article on Spiritism!'

In 'Spiritistische Rundschau' there is a paper on the same subject, by the editor, Herr Kuhaupt, and there can be no doubt of the great spread of the spiritistic movement in Italy.

The Frau Rothe Case.

From the 'Short Notices' in 'Psychische Studien,' I copy the following:—

'Concerning the Rothe case, the "Kleine Journal," of

June 9th, has the following paragraph, under the heading of "The flower medium, Rothe, and her impressario" :—

"The Rothe impressario, Jentsch, was released on Saturday from prison, and has returned to his home in the Gleditschstrasse, which he shared with his flower medium, Anna Rothe, her husband, and daughter. . . . The proceedings against Jentsch will still take place if Anna Rothe, who is under supervision at the hospital of the 'Charité,' should be declared to be mentally deranged. Till the conclusion of the trial Jentsch intends resuming his former profession of teacher of languages. Rothe's relations have had no news from her for weeks. Her husband and daughter have been refused any intercourse with the prisoner."

There is also a short passage about this case in 'Spiritistische Rundschau.' After speaking of Jentsch's release from prison, the writer goes on to say :—

"The medium Rothe is taken to the "Charité" in order that inquiries may be instituted as to her mental condition. We are informed that a married daughter of Frau Rothe, Frau Lina Pilaski, also said to be a medium, has died in child-birth, and that Frau Rothe has been greatly distressed by this blow. The trial, in the course of things, cannot take place till after the Long Vacation."

M. T.

KARMA.

(Continued from page 333.)

The first of the three influences or forces I have mentioned is Fate, or the supposed cause of the total effect of the blind forces of Nature. This influence is recognised in the East by the acceptance of the postulate that no manifested existence is exempt from necessity ; that, in the nature of things, there are limits to the possibility of action, not only on the part of inanimate things, but by any living being, however powerful or transcendent. Not even for the highest manifested God can both of two contradictory and mutually exclusive propositions be true ; therefore every existing being—even the highest God whose existence we can conceive—has his limitations, that is to say, his own particular nature and function. There may be a being for whom light and darkness, attraction and repulsion, good and evil, possibility and impossibility, consciousness and unconsciousness, existence and non-existence, are one and the same ; but, if so, such a being is inconceivable by us. The only quality which we can perceive to be common to contradictory and mutually exclusive things or ideas is their bare possibility of existence. All the 'pairs of opposites' have potential existence ; in fact, the actual existence of one thing implies the potential existence of its contradictory. All the 'pairs of opposites' exist, but not simultaneously in time and space in any given case. The moment things have conditioned existence, they come into the empire of necessity and inevitableness ; and it is utterly impossible for us to imagine unconditioned existence—existence outside of time, space and causation—and still it is just that kind of existence that, by the metaphysical faculty of the human mind, we are obliged to attribute to Deity : Deity, the source of all life or existence, which we call by such negative names as 'the Unconditioned' or 'the Unknowable,' or by such names as 'the Almighty,' the 'Omniscient,' or the 'Omnipotent,' which are in reality negative names in disguise, for they mean no more for us than a Being to whose power, knowledge, or presence we refuse to postulate any limit. We can attribute no positive meaning to any of those terms which does not involve a contradiction—for us, therefore, they mean only 'incomprehensible.'

This first influence is to be found working everywhere in Nature, limiting our thoughts and actions in such a way that we soon reach a boundary beyond which we cannot go, a limitation that we have to accept with good grace as inevitable, and endeavour to understand it, so that we can conform ourselves to it in such a way as to make the best of things. All science is precisely such an attempt ; and science may be called a great practical recognition of the First Influence, a whole-hearted worship of Fate or the 'blind forces of Nature.' A homely illustration will perhaps throw light for us upon this first influence : If you half fill a vessel with pebbles and shake it, the larger ones will come to the top and the smaller ones will go to the bottom. It is

the business of science to explain the 'reason' why this occurs, and when that reason is ascertained it is expressed in a formula and called a 'law of Nature,' and to that law we have to conform all our operations. Were a person to spend his time in trying to invent some way of shaking the vessel which would send all the big pebbles to the bottom and the little ones to the top, we should consider him a fool, because we believe the usual effect on the pebbles of shaking to be inevitable. If he were to experiment, or to try to figure out, how all the pebbles contained in the vessel could be brought equally to the top, we should think him demented, for he would be trying to reduce a three-dimensional thing to two dimensions. If he were to argue that the big pebbles must be more moral, or more intelligent, or otherwise more deserving than the little ones, since they are rewarded by being sent to the top, he would be considered a lunatic ; if he were to conclude that, for some good reason of his own, when he shook the vessel he consciously or unconsciously willed the big pebbles to the top and the little ones to the bottom, and they obeyed his powerful will, we should think him an idiot.

This homely illustration brings to light a principle which is to be found at work in every direction, for it is a crude instance of hierarchical arrangement. What causes the big pebbles to rise ? They do not pull themselves up. They are pushed up by the smaller ones, which, in turn, they push down. This is, in fact, the rudimentary form of organisation, and the same principle is seen at work in human society, in different forms.

Now the way in which this first influence affects the doctrine of Karma is by freeing it from a number of considerations that harass and confuse people in the West when they speculate on the destiny of man. Our chief religious 'difficulties' take the form of the question, How is it that God 'permits' this or that to occur ? The doctrine of Karma eliminates those questions, as inapplicable to all such events as come under the rule of Fate, or which are the inevitable consequences of 'the blind forces of Nature.' Suppose that a good and virtuous man who cannot swim jumps into the water to save his beloved wife from drowning, and, as is pretty certain to occur, they both are drowned. The Eastern explains it by Karma, and imagines reasons, more or less ingenious and plausible, which satisfy his intellect without the necessity of either impeaching or 'justifying' God, or in the faintest way casting doubt on the Divine justice or benevolence ; whereas it is absolutely impossible for us, with our Western religious ideas, to avoid an explanation of the event which will not in some way, or in some degree, make God a party to the transaction. And this thought plunges us at once into an unfathomable ocean of agonising conjectures : perhaps it was intended for a lesson, or a 'trial,' or a punishment—but what a cruel and stupid way to teach, or try, or punish ! Perhaps it was necessary for some end that God has in view—*necessary* for Omnipotence !

Again, each time we take a walk we crush out of existence thousands of little creatures, every one of which is a miracle of organ and function, and is in full and conscious enjoyment of its existence ; and this wholesale murder is no benefit to us. Could any conceivable God prevent this destruction ? Not so long as time, space, and causation remain what they are—not so long as men are men, and insects are insects. Unless we recognise the empire of fate or necessity as occupying a region of our lives entirely outside of the jurisdiction of any God that we can conceive, we cannot help being guilty at every turn of stupid blasphemies which, by an extraordinary mental infirmity, we mistake for exhibitions of piety. The doctrine of Karma, therefore, rests, not upon the postulate that things occur because any God that we can conceive wills them to occur, but upon the postulate that all things act according to their natures. Things that we call inanimate act without purpose as far as we are concerned ; things animate act with purpose ; and that purpose generally involves our well-being either directly or indirectly. Among the things animate are invisible beings, who do us good when we please them, and harm when we displease them.

Lux.

(To be continued.)

THE FUTURE OF SPIRITUALISM.

