

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. J. P. Cooke writes thoughtfully, in 'The Philosophical Journal,' on 'Spiritualism, Naturalism and Agnosticism.' Citing Tyndall's memorable saying concerning the magnet (that one might divide it infinitely and retain the power of a magnet at each division; and that, when we pass beyond the power to break we must follow the magnet in imagination until the magnet becomes a merely intellectual one—the resultant force of its ultimate particles), he applies this to all occult things. Everywhere we have Dualism but this Dualism is also Monism.

Mr. Cooke says, shrewdly enough:—

Imagine two physicists saying: 'Here is a magnet; it has contrary properties at opposite ends. Let us divide and conquer.' 'I will take away the south pole to my laboratory and investigate that,' says one. 'And I will do my best with the north pole,' says the other. This is about what happens when psychologists propose to study internal experience, and naturalists external experience, exclusively. Our imaginary physicists when they get to work find, the one, that a north pole, the other, that a south pole, has turned up at the fracture of the original magnet. Both poles must be studied and studied together.

But, as it has been well said, even when Dualism is abandoned, there ensues a struggle of diverse Monisms to take its place; and, at the present moment, the struggle between the agnostic Monism of Science, now fast going, and the spiritualistic Monism, now rapidly coming to the front, is keen.

'In the inner cosmic forces,' says Mr. Cooke, 'we are finding the great source of power':—

For half a century past, Spiritualism has foretold these wonders, and events have justified its prophecies. Its philosophy is that of Rationalism applied to the supersensuous. As a religion, it is the embodiment of gratitude to God, the all-pervading Spirit, for the great gifts and possibilities of life. It is love to man as the cherished child of creation, the highest outcome of the spiritual affection of Heaven.

That phrase 'Rationalism applied to the supersensuous' is superb.

Countess Anne de Montagu, writing in 'Eleanor Kirk's Idea' concerning Dr. Hippolyte Baraduc's surprising experiments in the photography of the unseen, repeats a story told by Dr. Hasdeu of Bucharest. It is as follows:—

Being interested in the telepathic phenomena, he and his friend, Dr. Istrati, determined to put it to a photographic test,

so as to prove whether it were possible to project an image at a distance upon a plate already prepared. The evening agreed on for the crucial experiment arrived. Dr. Hasdeu, before retiring, placed his camera beside his bed. Dr. Istrati was separated from him by several hundred miles. The latter, according to agreement, was, just before going to sleep, to concentrate his thoughts in the endeavour to impress his image upon the plate prepared by his friend in Bucharest. The next morning, on awakening, Dr. Istrati was convinced that he had succeeded, being assured of it in a dream. He wrote to a mutual friend, who went to Dr. Hasdeu's residence, and who found that gentleman engaged in the development of the plate in question. Upon it there appeared three distinct figures, one of them particularly clear and lifelike. It depicted Dr. Istrati gazing with intensity into the camera, the extremity of the instrument being illuminated by a phosphorescent glow which appeared to emanate from the apparition. When Dr. Istrati returned to Bucharest he was surprised at the resemblance of this fluidic portrait, which revealed his type of face and most marked characteristics with more fidelity than photographs taken by ordinary processes. This, however, is the sole example of telepathic photography at a distance, and is marvellous both from a scientific and psychic point of view. Seekers after truth should not be satisfied with a solitary instance of the kind, and ought, in order to establish a precedent, demand not one but repeated proofs of the ability of a person at a distance to project his image upon an ordinary photographic plate.

The 'New Thought' people are very fond of talking about 'The silence.' They follow in the footsteps of Carlyle, who poured out tens of thousands of words in commending the venting of none. A writer in 'New Thought' says:—

It is hard for me to keep my mouth shut when attacked. Some people have learned to bear injustice with a smile. That's the right way. They are conforming to the Law that is not man-made. It is queer that I have never learned the lesson that to strike back when you are struck is only a fool trick. If you keep silence, wrongs right themselves. I have been struck a thousand times because I have not sense enough to live right and obey the Law—the Law that is not man-made. Consequently my life is a perpetual broil, and will continue to be until I am content to obey.

I received some interesting letters in connection with this matter. One of them began: 'You made a great fool of yourself,' &c. I am quite of the writer's opinion. The wild ass of the desert but brays the louder the harder he is beaten with rods. Let it be granted me before I die that I learn the lesson of silence and conform to the Law that is not man-made.

Of course there are tones of truth in all this, but there is a very clear other side to it. Even the Bible warns us of the danger of not answering a fool. It is not always our duty, and it is not always best to let wrong-doing and evil-speaking alone.

The Rev. B. F. Austin, B.A., gives us, in 'The Sermon,' an excellent Discourse on Immortality. The following

passage does not, in our opinion, overstate the case as regards the loss of faith even in the Christian Church:—

With the general acceptance of Evolution and the conclusions of the Higher Criticism, and with the undisputed facts before us concerning the other great religions, the Bible ceases to be an absolute and original revelation, and cannot claim to be wholly original literature, as the trend of the best Biblical scholarship to-day is toward a recognition of the Babylonian and Egyptian origin of much of the history, legend and religious rites of the Old Testament.

That multitudes of professing Christians now accept the Bible as one of many Bibles, Christianity as one among many religions, Jesus as one among many world saviours, is now undisputed, and with this decline of faith has come a general scepticism as to the soul's immortality.

A leading Presbyterian clergyman of Detroit, in a published sermon last year, declared: 'There are millions of professed Christians in America who doubt the soul's immortality.'

He stated a great and very significant truth, the explanation of which is found in the general decline of faith.

What then is wanted? Clearly, that which Spiritualists offer to supply to patient, teachable and receptive seekers. 'It would seem,' says Mr. Austin, 'as though a demonstration of immortality—if such is possible—is the one great need of our age, of the perplexed and doubting Thomases within the Church, and the vast multitude of unbelievers without.'

Even to this day, people who ought to know better talk about looking through solid masses with the help of the X-rays. Here, in 'Freedom,' a reasonable writer begins thus:—

Our senses tell us that all material things are solid; yet science told us long ago that this is not so, and that even the rocks which appear to our senses to be solid are really composed of particles which are in constant motion and do not touch each other.

One has only to look through a closed book or a block of hard wood by means of the X-rays in order to be convinced of this.

The spaces between the atoms are lighted and we can easily see through.

What utter nonsense this is! The X-rays penetrate more or less effectually substances, and project shadows upon a screen. It is the shadows we see, of course.

'Unity' gives a touching little memoir of one Benjamin Bowen Wiley, a dear lover of literature and of such choice spirits as Emerson, Thoreau, Alcott and Martineau. The memoir, however, is chiefly noticeable on account of two exquisite little poems, written by Mrs. Wiley and read at the funeral by Mr. J. V. Blake. We hope the readers of 'LIGHT' will enjoy them as much as we have done:—

DEATH'S WAY.