There is little doubt, I imagine, in the minds of most people who have studied the subject with sufficient care, that Spiritualism is really, in the last analysis, a science and not a religion. It is true that it is sometimes regarded by its adherents in the latter sense, and it is equally true that its effect on our religious conceptions is always profound, but I do not think it is destined to produce an entirely new religion of its own, but rather to spiritualise the prevailing forms of belief. This effect is already to be noticed even amongst the most rigidly orthodox of our Christian sects, and the intolerance and ignorant abuse that the clergy have lavished on it are but so many testimonials to its power. Yet I do not think that, rightly considered, it comes as an enemy, but rather as a friend, and no doubt in the age of perfect religious tolerance that is just beginning to dawn on the world the valuable aid that it can supply in preventing any return to materialism will be fully recognised.

Still, it is not its effect on religion to which I wish to draw the attention of Spiritualists, but rather to its scientific aspect, which at the present time seems to be strangely neglected, for although investigators and believers have increased in numbers to an astonishing extent recently, but little advance has been made towards understanding even the simplest of the phenomena with which we are confronted.

Now the future of the whole movement is really linked with the progress of our knowledge of the subject, and if we are not to wait patiently until the scientists come to our aid we must break new ground in our inquiries. Numbers of believers are constantly engaged in holding sances and carrying on experiments of various kinds, but nearly all are along the old lines, and I have vainly endeavoured to find any trace of novelty in their results or methods of research. What a hindrance this is to the spread of the movement can only be realised by those who have vainly endeavoured to enlist the sympathies of the wealthier and more educated classes. The position of these people is perfectly reasonable and easy to understand; they affirm that as so little progress is made either the whole thing is a fraud or the followers are fools not to have discovered more in the time that they have devoted to the work. There is no escape from this position so far as I can see, for, although the difficulties to be overcome in an inquiry such as ours are undoubtedly very great, still there is no excuse for our not attempting to grapple with them. Yet it is, I fear, only too true that we make no real effort to increase our knowledge or systematise our methods of work, and that we are almost as far to-day from understanding any of the laws behind the phenomena as we were ten years ago. It is not because we have not had plenty of opportunities for observing, but because we have been too idle to use them or too indifferent to the fact that we really are appallingly ignorant of their causes.

If any readers of 'LIGHT,' doubt this statement perhaps they will furnish me with a satisfactory explanation of the simple 'rap.' The usual statement that it is caused by throwing down magnetism on to the table is no real explanation. I want also conclusive evidence that such a thing as magnetism exists, and should be pleased to learn the laws that govern it.

It will be seen, therefore, that before we can make any real progress we must attempt to discover the laws that govern the production of the phenomena. This is essential and not beyond the powers of the human mind if rightly directed. We have, too, powers and faculties available the existence of which scientists still doubt, but to which we have been so long accustomed that we are apt to disregard their value in aiding research.

Instead of attempting any real inquiry we spend our time in conversing with what we trust are the spirits of our deceased friends and relations. Even this is very often more than doubtful, but still I must say that I have never received any satisfactory evidence to make me believe that they are 'shells,' as the Theosophists and occultists would have us believe; yet there is no question that they often fail utterly to establish satisfactorily their identity. But

leaving this debateable ground and turning to another point on which we might hope to find more definite knowledge, the whole subject of the condition called 'control' at once claims our attention. What is this condition? and what are the infallible indications of its existence in a given case? I admit that although I pride myself on being able as a rule to recognise it, I could not accurately define the symptoms that invariably accompany this condition so that a man who was ignorant of this state would be more or less able to diagnose it. Where, too, is the spirit of the medium while this condition is manifest? and is the controlling spirit actually in the body of the entranced person, or is it external but connected in some way? All these things are of the first importance to ascertain definitely, and I must admit that I have found them in no book with which I am acquainted, although such a book may exist for all that.

Then again our methods of communication are in a rudimentary stage of development and all our 'Ouijas' and 'Planchettes' are very wasteful of psychic force. We ought to have proper, scientifically constructed machines, which would be effectual and economise the power.

Another point, and a very important one too, is the way in which the most lying 'entities' are encouraged by the more ignorant among us, and there is a general want of firmness in handling the spirits. We take it that the obligation is all on our side, but the very contrary is apparently the case; the spirits yearn to come, and love to manifest, no matter how trivial the messages they may have to communicate. If anyone wants to prove this to their own satisfaction let them try the effect of a threat to wake up the medium if any folly occurs, and they will discover that its influence on the character of the communications is very marked.

Now our clear duty in these matters is to attempt some original research while at the same time endeavouring to reduce to order the observations that have already been made. We must find out the true nature of magnetism, and whether it cannot be produced without the clumsy human chain, and in this connection the thought has often occurred to me that we have in Reichenbach's book many valuable observations that might aid us in producing the 'power' in any quantity that we required. For if the 'Od' light is the same force or light that clairvoyants see, all we have to do to obtain it in large quantities is to introduce an electromagnet into the sance room and send a current through it. But this, of course, is only my idea, and may not prove to be correct, although I have succeeded in getting photos taken of the light.

The next important thing is to discover the laws that govern the conditions of a successful sance, and for this purpose everything must be studied more carefully than it has been in the past, for although we have a mass of observations bearing on this point very few are of sufficient accuracy to make them valuable, and most are but mere expressions of opinion. In fact, no real advance can be expected until someone undertakes an inquiry of a deep and searching character into the whole subject, and how thorough that inquiry must be the many abortive efforts of the past tell us. It is not enough that we find the phenomena genuine; we must now find the laws which govern them, or else we must be content to see others regard us as nothing but a pack of misguided fools. The future of the movement lies in our hands, and it is for us to so use the present that the next generation may be able to build on our observations instead of being forced to recommence the study at the very beginning. There are, of course, many more points on which I have not touched, but I think I have said enough to remind those who already feel oppressed by the weight of ignorance, that the need of fresh and original research is now absolutely imperative.

C. S. M.

MATERIALIZATION SEANCES. - Mrs. Mellon will, by request, and for the convenience of friends at a distance, hold a select sance for materialisation on the first Friday of every month, commencing at 8 o'clock, sharp, at the Rooms of the Heaton and Byker Spiritualist Society, 3, Addison road, Heaton. Introduction necessary. Apply to Mrs. Mellon, 60, Wands worth-road, Heaton, Newcastle-on-Tyne.

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A GENTLE CRITIC.

We have had before us, for several months, a bright little Essay from 'Mind,' by May Stranathan, and have hoped, time after time, to make use of it as a kind of stepping-stone to a somewhat choice little mount of vision, though the intention of the whole is somewhat to reprove us.

In the first place, the Essay attracted us by its clever phrasing. The following sentences, for instance, are, at all events, noticeably smart. Referring to Mrs. Richmond as 'the most interesting Spiritualist I have ever met,' and describing her 'controls,' she says:—

Then an Indian maiden, Ouina, came in for a turn at occupying Mrs. Richmond's body, and later various other 'guides,' until she seems now to have very little time in which to be herself—hardly enough to make it worth while for her to have any individuality at all. While under control of these 'guides,' Mrs. Richmond gives eloquent addresses and teaches psychosophy, psychopathy, psychomancy, psychology—in fact, the whole plan of the Universe. It seems a strange parsimony of Nature that only one body should have been provided for so many personalities longing to return for the instruction of mankind.

That is a little more than 'smart.' It is a fair shot, and we confess that it is near enough to make us wince. The following, too, is cleverly put:—

But what a disappointment are these beings from the life beyond! They do not fill our expectations, either as saints or demons. They seem too human to be either. . . . Of the great majority we are forced to the conclusion that in the spirit world as well as here persons can mistake their calling. Nor can we down the suspicion that mortals who have failed, while in the flesh, to gain a hearing as preachers, seers, or poets, are now using the novelty of spirit return to win the attention of mankind.

This is not quite as good a shot as the other, but it is near enough to be noticeable: and yet, if this keen-witted lady had had a wider experience, or, perhaps, a more amenable mind, she would have known by this time that not all the preachers in (or from) the unseen have mistaken their calling. We have heard sermons in Westminster Abbey which were less thoughtful and winsome than some we have heard from the lips of trance speakers or—cheap frauds. The sentence, 'What a disappointment are these beings from the life beyond! They do not fill our expectations, either as saints or demons. They seem too human to be either,' reveals the fly in this writer's amber. Why expect saints or demons? Why not expect human beings? Are they not human beings we pour into the unseen world every day? Why not expect to get out what we put in? 'Too human,' she says: but can they be too human to indicate precisely what we want;—proof that common folk—not 'saints or demons'—persist beyond the incident we call 'death'? But this is not what is wanted, it seems. 'Death leaves us with a feeling of tranquillity.' Hamlet, we are reminded, brooding over the ghost's story, speaks of the bourne whence no traveller returns; and, says our gentle critic, I cannot see how any mortal can wish it otherwise. How differently are we made! What we can not see is—the possibility of indifference here.

'We must pick no locks,' said Emerson, and the lady quotes him: but, taken one way, the saying is a foolish one. God's 'locks' are always being picked, and Nature ceaselessly gives us the means. All through the ages, every discoverer has been accused of impiety, and 'We must pick no locks' has ever been the favourite aphorism of obscurantists, cowards and fools. But what Emerson probably meant was that we must undo doors in an orderly way, not with craft and violence but with wise and restrained obedience: and this we whole-heartedly endorse.

But the truth is that this writer has a rooted objection to any kind of dealings with the spirit people,—if there are any. 'Rather would we have them so enamoured of their new life as to give never a backward glance.' Was that wisely written? What, 'never a backward glance'!—never a thought of the grieving mother, or crying child! never a thought of husband, wife, or lover! And why 'never a backward glance'? Because the promoted one is 'so enamoured of the new life':—a bit of sheer selfish enjoyment:—too happy to look back:—too engrossed to remember! Will it bear reflection?

But it may be said that the word 'rather' refers back to something as an alternative. So it does. It refers back to the following:—

Only a mind diseased could turn for comfort to the grotesque appearances that speak by trumpets, slates and table-rappings. We cannot believe that putting off mortality could make the departed thus lose all sense of the eternal fitness of things.

It is a grave statement, and, alas! a common one: but it generally indicates mere animus, and we are afraid it does so here. 'Trumpets, slates and table-rappings' are not the only means of communication; but, if they were, we should murmur at 'a mind diseased' and 'the eternal fitness.' There is no 'eternal fitness' in the case, unless we assume that death introduces people into a world of superfine statues on stilts, or turns our friends into stained-glass-window inanities. And, as for trumpets, slates and table-rappings, we can only say, for the fiftieth time, that the higher the grade of the investigator the less fastidious is he about his means. If two old oyster shells and a cork will help him through an experiment he will be as glad to use them as though they were harps of gold, or the most costly and finished instruments from Hatton Garden. In his experiments he knows nothing of the 'fitness' of things outside utility: and we can imagine a Faraday on the other side being as willing to use a trumpet, a slate or a table now, as he was once willing to use the paltry contrivances that made the superfine savants stare.

In one respect we join hands cordially with this writer. The following is good doctrine, indeed:—

When persons assume that spirits from another state of existence come back with credentials from the Lord to teach us spiritual truths, we can only judge them by their works, whether they be called angels or devils. They will pass for what they are. Even if Satan himself should appear, all his former ill-repute would not avail to discredit his message had he truth to tell us.

We want that to be accepted all round: by students of the Bible as well as by critics of Spiritualists; by gentle philosophers as well as by eager enthusiasts. 'Men tell us they are taught by the Holy Spirit things that leave us no choice but to lose our respect for the Almighty or our faith in the sanity of our neighbours.' That is deserved. And this also is useful: 'This same blunder we are always making—that signs and wonders, even resurrections from the dead have any force in the moral world.' But that brings us round to precisely our hypothesis—that the spirit-people who somehow manage to open communications may be neither better nor worse than the first hundred men that will pass along Holborn to-morrow morning.

THE 'DEAD' MAN'S GOSPEL.

ADDRESS BY MR. J. J. MORSE.

On Sunday evening, the 13th inst., at a meeting of the Marylebone Association of Spiritualists at Cavendish Rooms, Mr. J. J. Morse delivered an address under the above title, previously reading a beautiful poem by Miss Lizzie Doten, entitled 'The Rainbow Bridge.' The occasion was one of especial interest, this being the last lecture delivered by Mr. Morse prior to his departure to the Antipodes.



MR. J. J. MORSE.

From a photo by the [British Portrait Co., Cardiff.]

MR. T. EVERITT, the President, having made some introductory remarks, in the course of which he alluded to this fact, MR. MORSE, under control, spoke as follows: -

If man's immortality be an accident, then nothing reasonable can be predicted or stated concerning it. If man's immortality be miraculous, then must the law of miracle be sought unavailingly, for man being a reasonable creature cannot comprehend that which men call miracle. If there be no communion between the living and the so-called dead, then men may promise, preach, or prophesy whatsoever they please concerning man's future state, for there are no critics who can correct their statements. But, if man's immortality be in harmony with God's laws and Nature's evolution, sequential and continuous, part of the established order of existence, whatsoever mysteries there may be shall be solved as man unfolds in knowledge and ability, and such unfolding must of necessity counteract, perchance destroy, all false and erroneous opinions that have been expressed concerning the future life in all the ages of man's progress.

If there be a naturalness in man's immortality there must be, unless we admit the breaking of all relations at the point of death, a continuity in his career that shall assure him being himself in his next state of existence, whatever it may be—a correlation that shall make the other side of life absolutely in relation and union with the side of life on which you are to-day.

Now, who can solve this problem? If man's immortality be accidental, then he cannot solve the problem for himself. If his immortality be miraculous, then miracle is necessary to explain the matter, one miracle calling for another. If his immortality be continuous, if the two estates are correlated, if union exists between what is and what lies before you, then the 'Rainbow Bridge,' as a poetical phrase,

becomes a concrete fact—a possibility at least in the constitution of the Universe, and communion between the people in the two states—the seen and the unseen—becomes a necessary corollary of the proposition. Who can solve these problems? Those who know most about them are called Spiritualists. They may not have solved them all (it is rather to be wondered at that they have solved so many of these problems as they have), but their feet are upon the rock and their faces turned towards the light. They have caught the cadence of the angels' voices—the music floating from their land to this makes glad the listening souls of men. But who can solve these problems? Not the preacher. His opinions are preconceived, one might almost be pardoned for calling them fossilised, and fossils are invariably intractable. The Spiritualist? Yes, he knows some things, truly.