I cannot make it real that morning's gold on gray
Shall lead me sometime to a world so wide
I cannot hear my love at eventide—
I, who have not learned Life, How can I
Learn Death's way?

Oh, wearying heart, be still! That wondrous day
(Only a fresher breath of purer air)
Shall make thee know his presence and his care
So gentle is Death's way.
Life's hidden secrets shall thy soul divine
And know thy Love at last forever thine,
So tender is Death's way.

A FRAGMENT.

If I had gone outside a little space
Into the dark with candle in my hand
You would not weep or fret, but understand
That I was busy. Even to the door
You scarce would go, but—loving me the more
For my brief absence—do the things I planned.
Small time such going brings—
You would not miss me till all tasks were done
For everyone.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall (entrance from Regent-street), on Thursday, April 30th, at 7 p.m.

SHORT ADDRESSES AT 8 O'CLOCK.

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

SPECIAL NOTICES.

CLAIRVOYANCE.—Mr. Alfred Peters gives illustrations of clairvoyance at the rooms of the Alliance, 110, St. Martin's-lane, W.C., every Tuesday, at 3 p.m. No one is admitted after three. Fee 1s. each to Members and Associates; to friends introduced by them 2s. each.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.—The last three meetings before the recess, for the encouragement and direction of the cultivation of private mediumship will be held in the rooms of the Alliance, at 110, St. Martin's-lane, W.C., on April 30th, May 7th, and May 21st, from 4.30 to 5.30 p.m. No person admitted after 4.30. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances are held every Thursday, and commence at 3 p.m., prompt. The fee is one shilling each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions would do well to bring them already written.

'DO THE DEAD COME BACK?'—Dr. John Hunter, of the King's Weigh House Church, Duke-street, Grosvenor-square, has been requested to re-deliver the sermon which he gave at Easter of last year on the subject, 'Do the Dead Come Back?' and we are pleased to be able to inform our readers that it will be given on Sunday evening next, 19th inst., at 7 p.m. At the morning service at 11 o'clock, the doctor continues his series of discourses on 'Christianity as Christ Taught It,' the subject on this occasion being 'The Religion of Christ—His Teaching concerning the Last Things—The End of the World.'

TEST MEDIUMSHIP.

Next to absence of prejudice, the great characteristic of scientific investigation lies in its habit of looking upon and searching for facts *as facts*, without any moral comment whatever. It is only the unscientific mind that suspects, surmises, imagines, accuses, and flounders in the mud-puddle of its own making.

Experience attests that the most successful sésances are those in which no precautions are taken, nor are any needed. The phenomena are then often genuine beyond the possibility of deception. But these are usually purely private occasions, bringing conviction to none but the very few persons present. The least successful are those in which elaborate precautions are taken, not only to satisfy a large audience, but also by reason of suspicion, that is, the desire and expectation of finding fraud.

There is a middle way which in hundreds of instances has proved absolutely successful from the double point of view of the production of manifestations and the assurance of their genuineness. It is when the efforts of the sitters are bent on observing the exact facts, which the medium is also anxious to produce under conditions allowing verification, and when the tests and observations are regarded as productive of mutual confidence rather than as signs of suspicion.

What science wants is *facts*, and if sitters fail to get facts the fault lies at least as much with them as with the medium. If they plunge the medium into a psychic atmosphere reeking with distrust, they spoil the sésance from the spiritist point of view; if they fail to clearly distinguish real phenomena from spurious ones, and to certify them as either the one or the other, they fail from the scientific point of view. All such expressions as 'of course,' 'no doubt,' 'must have been,' 'the medium *could have done* this or that,' are simply so many certificates of the incompetency of the observers. The vague word 'cheating' should never be used unless accompanied by a precise statement of what the person concerned actually *did*—not merely *may* have done. The most unfounded surmises are often brought forward as being positive proofs against the medium, and quoted as 'exposures.'

Another necessary caution is that every event must be recorded and judged apart from every other. *One* really proved phenomenon is worth more, scientifically, than a thousand imperfectly-verified ones, and is not vitiated by any proof whatever of prior or subsequent cheating. The reason for this is that if it is once absolutely proved that the phenomena are not produced by ordinary means by the medium, then the latter is entitled to the benefit of the doubt as to whether suspicious circumstances are necessarily to be charged to corporeal agency. For instance, Frau Rothe is said to have been seized with her apron full of oranges, &c. Were they there when she entered the room, or were they not? If the sitters were ignorant as to this, then, if there was fraud, they were as guilty as anyone for culpable negligence. Moreover, if a medium produces a genuine phenomenon at a given moment, then what he may have done twenty-five years ago, or even twenty-five hours, has nothing whatever to do with the matter, except in the minds of those to whom science, logic, and fairness are unknown quantities.

There seems to be a very hazy idea as to what constitutes a test, and obviously a test for one form of mediumship may be no test at all for another. The simplest test directed precisely to the point at issue is worth more than the most elaborate precautions which pass wide of the mark, and only harass the medium and confuse the sitters.

As an example of what conclusive evidence ought to be, and this too with regard to a medium who has been exposed to vague charges, afterwards retracted and again brought forward—(is it surprising that there is a lack of 'solidarity' when such things occur?)—I will briefly refer to some sésances with Frau Abend, the full account of which, with documents, has recently been published by Princess Karadjá, in Swedish (*Abend-Affärens Dokument*).

Two sittings were held at the Princess's house in Stockholm, on October 15th and 17th, 1901, in the presence of fifteen and

twenty persons respectively, the total number of individuals present being twenty-nine. Of these only a very few (three at the first sésance) were Spiritualists, the others being more or less sceptical. All were persons of high official or social position. The temporary cabinet was erected by some of the gentlemen at a spot selected by another, and examined by those present. The space enclosed was large enough to admit of the medium sitting so far from the curtains that she could not reach them, and the only mirror was veiled. The door was locked and the key retained by a sitter. The medium's husband kept at some distance from the cabinet.

On each occasion the medium (Frau Abend) was completely undressed in the cabinet in the presence of several ladies. She was then reclad in coloured or black clothes provided, and previously examined. She wore shoes, but no stockings. Her hair was taken down. She was seated in a plain cane chair, without cushions. Her own clothes were removed from the cabinet, in which not a shred of white stuff remained. The cabinet was then again examined by two gentlemen, lamp in hand. These details are taken from the 'protocols' of the sésances, which were signed by all present. The sitters also wrote notes of their observations, immediately after the sésance, and these separate documents are printed in the book referred to.