Of the general fact that man lives after death he is satisfied; of the equally general fact that there is another world in which he lives he is equally satisfied. He is fully assured that some people who have died have continued to live by some magic in Being, and that they have continued to be themselves. But why is he satisfied? Is he an authority? Possibly you might be inclined to dissent from us if we say that he is *not* an authority, and that the Spiritualist talks at second hand unless he is endowed with 'open vision,' 'open hearing,' or some supersensitiveness which relates him to the supersensuous side of life. Otherwise he is not an authority who speaks at first hand. The only man who can speak at first hand concerning the consequences of death and the ultimates discovered beyond, is the man who is 'dead.' The man who lives there is the first hand authority about the world in which he lives. Now the Spiritualist has received his information from that man, else Spiritualism is but a phantasm of the mind, a mere recrudescence of superstition that one might hope the world had outgrown. The testimony of millions of human beings throughout the length and breadth of the civilised world rises up in protest against such an assertion. *We know* as well, credibly, and satisfactorily as we know anything, that men and women who have died in this life live in that other life, and return to us, and beyond all peradventure make us aware of the fact of their life, their presence, and their manifestation. This is the testimony of the Spiritualist. If he cannot say this heartily, wholly, and conscientiously he has no right to claim that honourable title. The 'dead' man, then, is the only true interpreter of the 'dead' man's life.

Digressing at this point, the speaker considered the question whether we could be quite sure that the 'dead' man was able correctly to state his experiences of the other world. A certain class of critics had made the matter one of keen critical interrogation, an unknown quantity to a large extent. They talked of personal influences, psychic influences, evil influences, and a hundred and one other kinds of influences, which need not be specified, but which were all brought out as elements of doubt in the allegations made by the 'dead' man concerning himself through a medium. But there was no greater discrepancy in the statements the 'dead' man made through a suitable and useful mediumistic instrument concerning his state than in those made by a man in describing a strange country in a letter sent to his friends in his native land. One of these critics, the speaker suggested, if sent to some savage land and asked to write home a description of the people and the country, would probably omit many things that other visitors to the country might notice. These subsequent visitors, comparing the account given by the first traveller with the facts as they found them, might observe that it was strange he had not noticed this, that he had forgotten that, or had overlooked something else. And he, if taxed with these discrepancies, might retort, 'Heavens! did you think I could write a natural history of the country on four pages of letter paper?' 'So,' said the control, 'when you die it may be that you will discover many things on the other side of which your spirit friends never told you.' If questioned on the subject they might naturally express their inability to give the whole history of the spiritual universe through a few ounces of human brain. The marvel was, not that the spirits told so little but that in all the circumstances they were able to reveal so much.

Proceeding, the speaker said that the 'dead' man's

gospel came to earth to make happy the souls of men—not to frighten them, but to tell them the truth, so far as it was possible to express it, concerning the life beyond. ‘The only sound philosophy of immortality that will ever be established in men’s thoughts must rest upon the experience and knowledge of the man who has died. The only testing time and place for any system of religion, philosophy, or morals is after death in the other state.’

The object of all religion, the control continued, was to prepare man for that other world. If there were no other world, what use for preparation? Or if there were another world, and the preparation was unsuited to fit men for that world, what use the preparation? If men were to be taught correctly concerning the life beyond and what was required here to prepare them for that life, the teaching given must be based on actual knowledge of what that life is.

‘Do not tell us,’ the speaker exclaimed, ‘that God has closed the gates. Do not tell us that His will is against your desires in this matter. Do not tell us that you will offend Him by seeking to penetrate the mystery. Why, God is no tyrant; He is a loving Father—no despot, but a wise teacher who causes you to use the abilities with which He has endowed you so that you may gain knowledge. You must labour for the food that sustains your body, and that labour of providing food maintains your health. If you wish to be mentally sustained you must use your mental energies to provide your mental food; and if you wish to be spiritually strong and healthy the same rule applies.’

‘Man’s life being continuous,’ the control continued, ‘and the two states of being correlated, there must be an absolute relation between man and the Universe in every department.’ That being so, man had the faculties within himself to bring himself into relationship with every condition of being to which he was related. Hence, then, this knowledge was in accordance with the will of God, and to receive knowledge from the other side was equally in accordance with His will, because He had provided the means by which such knowledge could be brought to, or received by, those on this side.

The ‘dead’ man’s gospel was a gospel of hope—hope in the saddest, darkest hours of human life. Not the hope of a sure and certain resurrection, but the hope born of the knowledge that we shall meet again those whom we have loved and lost, because there is no death. But only the man who has passed through death could say that knowingly, and he would come back with his knowledge and comfort the bereaved.

Turning to the question of man’s fitness for translation to a better world, the speaker said there were some who held that if men did not accomplish the overcoming of their moral weaknesses here on earth they would never have another opportunity, ‘which is a reflection against the love of God and not a compliment to the intelligence of the individual who took such a position.’ Men were born with a physical inheritance that had not yet entirely outgrown the primal shocks of the original world-condition. Men were born with all these elements conflicting within them; nevertheless the highest men, the purest women, of the world to-day stood on a loftier pinnacle than ever men placed their gods upon in ages past. Looking on the pages of the history of the past, one could not question the fact that man to-day is greater mentally, morally and spiritually than the gods of former ages. And the gospel that the ‘dead’ man brought was the assurance that all those who did not share the mental, moral and spiritual advantages of to-day would in time rise to them, while the advanced men and women on the earth, passing thence and entering that other-life-world, commenced a career still grander and more sublime, where they would as far outgrow their present grades of goodness as the race had outgrown its earliest beginnings on the lowest planes of development. The ‘dead’ man’s gospel, then, was everlasting progress for every conscious soul. ‘Humanity is a beautiful tree in a state of growth, adding branch to branch, and leaf to leaf, ever growing, ever unfolding.’

Dealing with the hypothetical question ‘What will become of the wicked?’ the control said that was a question which might well be left for the questioner himself to answer. ‘It is not wise to speculate about the fate of

your neighbours unless you are certain of your own.’ But the answer was simple. All were God’s children. Some indeed were wayward and perverse, but still *His* children. ‘He is all Love and Wisdom, Infinite, Omnipotent; will He crush a fly beneath a millstone? Will He measure your capacity by His own? If so, none of you would survive the test. . . . Be content to think that some day those whom you hate the most you will learn to love the best, and those who hate you the most will learn to love you truest; if not, the dream of human brotherhood is a ghastly delusion.’

The ‘dead’ man’s gospel said that in the other world the unfulfilled aspirations and desires of this life would be satisfied. The opportunities vainly sought here would be found there. If the fountains of the soul dried up here they would flow again there with sweet waters. If death effected a cruel separation here then would the bereaved one

find again the beautiful flower blooming with divine radiance in the world beyond. Those with weary hearts and sad souls would, in that better world, find surcease of sorrow, and those whom life had despitefully used would there find love and joy and happiness. But those who here dugged pits for their fellows would there fall into them. ‘If you have sowed hatred, anger, malice, and deceit, if you have been all that you should not have been, then as surely as life leads to death and death to life again shall you reap the consequences of every conscious, intelligent motive and action that has had evil for its object in your earthly life. There is no escape from the consequences of your lives, good or bad. No one, says the “dead” man, can rob you of your just rewards; no one can stand between you and your just desires, and the “dead” man’s gospel is that you shall be yourself and no one else; that death shall effect no greater transformation in you than a change of clothing—mentally, morally, spiritually, you shall be yourself. How else could you know yourself? Unless you were yourself, again, you could not recognise that self which lived here, nor could you recognise those other souls near and dear to you that have passed on before you. All the treasures you have gathered here go with you, all the joys stored in memory’s cabinets go with you, all the knowledge that you have, all the progress you have made accompany you over there, and who may say—the tongue of the wisest would utterly fail to say—how much more shall be added to what you take with you into that other life through the rolling ages of the future.’

‘Some will say,’ continued the control, ‘“But you have said nothing about religion, nothing about morals, nothing about churches and chapels.” And why should we? “Oh, but if Spiritualism does not teach religion—” There are some people who teach religion and others who are taught, both forgetting to practise it. It is not what you teach, it is not what you do; it is what you *are* within your soul that makes you religious and godly, or ungodly and irreligious. We have no concern with temples, churches, and chapels. We have no concern with creeds, dogmas, or doctrines. We ask you to remember that the “dead” man’s gospel concerns the vital essences of real religion, true morality, and the most perfect spirituality. It appeals to your inner consciousness; it harmonises with God’s Universe and with the experiences you pass through and will

encounter by and by. These things can never be recorded in a book trimmed and clipped. They are the vital verities of the Universe itself, and must be felt within the soul.'

In his concluding remarks the speaker said that the 'dead' man's gospel comforted men with the knowledge that nothing is lost, bringing to the mourner the sure and certain knowledge—not belief or revelation but knowledge brought by the 'dead' man himself—that there is no gulf separating the living and the dead. Only human apathy, coldness, forgetfulness, and worldliness shut out the angels who were waiting to minister to men's souls.

The lecture closed with an eloquent peroration, in the course of which the speaker said :—

'Come then, ye fair-haired sons and daughters of the everlasting day. Leave for awhile the grassy slopes of your own sweet world, cross the boundary line again and bring with you something of the perfume of the roses of Heaven to make sweet and glad the homes of men. Let the radiant glories of your countenances shine into the dark places of human hearts. Come nearer and nearer still, clasp hands with your brethren, gaze into their eyes, lay blessings on their souls. Bring them beyond all question to know that life is something more than living, that death is more than dying. Come nearer and nearer !

'And the hosts come closer, the air trembles with their presence. Your souls respond to the sweet mystery of their being. You know they are here. They have come to tell you that life runs on for ever, that God is love and goodness, that wisdom reigns supreme, that death does not separate the living and the "dead," that there is but one world, in two divisions, in which you all live, and the barrier is so thin that at times their faces shine through it as though it were not there. The dead are with you ; they come to bless, to counsel and sustain you. They bid you trust in God and in yourselves and to do your duty ; to realise that the grave is not the end, that in the other world every one shall realise his highest desires and aspirations, and that all will gather bitter fruit or fairest flowers as motive inspired conduct here on earth.

'This the blessing we leave with you, this the Gospel of the "dead" whose words we bring you, and we offer, in so doing, our farewell wishes that you may take this Gospel to your hearts, and live it in your lives, so that when you "cross the bar" into the harbour beyond, and your feet press the golden shore, loving and beloved will meet in sweet embrace, and welcome will be the words that will greet you if your lives have been well lived while here on earth.' (Applause.)

At the conclusion of the address Mr. T. EVERITT, the President, referred in some appreciative words to its eloquence, and expressed the farewell wishes of all present to Mr. Morse, his wife, and daughter on their departure.

MR. MORSE, in responding, spoke of his long connection with the Marylebone Association as a speaker, and the cordial co-operation which he had ever received from the officers and executive. He was proud of the kind things that had been spoken about him by the President and of the fact that his departure had awakened so many regrets. He trusted to meet them all again on his return to England some two years hence.

The meeting then terminated.

FAREWELL TO MR. J. J. MORSE.

On Monday evening, July 14th, the Regent Salon, in the St. James's Hall, was well filled by the members and friends of the Marylebone Association of Spiritualists, and visitors from Australia, South Africa, America, Germany, and Italy, who spent a very enjoyable social evening. Mr. T. Everitt, the president, explained that the object of the gathering was to bid farewell to Mr. J. J. Morse, who, by his earnest and devoted labours for Spiritualism, had endeared himself to the Spiritualists of the whole country. Mr. Morse was going to Australia, New Zealand, and America as an apostle of the glad gospel that there is no death, and he would carry with him the goodwill and blessings of thousands of friends who wished him success in his missionary labours and a safe return to his native land to continue his invaluable services.

MR. W. T. COOPER, vice-president, in a few well-chosen and sympathetic words, bore testimony, from his long

personal friendship with Mr. Morse, to his many sterling qualities. English Spiritualists were willing that people in other parts of the world should have the pleasure of listening to his beautiful addresses ; they felt that no one would ever regret becoming acquainted with the spiritual truths so eloquently expounded by Mr. Morse's guide, but they would be pleased to welcome him back like a giant refreshed. Mr. Cooper said that a fine letter had been received from Mr. E. Adams, of Cardiff, bearing testimony to the high esteem in which Mr. Morse is held in that city.

MR. G. SPRIGGS said that he hoped that the gathering would be helpful in stimulating Spiritualists to be generous and sympathetic in their treatment of mediums. Experience had shown that nothing contributed to the best results so much as sympathy and kindly feeling towards sensitives. As the secretary to the fund initiated by Mr. Jas. Robertson, of Glasgow, to assist Mr., Mrs., and Miss Morse to meet their heavy expenses, he had received many kindly letters from all parts of the country expressing the gratitude of the writers to Mr. Morse and his inspirers. He was pleased to announce that £38 had been raised, which he had no doubt Mr. Morse would find very serviceable, and he heartily thanked all who had contributed. Knowing something of Australia from his own experience, he could assure Mr. Morse that he would be warmly welcomed and fully appreciated in that great country.

MR. F. SPRIGGS said that it was an address by Mr. Morse, some years ago, which first set him thinking and led up to his becoming a Spiritualist. He had heard many Spiritualists in different parts of the country exclaim, 'If we could only have Mr. Morse altogether, what a blessing it would be to our society !' Mr. Morse would be sadly missed at Cavendish Rooms, but he believed the change of conditions would be beneficial and that Mr. Morse would return with renewed energies to continue his good work.

MRS. M. H. WALLIS spoke with mingled feelings of regret and pleasure. She felt that the Australian friends ought to know that 'we only lend our co-workers to them, for we want them back.' She spoke of the high regard she had for Mr., Mrs., and Miss Morse, and testified to the firm friendship which had existed between them for many years. She had been commissioned by the President and some of the officers of the Blackburn Society of Spiritualists, to give their message, viz. : 'Say good-bye and God-speed for us to brother Morse. We hope he will have health and success and come back safe, and we will give him a warm welcome home.'

MR. E. W. WALLIS, in a brief speech, cordially endorsed all the good things that had been said by the previous speakers.

MR. T. EVERITT, after a few feeling remarks, presented Mr. Morse with a purse containing the £38 contributed by his sympathisers and admiring friends, and said that he had had the pleasure of performing a similar service twenty-eight years ago, when Mr. Morse first went to America, and he felt assured that Mr. Morse's labours now would be even more successful than they were then.

MR. J. J. MORSE, in responding, said that he could scarcely find words in which to express his feelings. He was especially pleased that the meeting was held under the auspices of the Marylebone Association, the oldest spiritualistic society in London, and the fact that such a meeting had been held after nine years of regular service on the Sunday platform once a month, showed that the efforts of his spirit friends had not been in vain. He was also pleased that so many of his fellow mediums were present, and had expressed themselves so cordially ; he felt that to earn the confidence, esteem, and affection of his colleagues was indeed something of which to be proud. He was going to Australia because he was impelled to do so by his trusted spirit friends, and they assured him that he would return. He had been a public worker for thirty-three years because of the spirits, and he hoped, under their care and guidance, to gain fresh experience, new ideas, renewed energy and enthusiasm, and to return better equipped to continue the work. After feeling allusions to Mrs. Morse's absence through indisposition, and the fact that Miss Morse was going out as a 'worker,' and to the friendship of Mr. W. T. Cooper and many others, Mr. Morse expressed his thanks

for the sympathy that had been extended to him, and which was represented by the contents of the purse that he held in his hand. He would strive to deserve all the good and generous things that had been said regarding him, and hoped to hear as hearty a 'well-come' on his return as the 'fare well' had been sincere and kind.