As to the phenomena, it need only be said that they were amply sufficient for proof, consisting of several short appearances of forms differing entirely from the medium, being those of graceful young women, recognised by several of those present; the medium could be seen still sitting in her chair when the curtains opened. The forms were clad in white; some of them had jewels or other objects; and sprays of myrtle and other plants were thrown into the room. The medium came once to the curtains, in trance, and asked for scissors; she then seemed to cut something in the air, and handed Princess Karadjá a lock of hair from her child, who had died when eleven months old. After this, the medium sang in different voices, one in particular being recognised as that of a very gifted young lady, the daughter of two of the sitters, whose form had appeared shortly before.

In commenting on these phenomena, the Princess explains that while materialisation has taken place in her presence without any cabinet, in a lighted room, this requires that the sitters be experienced, because the gaze of many pairs of curious eyes disturbs the magnetic conditions to such an extent as to prevent the concentration of material or 'fluid' in the form. While a frank and neutral scepticism is not particularly harmful, a single ill-disposed person, surrounded by evil influences, is sufficient to spoil any sésance.

The scientific mind will admit that, when inquiring into the truth of a hypothesis, one should not introduce methods or conditions which, if that hypothesis be true, would paralyse its manifestations.

J. B. S.

MISS FLORENCE MORSE.

The 'Harbinger of Light' for March last says:—

'Miss Morse continues to be the speaker for the Victorian Association of Spiritualists at the Masonic Hall services, and judging by the attendances is well appreciated. Her themes and language are well chosen and her enunciation distinct. The clairvoyant descriptions of spirits present are very complete and generally lead to recognition by some friend or relative present; in many instances the names are given. The following is a synopsis of one of her lectures: Spiritualism is one of the most important agencies in the religious progress of the times, affording reliable information of a future life. It is a gospel of progress, devoid of superstition. The human and spiritual lives are one life in two worlds; each is natural in its own condition. Spiritualism enlarges our knowledge of our destiny, which is shared on both planes of existence; it gives us a greater understanding of our relation to God and a higher conception of the Deity. Many old doctrines have been put out of sight through the influence of Spiritualism, which has stimulated the spiritual progress of the world. Orthodox doctrines will not bear comparison with spiritual teaching and evidence, the tendency of which is to make life better, happier and purer, and improve mortal conditions. For this we work, and spirits take their share in the work.'

THE MEDIUMSHIP OF MR. C. E. WILLIAMS.

A REMINISCENCE.

By 'AN OLD CORRESPONDENT.'

II.

The second séance, so far as my memory serves me at this distance of time, was held in the drawing-room of a gentleman in the West End, and was attended by the same circle. Before it began I had a chat with one gentleman present, previously unknown to me, and who, I had been informed, had had some good manifestations in materialisation through Mrs. Hall, of Newcastle, but who, now at least, seemed to me to have become completely sceptical as to the whole of this class of phenomena; while I found that more than one member of the circle with whom I discussed the problems of psychology, had little or no acquaintance with the subject; and the conclusion to which I reluctantly came was that if there was want of power in the mediums there was certainly little knowledge of psychology and not much 'receptivity' among a good many of the people present. After the circle had been formed and rearranged, the gas was put out and the sitting entirely conducted in darkness. The parties joined hands as formerly, both mediums being held by members of the circle and seated a considerable distance from each other. We sat for some time in darkness till we heard the pasteboard speaking tubes being rustled and lifted off the table, and the fairy bells again soared up to the ceiling and were played over the heads of the sitters for some time.

Thereafter, we had the markedly distinctive voices of 'Uncle,' 'Christopher,' 'Ebenezer,' and 'John King' speaking sometimes together in different parts of the room and mostly directing jocular and chaffing remarks to the persons they addressed. My name, for instance, formed the subject of a pun by 'Ebenezer' and I was touched by invisible hands and lightly tapped several times on the head with a speaking tube. Others in the circle had similar experiences, but still the luminous slates would not rise and no materialisations took place on this occasion. Lights appeared both in the room and on the table round which we were seated, and then a young lady in the circle (an undoubted psychic, as I afterwards discovered) said: 'There is a little boy here who says he wants his mama,' and then, addressing my wife, who sat beside me on the other side of the table, said: 'Mrs. —, I think it is you he is wanting, and he wishes you to come round and sit in my place, and I shall take yours.' The request was complied with, and as my wife went round the table in the dark a light appeared on the margin of the table and went in front of her, right round to where the young lady sat, who then rose from her place and allowed her to sit down, and thereafter the light went back on the table, guiding the young lady to the vacant chair my wife had left. The next occurrence was very startling. A chair standing against the wall, certainly 8ft. or 10ft. from the circle, was suddenly precipitated right across the large room, striking Mr. Williams, who was seated with his back to the wall, a severe blow on the arm and hand in passing, and making him cry out with pain; and then the top rail of his chair was slung on to the arm of the gentleman in whose house the séance was held, and whose hand had been held throughout by a member of the circle. At the moment this passage of matter through matter occurred I heard the somewhat snuffling voice of 'Uncle' cry out, 'I hope that will satisfy you.' The chair was found as I have said at the close of the séance.

Nothing more worthy of record occurred, so far as known to me; but at the close of the sitting my wife informed me that after her change of seat, as before described, her hair was gently stroked by a small hand, which may have been that of our much-loved boy, who had passed over the preceding year, and who had come to us often at our sittings with a trance medium in the course of the preceding month at séances in the home circle.

The third séance took place with the same large circle in the dining-room of a house in the southern suburbs of the city. There were also present some members of the family in whose

house it occurred. The phenomena on this occasion were very scanty, and except as regards the fairy bells and some of the voices, I note only two abnormal occurrences, which took place in the darkness. The mediums, as before, had no cabinet, and were sitting separately, with their hands held by members of the circle. The first notable incident was that the centre drawer of the dining-room sideboard was opened apparently by invisible agency, and a quantity of cutlery taken out and thrown on the table; thereafter the knives and forks beat a sort of 'tattoo' on the table for a considerable time, and when the séance ended they were all found by us on its surface. The second occurrence was as follows: My wife was ordered by one of the voices to go out of the circle, and told to go to an easy-chair in a corner of the room, where she remained till the close of the séance. While sitting there she heard a spirit voice quite close to her, that of 'Ebenezer,' saying: 'I hope you are not afraid sitting alone there, Mrs. —?' On her replying in the negative, the voice said: 'I am sorry you will not be able to see your little boy to-night as the power is not good. God bless you, Mrs. —.' These were the only two noteworthy features in the séance so far as I could discover, and the circle by this time were becoming much disappointed.