MISS MORSE being called upon for a few words, said: 'I will not say "Good-bye," because we are coming back to you.' 'Tien' then controlled his medium, and with one of his characteristic speeches closed this memorable meeting.

During the evening solos were contributed by Miss F. Morse, Miss Samuel, Mrs. Meads, Miss E. Caney (encored), and a recitation was given by Mr. Ernest Meads, all of which afforded very much pleasure, and were heartily applauded.

TWO RECENT SÉANCES

By 'AN OLD CORRESPONDENT.'

VII.

In my last article I referred to the fact that it had become necessary for me again to apply to Dr. S. regarding the specific prescribed by him for the invalid, on account of the homœopathic chemist upon whom I had called for a supply stating that he was unaware of its existence under that name. I therefore wrote a few lines to Dr. S., and handed them to the clairvoyante, who a couple of days thereafter told me the doctor had been with her and promised to write me the necessary explanation, which he then had verbally given her. On the evening of Thursday, July 3rd, Dr. S. controlled the medium and wrote me a message extending to four pages of notepaper, in which he informed me that the name of the specific he had given me was that which it bore to him as a practising physician while in earth life, but that the modern homœopaths give it the new name which was furnished to me, first by my medical friend and secondly by the homœopathic chemist before referred to, but that the two medicines were really the same. He then gave me more particular directions as to its use, at the same time adding that, as in his view the patient was rather in want of some sedative medicine, he would give her a prescription—being that of a mixture composed of three ingredients, the names of each of which I had previously known separately, but not in a 'tripartite combination.' As the patient also suffers on occasions from severe head affliction, which is both painful and depressing, Dr. S. ordered her to inhale a snuff composed of two ingredients, one of which was quite unknown to me, while the other is a common aperient specific sold in pennyworths by every chemist. In view of this curious combination of 'spinal lotion,' 'sedative mixture' and 'snuff,' I did not repeat my visit to the homœopathic shop, but 'hied me' to a chemist I know who takes a deep interest in psychic phenomena, who undertook to make them up for me, and to-day (July 5th) I received the whole three, for which I paid a sum of little over two shillings. For the information of the readers of 'LIGHT,' I forward a note of the whole specifics to the editor, for inspection by anyone interested.

Here again I would simply record these beneficent efforts of an ex-carnate physician still anxious and willing to help those on earth, and for fourteen years using the same script, and time after time penning, through the hand of a psychic possessing absolutely no knowledge of medicine or its action, a whole series of prescriptions intended for the benefit of suffering humanity; and many of which I have had to write for to places far distant, and some of them I have had considerable difficulty in tracing and obtaining. What stronger evidence could be afforded of spirit return or as to the beneficent action of denizens of the other sphere towards their 'weaker brethren' here?

Before closing I must add that in my narrative of my first séance with Mrs. Treadwell's, in April, I omitted to note another communicator who came on that occasion, and gave me a complete test of identity. Last autumn, while at B., during part of our holidays, we met a lady—a Miss F., not in very good health, with whom we had a good deal of pleasant intercourse, she being a woman of culture, and

also having a knowledge of psychic phenomena, but 'marred,' however, in her case by an intense desire for 'tests,' which she never got. During last winter two members of the family—my wife and daughter—hearing she had got worse, paid her a visit, and in the course of conversation my wife told her we were going to B. again at Easter of 1902, and asked her then to pay us a visit. Alas! before Easter came she had passed to the higher life; but on our recent visit to Mrs. Treadwell's, Miss F. controlled the medium, and, shaking hands with my spouse, gave her name and said, 'I have again to thank you for your kind invitation to B.; but I couldn't come, you see, because I had to come here.' This was very striking, as, of course, Mrs. Treadwell knew nothing of the invitation to B., of which I myself even was unaware; and as Miss F. had only passed on shortly before, she was not in our minds looked on as a possible communicator on this occasion. Yet here she was, very much alive and bewailing her unfortunate desire when on earth for 'tests,' which she now knew had often marred her efforts to get communications, particularly from a mother and an aunt who had both preceded her into the spirit world. All this, and many other matters of interest between us, was now referred to, and this communicator then bade us a friendly farewell, promising, if possible, to come and speak to us on the next occasion we sat with this medium, which I have arranged to do in the course of the present week (viz., on July 6th and 10th), and the details of which sittings, if of any interest, may be given in later articles in 'LIGHT.'

I have only further to note, as it now seems safe to do so, that in the communication received from Dr. S. on June 24th (an anxious day for the British Empire) he prognosticated a favourable issue from the King's malady, but in the circumstances I refrained from doing more than alluding to the communication.

(Conclusion.)

LETTERS TO THE EDITOR.

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

'A Protest.'

SIR,—The 'protest' by the Preston Society against the bye-laws of the new National Union, which appeared in 'LIGHT' of July 19th, did not surprise me, but, for the comfort of Mr. Marklew and his friends, may I point out that societies and speakers have the matter in their own hands? If speakers do not seek to become 'recognised official exponents' they cannot be interfered with by the Union; if, on the other hand, they do pass the 'examiners' and secure their certificates, the Union cannot appoint them to a 'living.' The fact is the Union does not propose to interfere with the internal working of societies, and should any attempt be made to do so the representatives of societies will be able to demand that they alone shall vote upon and decide the question, in accordance with clause 21 of the Articles of Association. While I sympathise with the efforts of the promoters of the Union to improve the tone of our platform and elevate the standard of efficiency in our public exponents, it seems to me that they are going the wrong way to work and putting the cart before the horse. The people who must really deal with this question are the *officers and committees of the local societies*. When they determine to engage the services of educated and competent advocates only, the question will be settled. To secure that result they must be prepared to attract and retain the services of enlightened, self-respecting and well-trained men and women. But, and this is the crux of the whole matter, the societies must be prepared to *adequately remunerate* those 'efficient' speakers; and give them a 'living wage' that will enable them to take the position which, with their abilities, they could command in business, or as 'ministers' in 'Protestant Free Churches.' There are, I fully believe, a number of young people who are well qualified, and would be willing to become preachers of the spiritual religion, but who are deterred from doing so because they cannot see any prospect of obtaining anything like the salary that they receive for their services in the scholastic, ministerial, or other fields of labour. If Spiritualists desire to win for themselves the same religious recognition as, for instance, the Congregationalists, they have only to unite in earnest, and prove their sincerity by paying the price.

JUSTICE.

Psychic Photography.

SIR,—Permit me to add my testimony to that of your level-headed correspondent, 'C.' which appeared in 'LIGHT' of July 12th. When I visited Mr. Bournnell I took my own plates. He insisted on my marking them and, also, ostentatiously invited me to examine his camera, his lens, and his background. He likewise offered to allow me to see my plates developed. On no account, however, would he permit me to see the plates placed in the dark slide. Needless to say, I obtained photographs of several 'spirit forms' of the regulation type. My experience is by no means unique. I have many friends, all, like myself, ardent Spiritists, who have been to Mr. Bournnell. They tell me one and all that Mr. Bournnell has invariably refused to allow them to see their plates put into the dark slide. If any person has ever really seen this part of the process, I fear it will be found that there was some other essential step which he was not permitted to see; that is to say, if any results were obtained. As to why he refuses to show every step of his process when it would be so greatly to his advantage to place himself above suspicion, my reason enables me to draw but one conclusion.

COMMON-SENSE.

SIR,—I have had the privilege of seeing several photographs (supposedly of spirits) taken by the photographer referred to by 'C.' in 'LIGHT' of July 12th, and have been struck by the similarity of the forms appearing in the various prints, the sitters being different individuals, and in some cases unknown to each other. But I have seen a photograph of a gentleman by the side of whom is a full-length portrait of a spirit dressed in Hindoo costume. The remarkable feature regarding this form is that upon examination with a powerful glass there appear distinctly the diagonal lines familiar to anyone who knows anything of 'process' photography, the lines in question being produced by the ruled screen used in this branch of work. This can give rise but to one suspicion which may be nameless. I am often amused when persons assure me that there can be no fraud because they used their own plates, saw them placed in the dark slides, watched the exposure, and saw them developed; hence the genuineness of the photograph, in their opinion, is unquestionable. They forget, or are ignorant of, the possibility of a transparency cunningly concealed within the camera, and of a lens of requisite focus placed at a necessary angle to project the image upon that portion of the picture occupied by the plain portion of the background. In all the pictures that I have had for inspection I have observed that there is no part of the spirit darker than the surrounding background. This adds undoubtedly to the ghostly effect. I do not say Mr. Bournnell is not a medium nor would I dare to affirm that his photographs are fraudulently produced; but some that I have seen look to me, as a practical photographer, very much like badly botched, trick photographs. As far as recognition is concerned, I must say, although a Spiritualist, born and brought up as one, I meet many whose fanaticism would allow them to recognise anything.

FRED VAUGHAN.

'The Spiritualist.'

SIR,—Noticing the announcement of a play at the Surrey Theatre called 'The Spiritualist,' I went to compare the ideas of the author and of the audience with my own, and those of my friends and associates who call ourselves Spiritualists.

The melodrama was the usual exciting and amusing spectacle of love and villainy, suicides and murders, all ending as it should in triumph of love and ruin of villainy. 'The Spiritualist' is the heavy villain, but he is never portrayed as a true believer but as an arch impostor, who only 'raises the dead' by tricks apparent to the audience.

The *scéance*, with 'the Spiritualist's' wife on a couch, presumably in a trance, had no other similitude except a table in a corner round which they sat. No one was 'controlled.' There was just enough light for the audience to see the show. The play itself need not arouse a protest. The title, however, is a libel; it suggests that 'The Spiritualist' is an arch villain, who uses the credulity of weak-minded folk for his own wicked ends. As no Spiritualist is recorded as such in history, it would have been better not to risk its chance of inflaming passions against Spiritualists. However, the play also contained an offensive 'gag' about the Salvation Army 'collaring the collection.'

I can hardly think the Licensor would permit a play with such suggestions against, say, the Roman Catholics, even with the Borgias as a subject.

Probably the brief notoriety of such a play cannot hurt our characters, but if thought well I will put before the Licensor of Plays my protest and evidence.

DOCTOR.

Are Animals Immortal?

SIR,—I have an incident to relate in connection with the question regarding the future existence of animals which may perhaps be of interest to your readers. A short time ago a friend of mine was asked to stay in an old house in Worcestershire which has the reputation (undoubtedly with truth) of being very much 'haunted.' One of the forms which the manifestations took was the rather conventional nightly incident of a coach-and-four rushing up the drive and drawing up opposite the front door. During my friend's visit the horses belonging to her host were moved to new stables which were built almost on to the drive, and on the first night they were there they became greatly excited as the ghostly coach-and-four drove past them, and their whinnies were heard distinctly in the house. Now it strikes me that horses never make this noise unless they are excited by the presence of their own kind. I may be wrong, but my impression is that the presence of human beings or their spirits would not excite them in this manner. If this statement is right—and I am open to correction—the deduction is obvious that horses, at any rate, have an after existence.

E. SPRINGETT.

SIR,—May it not be inferred that such animals as have been companions, cared for, and regretted by their owners (!) may 'pass on' to a higher plane of light and love? Even though they do not remain immortal, they may remain visible to their former owners when they, too, 'pass on.' A dear friend of the writer had a most affectionate little Skye-terrier, seldom out of her sight during its too short earthly-life. After its mistress was also taken from us, a private medium, who had never seen either the lady or her dog, described the little favourite as jumping around his mistress and behaving just as we had seen him do. This was more than a year after our friend left us, and quite two years after the dog deceased, and again, twenty-five years afterwards, the same dog is seen with her. May not human intelligence and affection be the prolonging means of such conditions? All animals may not be sufficiently developed here to remain in spiritual form beyond; but everyone has known pet birds, dogs, horses, and other creatures on earth, that have shown even more of the love-spirit than many human creatures, even to their own progeny. Another point may be looked at—men and women may live after what we call death without *living for ever* (which I take is meant by the word *immortal*). Certainly the soul or spiritual part of some of the people we meet seems so stunted in growth that one wonders if it is not already dead while they live! For such individuals would it be any more unjust to allow them to 'pass into forgetfulness,' as do (!) the souls of most sub-humans?

'PERHAPS.'

The Mediumship of Miss MacCreadie.

SIR,—Looking back upon nearly eight years of acquaintance with Spiritualism, I have come to the conclusion that nothing is more helpful than hearing from others of their earliest experiences. The first public meeting I ever attended was at Cavendish Rooms, and I remember with what interest and curiosity I looked at Miss MacCreadie, who occupied the platform. I did not even know her name then, and with surprise listened to her clairvoyant descriptions, and was filled with astonishment and joy when she described a cousin to me. I went home and wrote, asking her for an appointment and telling her how absolutely ignorant I was on the subject. When I went she told me *I was clairvoyant* and the thought of certain extraordinary experiences of my grandmother's flashed into my mind. I proceeded to relate them when Miss MacCreadie stopped me, saying, 'She is with you now. I will describe her,' which she did most accurately, appearance, disposition, and dress, finishing up by giving her Christian name. She also told me that while I was relating the incidents of my grandmother's clairvoyance she nodded her head in an emphatic, delighted way to confirm my words. Since then I have proved the truth of Miss MacCreadie's statement that I am clairvoyant. I could relate many more instances, but that first meeting with Miss MacCreadie always stands out among my memories, and will never be effaced. As nearly all my best tests have come to me either directly or indirectly through Miss MacCreadie—although I am only one among many of her converts it gives me pleasure to record this instance, which meant so much to me. I am afraid we Spiritualists do not give our mediums the public appreciation they ought to get; it is such a common experience to find one person relating to another some marvellous test received that I have often wondered that letters are not sent to 'LIGHT' about them. Seeing how cheered and helped the ordinary person is by a few words of approbation, surely *we lose* by our reticence in so seldom stating some of these important facts for each other's benefit.

J. M.

Reincarnation.

SIR,—In reply to A. K. Venning's letter in your issue of July 19th, referring to my article of June 7th, I may say that the question of the necessity of the Ego's return to earth falls under Karma rather than under reincarnation, and I will treat it in the articles on Karma which, by your good grace, are now appearing in 'LIGHT.' I should like, however, to say that I do not consider that I have 'a case to win'; I am not anxious to make converts for what I take to be the Eastern view of the universe and life, but to explain that view as I have come to understand it.

LUX.