After this third séance had closed I remarked to the gentleman who had taken charge of the arrangements that these séances had thus far been a comparative failure—not, I thought, from any fault of the mediums, who had conducted themselves with commendable patience and good faith through three very long and trying nights; but because, in my judgment, the circle were almost all strangers to each other, never having sat collectively before. I also then made the further suggestion that as the circle appeared to me to be much too large, the next two séances should be arranged on the principle that half of the members and those who were, at least, known to one another, should sit on alternate nights, that is to say, about twelve or fifteen of the circle should sit each night. The suggestion was accepted, and the first séance under the new arrangement was fixed to take place in the West End drawing-room where the second sitting of the series had been held. The details of this and the final séance must be left over for a concluding article.

DECEASE OF SIR CHARLES ISHAM.

We regret to have to record the decease of Sir Charles Edmund Isham, tenth baronet, of Lamport Hall, Northamptonshire, who passed away on the 7th inst., at the Bungalow, Horsham, after a long illness, at the age of eighty-three. Sir Charles had been a decided Spiritualist for many years, and at one time took an active interest in all psychic phenomena, especially that of materialisation, concerning the reality of which he held a very firm conviction. He was a subscriber to 'LIGHT' from its first issue to the time of his decease.

Sir Charles was born in 1819 and educated at Rugby and Oxford. He was a man of simple habits and artistic tastes, a lover of birds and flowers. With his own hands he made the well-known rock garden at Lamport Hall, a veritable fairyland with its dwarf trees of great age, its miniature mountains, its chasms and precipices, all covered with tiny Alpine plants. His kindly disposition caused him to be universally beloved by his neighbours of all classes. He married, in 1847, Emily, daughter of the Right Hon. Mr. Justice Vaughan, who died the year after they had kept their golden wedding at Lamport Hall, which has been in possession of the family for nearly four hundred years. He is succeeded by his cousin, Captain Vere Isham, late of the Suffolk Regiment.

TO CORRESPONDENTS.

- 'G. O.' (Brighton).—The Egyptian Labyrinth Symbol of the Wanderings of the Soul came safely to hand. Please accept our thanks.
- 'B. W.'—If you did not receive your ticket for Mr. Boulding's lecture we presume that you have not paid your subscription for the present year.
- 'R.'—Yes, you are right. Miss H. A. Dallas, the author of the very interesting book which we noticed in our last week's 'Notes by the Way,' is the lady whose valuable contributions appear from time to time in 'LIGHT' over the signature 'H. A. D.'

LONDON PSYCHO-THERAPEUTIC SOCIETY.

SECOND ANNIVERSARY.

The second anniversary of the London Psycho-Therapeutic Society was duly celebrated on Wednesday evening, the 1st inst., when a social gathering of members, associates, and friends took place at the Bedford Head Hotel, Bayley-street, Bedford-square, W.C., under the presidency of Mr. George Spriggs, the chairman of the society. The assembly was one of the most successful and enjoyable held in connection with the movement, and not only the large attendance, but also the excellent arrangements, gave a fair indication of the growth and activity of the organisation. The proceedings opened with a reception at 8 o'clock, and at 8.30,

Mr. Arthur Hallam, the hon. secretary, gave an account of 'The Society: What it is, and what it should become.' He said it was just two years ago that day since the society was brought into existence. The choice of the day might not have been a very happy one, but the significant feature of April 1st was quite forgotten in the hurry of completing the preliminary arrangements, and he was not aware that the society had suffered in consequence. The orthodox medical Press, however, had not failed to make capital out of the circumstance, and he remembered that one journal published a comment to the effect that the fact of the society being started on April 1st was characteristic of those who started it. (Laughter.) That was all very well and very witty; but in the lines which followed immediately after was the statement that the only persons mentioned in the preliminary circular were Mrs. J. Stannard, the treasurer, and Mr. Arthur Hallam, the hon. secretary. (Laughter.) And curiously enough that Press comment brought quite a number of applications for further particulars of the society—presumably from persons who were anxious to know what the April fools mentioned intended doing. (Renewed laughter.) He did not, however, think that much foolishness was displayed in organising a society such as that, at a time when knowledge concerning the mental and psychical powers of the individual was so much needed, and when the absurdity of drug administration in numerous cases was becoming more and more apparent. (Hear, hear.) The aims and objects of the society were, he considered, fairly comprehensive, and allowed ample scope for development as time went on. Although steady progress was now being made, he feared that in many quarters the society was at first looked down upon as something to be held aloof from, whilst in others it was ridiculed as but another link in the chain of charlatany which had so long held sway in connection with mesmerism, hypnotism, and similar subjects with which the society was formed to deal. But the sound policy that had been pursued—the policy of avoiding extremes, of maintaining a strict reserve with regard to doubtful claims and possibilities, and of exercising a wise discretion as to the choice of lecturers—had already begun to have a marked effect, and although several professional authorities whom he could name still hesitated to become in any way associated with the movement, it was satisfactory to know that there were, even in the medical profession, men who had the courage of their convictions, and who were not afraid to appear upon a platform which was broad but well-poised. (Applause.)

An important phase of the society's work was the free treatment of the poor, and in this respect several successes had been achieved—successes which became all the more notable when they considered the circumstances under which the treatment was carried on. In the case of a new society, announcing absolutely free treatment on lines which to many were still novel, the first to hear of it and to be attracted by it would naturally be those who, suffering from some chronic or long-standing complaint, had been the round of the hospitals and charitable institutions, and had tried no end of things without result, but who, still hopeful that they would eventually meet with an effective remedy, watched constantly for something else to try. To many such the London Psycho-Therapeutic Society had afforded a new ray of hope, and consequently to its headquarters they had gone, anxious to try whatever the society had to offer them. Of course, several of the cases were from the first apparently hopeless, but they had hesitated to follow the example of the hospitals and turn them away with the very cheering news that there was no cure for them, and that they might expect to get worse. They had never hesitated to give psycho-therapeutics a trial, however remote the possibility of good being done thereby, and it was satisfactory to know that if they had not always succeeded in effecting a complete cure, they had been able to improve the general health, and in various ways to render

the incurable affliction less trying to bear. (Hear, hear.) They did not anticipate, however, that this class of patients would always predominate in the society. They felt sure that as time went on and the society became known amongst the kind of people whom it was formed to benefit as a philanthropic institution, they would get patients at first hand, or at all events before the orthodox hospitals, with their quart bottles of medicine and indifferent advice, had entirely destroyed the possibility of a cure being effected. (Laughter and applause.)