'Automatic Communications.'

SIR,—I feel sure there must be many readers of 'LIGHT' who are wishing to thank Miss E. Katharine Bates for allowing us to share her blessings. I have been deeply interested in her papers which appeared in 'LIGHT' for June 14th and subsequent issues, and am very grateful to her.

'AMETHYST.'

[Several correspondents have written in similar terms of appreciation, and Lady Coomaraswamy suggests that these 'automatic communications' should be reprinted in pamphlet form, but we fear the sale would not be sufficiently large to cover the cost of reproduction.—ED. 'LIGHT.']

'A Child of the Slums'?

SIR,—In 'Notes by the Way,' in your issue of July 12th, a comment is made on Mrs. Besant's recent lecture at Brighton, in which is a proposition that strikes me as somewhat illogical. The case stands thus: In her lecture Mrs. Besant drew a picture of 'a child born in a slum,' and 'another born under favourable circumstances,' and 'claimed that the doctrine of reincarnation was the only thing that threw light upon this tangle of human life.' In referring to this you state that 'Mrs. Besant forgot for the moment that the mightiest leaders of the world's thought and hope have come from places equivalent to the slums. Christ was born in a manger, and Buddha had to leave the palace and become a tramp before he could become a Christ.' I fail to see how the instances you cite, which are rare, affect the soundness of Mrs. Besant's contention, which she illustrates with typical cases that, unfortunately, are so common as to be universal. Allow me to point out that, far from your 'inference' cutting 'clean across Mrs. Besant's contention,' the cases of Christ and Buddha, the slum child, and the rich child, respectively, are—in the light of reincarnation—parallels, and the reincarnation hypothesis would throw light equally upon all, inasmuch as the conditions of life under which exists each individual in the cases cited, may be the 'Karma' or resultant of causes in previous lives.

STUDENT.

SIR,—In 'Notes by the Way,' in 'LIGHT,' of July 12th, the writer says: 'The mightiest leaders of the world's thought and hope have come from places equivalent to the slums; Christ was born in a manger.' Now in the latter clause a very common error is repeated. Christ was 'laid in a manger,' not *born* in one. This is a minor detail, but due consideration is not generally given to the circumstances under which the birth of Christ took place, and the words 'born in a manger' have ever conjured up a picture to the unthinking mind of abject poverty and lowliness of station which is not justified by the context. The resting in a stable was purely the result of an adverse concatenation of circumstances; there is no reason to suppose that Joseph had not the wherewithal to pay for the night's lodging. It is distinctly stated 'There was no room for them in the inn.' The mother and child were not in a fit condition to proceed further, hence the improvised cradle. Jesus was born of God-fearing parents, bred in the pure air of the country, taught an honest trade the very nature of which, being manual, lent itself to meditation; 'he increased in wisdom and stature, and in favour with God and man,' aided by his surroundings rather than in spite of them. Can the early life of Christ and its conditions be in any way considered 'equivalent to the slums'? Alas! we know the 'child of the slum' pictured by Mrs. Besant: born of degraded, brutalised parents, breathing an atmosphere vitiated morally and physically; its ears drinking in blasphemy and obscenity; its eyes gazing only upon squalor, filth, and vice! If the warning cry of a street preacher or a city missionary chances to reach it, what meaning can that cry convey to the being to whom the name of God is only a word wherewith to intensify the power of an obscene oath or jest—a word without a meaning? The cry of the preacher will be to such an one only a sound 'signifying—nothing.' Refuges, ragged schools, city missions testify to the amelioration attempted by the lovers of humanity, but the condition of

these unhappy children of the slums is as widely apart from the pure, peaceful, pastoral surroundings of Jesus Christ as the East is from the West.

HELEN CHECKETTS.

SOCIETY WORK.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—Inquirers are heartily invited to attend the morning circle on Sunday next at 11 a.m. The address at 6.30 p.m. will be given by Mr. E. Long on 'Seers and Prophets.'

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, Mr. R. Boddington gave an exceptionally good address on 'Materialism and Spiritualism,' which called forth several questions that were ably answered. On Sunday next, at 7 p.m., Mr. Adams.—A. JAMRACH.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. H. A. Gatter, vice-president, gave a trance address, the subject being 'Life's Opportunities and Death's Mysteries,' followed by clairvoyance. Next Sunday, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyance.—N. RIST.

DUNDEE.—GREENLAW-PLACE, CLEPINGTON - ROAD.—The first Lyceum picnic was held on Saturday, July 12th. The children, with their parents and friends, numbering about one hundred and fifty, had a pleasant trip to Monocie. Tea was served in the grounds and a very enjoyable afternoon was spent. Mr. D. Clark, the conductor, has every reason to be proud.—JAMES MURRAY, Sec.

FULHAM SOCIETY OF SPIRITUALISTS.—This society was formed on the 15th inst., when Mr. H. Howes (late of Blackpool) was elected president and Mr. W. Turner, secretary; with a committee of seven. There is a strong feeling that there is a large field in this neighbourhood for spiritualistic work. Will anyone interested kindly communicate with Mr. H. Howes, 23, Homestead-road, Fulham, or Mr. W. Turner, 3, Bettridge-road, Parsons Green, Fulham, S.W.?

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday last Mr. Preyss gave an interesting and instructive address on 'Phrenology,' and at the close he gave several delineations which were generally satisfactory. Mr. Pennachinni's solo, 'Rocked in the Cradle of the Deep,' was exceedingly well-rendered and greatly appreciated. Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Mr. G. Cole. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance.—YULE.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last, Mr. D. J. Davis gave an explicit address on 'How to Protect Ourselves from Unholy Ghosts.' The Welsh rendering of the term 'Holy Ghost' as 'Clean Spirit,' gives the doctrine of the Holy Ghost a rational explanation. Invocation by Miss Rhodes. On Sunday next, at 7 p.m., Mrs. H. Boddington will speak on 'What is Psychometry?' On Thursday at 8 p.m., Mr. A. Peters, clairvoyance; on Friday, at 8.15 p.m., Mrs. Boddington, psychometry. Bank Holiday Monday, Cinderella social.—B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a large audience assembled at the above rooms to hear our esteemed co-worker, Mr. E. W. Wallis, who gave inspirational responses to eighteen questions from the audience in a lucid and masterly manner, after which the control made a few explanatory remarks, which were well received. Mr. J. Edwards, vice-president, occupied the chair. On Sunday next Mr. J. W. Leeder, of Nottingham, will give a trance address. Doors open at 6.30 p.m. Commence 7 p.m.—S. J. WATTS, Hon. Financial Secretary, 26, Osnaburgh-street, Regent's Park, N. W.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—Mr. George Cole, in his address on the 'Story of a Soul,' described his own evolution through orthodoxy into Spiritualism. The audience were much interested and impressed with his earnest manner, and desire that all Spiritualists should let their knowledge be reflected in their lives. On Sunday next, Mr. H. Belstead will pay us a visit. We are one of the youngest of spiritualist churches, being only one year old, but we desire to place our society on a firm and progressive basis. In addition, therefore, to our hall for Sunday services, we have engaged a room as headquarters, where we propose, amongst other things, to establish a library and literary society on our subject. We, however, have no surplus funds to purchase books with, and see no immediate probability of having any money to devote to that object, but probably there are friends who would help us by donating spiritualistic literature that they can spare to our church. Any such gifts would be very thankfully received by our committee.—W. F. LAWRENCE, Hon. Sec., The Oaks, 31, Pembroke-road, South Tottenham, London, N.