But notwithstanding all their efforts—the holding of meetings and lectures, the publication of a monthly journal, and the free treatment of the poor—the society had not reached the ideal which it had in view. Certain developments would have to be seriously contemplated as time went on, and he hoped that the committee would have the funds wherewith to further extend the usefulness of the society at no far distant date. In the meantime they must not look too much upon the payment of a guinea subscription as an investment which was to bring in an ample return of personal benefit. Rather must it be regarded as one more brick towards the creation of a fine psycho-therapeutic hospital and institute, which, if it did not come in time to benefit the subscribers, would be of inestimable service to those who followed after. Some of those who joined the society at its inception seemed to imagine that they were going to get wonderful value for their first guinea. They wanted regular lectures, they wanted instruction classes, they wanted a lending library, they wanted a diploma of merit, and two or three letters to tack on to their names. (Laughter.) And because they did not get all these things for one guinea and in twelve months, they did not see what advantage they were going to derive from a continuance of their subscriptions, and they consequently withdrew from membership. And not only had they done that, but, believing firmly in the power of suggestion, they had thought it their business to tell their friends that the London Psycho-Therapeutic Society did not seem to be making much headway, that they were no longer members, &c., &c. (Laughter.) They could conceive the effect such suggestions would have upon inquirers who knew little or nothing about the society. (Hear, hear.) Such people had no sympathy for the movement beyond what they themselves were able to make out of it. They cared not for the work of cultivating the plant, they simply desired to pluck the flowers. (Hear, hear.)

The advantages of membership would continue to increase in proportion to the amount of support which the society received, and he was looking forward to the time when they might be able to carry out a scheme whereby they might appeal more directly to those in the provinces who were interested in this branch of science. It was also desirable that classes of instruction in the various branches of Psycho-Therapeutics should be established; whilst in order to meet the requirements of those who desired some certification of their capabilities, perhaps it might be possible to devise periodically a series of tests or examinations, a diploma to be granted to those who passed these successfully. It would be necessary, however, to have paid experts both as tutors and examiners in order to render the classes and examinations of any value, and more funds would be needed. Then, too, as the exponents of Psycho-Therapeutics became more numerous, they might anticipate legal difficulties, and the society should be in a position to protect its certified members against any opposition or difficulty that might arise in the course of their practice. Further, as their stock of books and periodicals became larger they ought to be able to start a lending library, so that country members might also reap the benefit in this respect. But here, again, literature on Psycho-Therapeutics was costly, and quite a large sum would be needed for this purpose alone. There were other ways besides these in which the society might grow in usefulness and value, but he had said enough to show that they were doing their utmost to promote the welfare of the organisation, and he only hoped that their efforts would continue to meet with practical appreciation. (Applause.)

A high-class concert followed at nine o'clock, the talented artistes who kindly gave their services in this respect being Miss Emmeline Brook (pianist), Miss Ethel Major and Miss Nellie Major (vocalists), Miss Helen Horsfall (violinist), and Mr. Ernest Meads (elocutionist). During a thirty minutes' interval a variety of light refreshments were dispensed by a staff of courteous waiters, and the highly successful anniversary celebration was brought to a close at eleven o'clock with the National Anthem, in the singing of which all present heartily joined. The whole of the expenses were paid by the officers and committee of the society.

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A SOULLESS UNIVERSE?

Dr. G. Gore, who contributes an Article to 'The Empire Review,' is an excellent specimen of the scientific explorer—on the rind of the universal orange. He might be called, in fact, our best philosopher of the rind,—patient, courteous, guileless, shrewd, and for ever on the surface. His Article, on 'How the world is governed,' admirably illustrates all this.

His one fatal defect is his strangely limited notion of 'the natural,' but in this he is true to the school of thought and knowledge prevailing forty years ago. His range is limited to the catalogue of forces known and reckoned then, and he simply leads out once more the old ragged regiment of 'molecules and masses' and certain activities known as 'motion or energy,' 'distributed through space' and called 'heat, light, electricity, magnetism, and chemical power.' There you have the whole of it! These motions or 'molecules and masses' are 'incessantly being changed into each other, and transferred from one body to another by means of the universal ether which pervades, &c.' 'and it is this energy which really moves and governs the human body and brain, and causes all their actions both physical and mental.'

This is a good typical instance of fine old crusted 'materialism'; and Dr. Gore acts up to it, in looking across all the rind that is visible and assuring us that there is nothing inside it or above it: that 'spirit' and 'heaven' and 'miracle' and 'divine interference' and 'everlasting happiness' are 'unscientific'; and that all is rind, rind, rind.

In his application of these venerable notions he becomes almost dangerous, in his mild and gentle way, though his conclusions are not mild and gentle. We admit, however, that he is, in a way, logical. His soulless universe of mere forces carries with it the doctrine that might is right, and Dr. Gore does not shrink from it. He sees nothing but the predominance of power. Man is only 'as free as a bird in a cage.' He quotes the wicked old proverb, 'He shall take who has the power, and he shall keep who can,' and he appears to justify it, for he immediately adds, 'In nearly all cases also "right" is primarily or essentially decided by might.' His amazing definition of 'Government' is 'restraint of the weaker by the stronger,' and he adds, with horrible quaintness, 'it holds good even with married persons.' If this were true,

we should not need to die to find—Hell. But we shall find the clue when we remember that this Review is 'The Empire Review,'—a significant and sinister suggestion.

Now, in reality, the true idea of Government,—with government from the spiritual instead of from the bestial—is, *not* 'the restraint of the weaker by the stronger' but the helping of the weaker, the shielding of the weaker, against the stronger. This, we admit, is idealistic, but then Idealism and pure Spiritualism are inseparable: and this is worth noting. Materialism, *i.e.*, the prevalence and predominance of external forces only, *must* mean brute force; and the logical Materialist in this sense *must* do what Dr. Gore does, or, rather, *must* teach what he teaches. The Spiritualist, on the contrary, knows that the one great business of life is to harness and use these external forces, to curb them and direct them by intelligent emotions, and make them servants, *not* masters. He aims at the rule of Love, to restrain the rule of Power.

True to his principles, Dr. Gore sees obstructions to government only on the part of the struggling and the poor. He has not a word to say against slaveowner or czar, against the exploiter of labour and the sweater of helplessness: no, but the obstruction to 'good government' (the government of 'restraint of the weaker by the stronger'!) 'is commonly found in a high degree amongst miners and the lowest class of workmen' who wickedly 'combine in various ways, both in Parliament and out of it, to render just government impossible.' But what is the use of Dr. Gore talking about 'just' government when his vital notion of government is the combination of the strong against the weak, and when his guiding notion of obstruction to government is the union of the weak as a defence against the strong? These 'untrained persons' need, it seems, the 'strong stimulants' of 'adversity and hunger' to make them submit to the stronger powers. But it is all logical enough;—the logic of Materialism, the logic of selfish and brutal force, the logic of the rind.

All we can say is that, in the absence of a demonstrated God, we should have to invent one in order to escape from such a ghastly universe; and that if there were no 'angels of light' we should have to let our poets and painters imagine them to save us from despair. And, in truth,—why not admit it?—this may be how God and the angels rose upon this 'city of dreadful night.' The blank solitude was unbearable, the soulless stars, the mindless music of the spheres, the hunger of the desolate heart, the tears that no man saw but only felt, the strange deep necessities of the inner self which these external forces could neither satisfy nor control, all compelled Man to 'cry out for the Living God.' He never could rest content with mere dust and ashes, and heartless energies;—and he never will.

THE VISIBLE AND THE INVISIBLE.—'We are just on the eve of discovering great things,' the doctor went on in an impassioned way; 'the curtain between the visible and the invisible is growing thinner. We religious people have been such simpletons. In our tendency to minister spiritual realities in order to accommodate the materialist, what we have put out at the back door is coming in at the front. And these investigations in the physical world are themselves bringing us to the gateway of the kingdom of God. The other day a famous singer went to the institute and sang through a membrane into a chemical solution, which at the impact of her tone assumed the form of beautiful flowers. This is prophetic of what is going to be revealed. When I look at you I don't see you yourself. As great as is the difference between the faintest rudiment of the human eye and its perfected form, is the difference between what we are now and what we shall be.'—REV. DR. GUNSAULUS, at the Central Church, Chicago.—From 'Great Thoughts.'

FRAU ROTHE, THE FLOWER MEDIUM.

BY E. WAKE COOK.

What about Frau Rothe? Martyr or trickster? Or a little of both? And what about police prosecutions, not at the instance of aggrieved victims, but by order of the Kaiser—a sort of German He 'who must be obeyed'? Is it a distant echo of the Inquisition, or a miniature Dreyfus case? We are hampered on all sides by the need of fuller information; but the case, even as given by our morning papers, presents potent grounds for suspension of judgment by outsiders. Here are a few points.

The Kaiser—an Admirable Crichton in other respects—alarmed by the rapid spread of Spiritualism among the upper classes, and even his own *entourage*, issued an edict that it must be suppressed. A police prosecution followed as a matter of course. Police officers obtained admission to a séance under false pretences, and, without waiting for the flowers to materialise in the air as usual, they seized the medium. This pale little woman of fifty-three 'fought like a tigress' and it was a quarter of an hour before two Prussian police could overpower her! I fancy Spiritualists will need to borrow a little of the sceptic's credulity before they can believe that. On being searched, part of the contents of a florist's shop and fruiterer's as well were found, we are told, under her dress; also an ingenious mechanism, presumably to project apples, oranges, flowers, &c., into the air. This alleged seizure took place over a year ago; the fruit and flowers would, of course, not keep for the trial, but the mechanism would, to be produced as damning evidence of the medium's guilt. I fear this wicked little woman must have dematerialised this mysterious mechanism while it was in possession of the police, as we hear nothing further of it! The evidence to prove that Frau Rothe bought many flowers is good; but that is all in her favour, as the flowers produced were *real* flowers, and if the medium had not bought them the spirits would have had to steal them from somewhere, so it was fitting that she should not lead them into that temptation.

The prosecuting counsel declared that Rothe was evidently a conjurer of the first order, while Professor Dessoir said that it was sorry trickery that a common juggler would have been ashamed of. These two gentlemen may stand down. But Head Doctor Henneberg capped all. With one sweep of his august boot he kicked spirits clean out of God's universe! 'No,' said he, 'there exist no spirits who can influence anybody!' There is a fine, frank, pig-headed brutality about that, preferable, I think, to the Iago-like hints and innuendoes of some of our opponents. From this beautifully simple standpoint every medium is self-convicted as an impostor, and all should be swept off to prison without the needless formality of trial. This reminds one of the equally simple plan of putting a 'medium' in a pond; if she was drowned it proved her innocence, if she floated it proved she was a 'witch,' and she was burnt accordingly.

One ruling of the judge should be noted; he held that all Frau Rothe's clients were defrauded, even when they themselves declared that they were satisfied, and had received good value for their money.

These are the chief points for the prosecution as given in the London papers, 'Telegraph,' 'Standard,' 'Mail,' and 'Express.' Before quoting one word of the overwhelming evidence for the defence, what are we to think of it?

Now, we in Great Britain are justly proud of our splendid police; yet we have heard of 'got-up' cases, and of one policeman lying and his comrades backing him up. If this occurs here what is likely to happen in the police-ridden land of '*lèse-majesté*' and 'the mailed fist'? If this is thought too hard on the police, consider what was done by 'officers and gentlemen,' when their blind prejudices were aroused, in the Dreyfus case. Or, to come nearer home, in 'LIGHT,' of April 4th, this statement by Professor Ray Lankester is quoted: 'Not one medium exists who will venture to undergo the simplest experimental testing of his or her pretensions'! This, as every Spiritualist knows, is *exactly the reverse of the truth*, mediums

constantly submitting to tests brutal in severity. Or take another case. Mr. Podmore, an M.A., and, as I am told, 'such a nice gentleman,' in his 'History' takes the case of A. J. Davis. The life of Davis is as pure as any this wicked world has to show; it has been devoted to enlightening and elevating his fellow men; and he is the author, or medium, of a grand outline of a philosophy that will go echoing down the ages as a momentous turning-point in Thought. Yet Mr. Podmore, with hints, innuendoes, suspicions, and distortions of evidence, against which even his fellow Researcher, Mr. Andrew Lang, has to protest,* leaves the ignorant reader with a vague idea that Davis was a vulgar plagiarist and impostor, who stole his ideas from everywhere, and passed them off as a new revelation. Mr. Podmore besmirches with the same soot-brush every medium that he passes in review. If he and his worthy supporter, Professor Ray Lankester, both educated men, and, presumably, English gentlemen, can say such things, and be such blind victims of their own self-suggestions, what may we not expect from Prussian police, bent on crushing out a hated heresy at the dictates of the He 'who must be obeyed'? That Frau Rothe was to be crushed, right or wrong, innocent or guilty, is shown by the damning fact that she was kept in prison twelve months and three weeks before being brought to trial, and only eight of these months are deducted from her sentence, thus *proving* the despicable conduct of the prosecution.

It is refreshing to turn from this ugly aspect of the case to look at the noble army of witnesses from all classes who, with everything to lose and nothing to gain, yet had the splendid courage to brave the sneers of the world, and speak up for the poor little woman who is being crushed under the iron heel of Prussian prejudice and intolerance. Certainly this so-called 'credulity' is accompanied by some of the noblest qualities that can adorn a people.

The standing of the witnesses for the defence, and their evidence, testifying to such a wide range of phenomena, make the charges look ridiculous; even if proved they would only show what, unfortunately, we know too well, that genuine mediums, when over-worked, sometimes supplement real manifestations with trickery. Witnesses testified to seeing a number of spirits, 'all of snowy whiteness,' hovering in the air, and then vanishing as they had come. These, I suppose, were kept in the medium's dress and were projected by the mysterious 'mechanism' which has proved too immaterial to stand the light of a law court?

Among the regular attendants at the séances of 'Sister Anna,' as they all called her, were the Countess von Moltke, Princess Karaschka, Princess Karadja, Countess Wachtmeister, Baroness Grünhoff, and the mother of the Court Chaplain. Of the sterner sex there were General von Zastrow, Baron von Ruediger, and Herr Stöcker, the former Court Chaplain. Among those who had come far to give evidence in favour of Rothe were Judge Sulzers, President of the High Court of Appeal, Zurich, whose evidence naturally made a great impression, and Dr. Langsdorf, who came from the university city of Freiburg. This physician's evidence was weighty, and he was so 'enthused' that he wished to undertake the defence of Frau Rothe himself. The cautious Dr. Spatzier, Professor Fassebender, and the venerable Professor Sellin, all gave favourable evidence. The latter quoted Kant in favour of spirit communications, and he might have quoted Hegel, and to some extent Schopenhauer; and the younger Fichte is an avowed Spiritualist. 'The array of witnesses of both sexes,' says the 'Express,' 'rich and poor, old and young, elderly spinsters and smart young men, was amazing. They included a landowner, an architect, a merchant, an author, a musician, a doctor, and a lawyer.' This leaves out of the account those mentioned above.

Dr. Spatzier, according to the 'Telegraph,' admitted that the discourses Frau Rothe pronounced in her trance 'were intellectually out of her ordinary limited powers. He was also amazed to see a table weighing over thirteen stone rising three times towards the ceiling as noiselessly as a feather. Subsequently the witness endeavoured to lift it, but failed to do so.' Another

* 'Proceedings' Society for Psychological Research, February, 1903.

witness described a séance in his own house, 'where the medium was searched most thoroughly beforehand and sharply watched throughout the proceedings, . . . so that no deception could be practised.' I quote the 'Telegraph' which gave the best accounts. 'Thereupon numerous remarkable phenomena occurred; . . . he himself received an orange which had floated slowly into the prisoner's hand, and also a eucalyptus branch, fifteen inches long, which could not have been secreted in her clothing.' Another witness said that on one occasion 'the medium, opening her empty hand, pressed her fingers together, whereupon about fifty leaves and buds dropped off them, falling on the table, and he could not suspect fraud, because he closely watched the lady, who was attired in a tight-fitting dress. Moreover, when he wanted to pay money the "impressario" refused it.' Then we read of events being foretold, and occurring as predicted. And so the stream of testimony rolled on of marvels taking place in full daylight, before distinguished people, after the medium had been well searched by a committee of ladies; of flowers descending slowly through the air while the medium's hands were on the table; of single flowers, and big bunches of flowers, all bedewed and perfect in form. Dark spots would be observed on the lady's hand, 'which grew in size and changed colour until they lay there in the form and hue of dewy flowers.' These materialisations went on everywhere, and sometimes bored the medium herself; 'whenever she put out her hand to take the bread, she was hindered by a sudden up-growth of roses and lilies on the table.'

'One witness,' says the 'Mail,' 'testified that the medium one day requested a physician present at the séance to place his hand on a blank sheet of paper. Soon a noise of writing was heard, and the paper was then handed to the Countess von Moltke, who recognised her deceased son's writing. Another witness testified that the medium had once placed her hand over his hand holding a note-book, and upon opening it a few seconds afterwards he found fourteen pages covered with strange writing.' One witness deposed that the daughter of Countess von Moltke is a writing medium.

Dr. Langsdorf, who came from Freiburg especially to give evidence, spoke of a séance in his own family circle, where his deceased aunt made her presence felt. 'His wife,' says the 'Telegraph,' 'recognising her, exclaimed, "Aunty, can't you cure my rheumatism?" "Why, certainly!" was the cheery reply. Thereupon his wife felt as though a hand were stroking her arm from the shoulder downwards, and the pain immediately subsided.' Then the lady asked if she could give her a token of remembrance. "'Of course I can," was the ready reply. She was then directed to pull out a certain overlooked drawer in a certain piece of furniture, and she would find a golden chain. "Let that be a souvenir from me." "Nobody," said the doctor, "knew anything of the existence of that chain," which was found in the place described. "And now I put it to every human being in this hall," cried the doctor, "if such an experience as this falls to the lot of a man, shall he withhold his belief? As for me, I had the inspiring feeling in my soul—thou art immortal."

The evidence of Judge Sulzer naturally carried great weight, and if the tribunal had been fair and unprejudiced the result would have been different. 'The judge stated on oath,' says the 'Express,' 'that at a séance at Constance, Rothe put him in communication with the spirits of his wife and his father. These spirits said things to him which Rothe could not possibly have invented, their conversation dealing with subjects of which Rothe could not have obtained knowledge from any mortal being. He averred that he saw Rothe make plates of flowers of the rarest kind out of the air in a room flooded with light.' In this connection one lady deposed to having seen a small cloud approach the medium in the séance-room, and that Rothe took the flowers from the cloud. This is interesting as illustrating the contention that the bought flowers were dematerialised, and the constituent atoms were in the air ready to be brought together again, or 'rematerialised,' or rendered visible, when desired.

Judge Sulzer further stated that in company of Professors Fassebender and Sellin, he saw Frau Rothe cause writing to

appear on a plate while two sceptics held her hands. Although the judge had to undergo a searching cross-examination, nothing could shake his testimony, or his faith in the medium. Even Professor Dessoir, a hostile expert, had to confess that Frau Rothe was really convinced of her own powers, and that she was carrying out a sublime mission and serving a good and holy purpose.

Looking at the case in the light that has come to us through hostile sources, the first point that strikes one is the manifest intention to crush Frau Rothe, whether guilty or innocent, by keeping her in prison for over twelve months before bringing her to trial. Then the unspeakable meanness of refusing to allow the poor woman to attend her daughter's funeral; and then only deducting eight months of the twelve from her severe sentence. This shows a spirit so unjust as to painfully recall the Dreyfus case; rendered worse by the fact that the victim in this affair is a poor, delicate, suffering little woman.

The fact of the Court withstanding all the mass of evidence for the defence shows that it was not so much trying the case as registering a decree, or a foregone conclusion. The splendid unselfishness of the witnesses for Frau Rothe is already reaping its reward; their evidence has made a profound impression, and the comments of our pressmen were mild beyond precedent, and all the stuff about 'dupes,' 'credulity,' 'superstitions,' and all the rest, was only their fun, thrown in from habit to save their face with the more bigoted readers. A reaction is already setting in; and the Kaiser will find, as so many of our own wiseacres have found, that no one can lay a hostile hand on Spiritualism without making himself ridiculous, and helping forward the cause he vainly would crush.

APOTHEOSIS OF ALEXANDER AKSAKOF.

BY ANDREW JACKSON DAVIS.

The departure of this large and loyal spirit is an event rich with profoundest significance. It means the ascension of one of the noblest and best of living men. He was at all times deeply impressed with the divine desire to aid all humanity to participate in the boon of possessing Truth. He was early a receiver of the comprehensive and sacred teachings of the great Seer, Swedenborg; but the extraordinary involutions and disclosures of that master mind, illuminated as it was, did not overwhelm the analytical thinking faculties of Alexander Aksakof. Referring to the Swedish author, he wrote (1867, see Appendix to 'Events in the Life of a Seer'): 'Swedenborg had effected his work of intellectual and moral emancipation in me, but to my present convictions the Harmonial philosophy comes nearest to the truth.' Prompted by feelings of the profoundest gratitude, he translated the works of the illuminated Swedenborg. Impressed in like manner with deep thankfulness, he subsequently produced in the German language the principal volumes in the 'Harmonial' series.* As to their teachings, he said, they might be called 'spiritualistic rationalism.' In his own great country, Russia, all writings and speech and actions were under the strictest control of the Government. He could not get the Public Censor to permit the publication of the works of Kardec; thus, he says, 'I must do all my work for truth and humanity on a foreign soil.'

For more than forty years this magnanimous soul continued his masterly efforts, ever and always for 'the truth.' 'Even in Russia,' he said, 'I can see no reason why the phenomenal part of Spiritualism should remain unknown.' The sensuous demonstrations of immortality cannot but do service to any system of religion. Under this conviction, and lifted high by his profound reverence for whatever is truth, he devoted his entire noble nature and appropriated very largely his material wealth to the sublime work of opening wider and higher the doors and windows of the temple of Truth.

Suffering, day and night for years, exquisite pain arising from nervous affections—almost sightless, threatened with the recurring symptoms of paralysis—filled with physical agonies; yet, through it all, and with the unselfish devotion of an angel of love and wisdom, he continued to write and dictate, and to

* 'The Great Harmonia,' in five volumes. By A. J. DAVIS.—Ed. 'LIGHT.'

publish in books and magazines the 'facts' in Modern Spiritualism, and to overthrow in all rational minds the soulless doctrines of materialism.

When he commenced his philanthropic efforts in Spiritualism he knew of but just one friendly person—the Professor of Philosophy of the University of Moscow. But before his apotheosis he could count scores of sympathisers among the most scientific and learned men and women of Europe.

From 1867 to 1901 (forty-four years!) I had the honour and delight of receiving beautiful and delicately-worded letters from Mr. Aksakof, but our correspondence seldom exceeded one letter a year. In his last (August, 1901) from Repiofka, Government of Pewza, Russia, he described his failing bodily strength; yet his exalted and unselfish spirit expressed an unchangeable devotion to the basic realities of Spiritualism, and he said: 'In September I hope to return to St. Petersburg, and there to find some words from you, because I want to know what you are doing and thinking.'

We are each and all travelling the same road that leads through the solemnities and silence of a chemical change (called 'death'), away from this shadowy world, up and beyond into a world of diversified ultimates, from the winterland of Russia to the summerland of Heaven. May we all live and work as constantly and faithfully as did Alexander Aksakof—leaving behind us a brilliant path (few thorns, many roses) along which others may journey aloft, devoted to truth for truth's own sake.

GOOD AND EVIL.

When reading Miss Katharine Bates's communication on the above subject in 'LIGHT' of the 4th inst., I was much struck with the accord between her theory as to the usefulness of what we call evil and that given me in a spirit communication, entitled, 'Harmony, Counterbalance, and Equipoise,' which I received in February, 1892, and which appeared in the 'Medium and Day-break,' of September 23rd in the same year. Perhaps the following extracts from this communication may be of interest to your readers, as showing that some, at least, of those on the other side, who, presumably, are a little in advance of us in a knowledge of the higher mysteries of existence, share Miss Bates's views. I must also add that this communication 'helped me personally,' as Miss Bates says her theory has helped her. Since it came to me, when I have murmured it has rather been by reason of the weakness of the flesh than of the spirit and the bewilderment and bitterness which so often previously beset me, when I looked about and saw suffering and sin rampant, have given place to an abiding conviction that a greater, grander

'———Good shall fall
At last—far off—at last to all,'

than could have been attained without our present experience, in all its ramifications, of so-called Evil. Thus some strength for endurance and conflict has been gained:—

'God can be given in His part of the universe only in broken lights, refracted beams, disintegrated rays—not in that pure white light of matchless effulgence which flows from His throne in the Heaven of Heavens. . . Our poor eyes and feeble intelligences must have restful shadow to protect us from the exceeding blaze of such glory, and contrasting darkness to make us understand the excellency of such Light . . . and the more we probe the darker, deeper parts of the Divine Nature and dispensations the more we shall have measurements wherewith to be able to attain to, and understand, a knowledge of those heights of bewildering brightness which are their complements.

'Life, again, could never be made perfect to us without the knowledge of its contrast, Death; that knowledge which comes to us in the freeing of our spirits from their more material parts. When these have gone from us, and we have had blankness from contact with the veil, before passing through it, and then have had experience of the continuity of existence beyond it, we are better able to comprehend the revelation of the Life of God as it is intended it should be manifested to us in keeping us alive for evermore. . .

'We who now see more than you on earth can see . . . are even content that some sorrows should mingle with our joys, some throes accompany every new birth into a higher, nobler,

grandeur phase of existence. We know that "we grow through every woe"; that "we gain through every pain"; that "we live but as we strive"; that "the bliss of every joy pain must alloy, or it will cloy," so long as any impurity remains to be brought into active exercise by contact with the Divine Purity—the Fountain of Perfect Bliss—which is thus eliminating our impurities and assimilating us to Itself, so that ultimately we may participate in all Its Perfections. . . No unhappiness being irremediable, none even without its corresponding good, none is more than the shadow to bring out the light, the counter-weight to test the measure of the joy, the slight jarring note to emphasise the harmony—on earth, in our life in this sphere, or in that Future which stretches out its grand expanse before us, until it gets lost to our dazzled perceptions in the unmitigated glory of the Ineffable.'

MARY MACK WALL.

London, S.W.

LORD KELVIN'S DARING SPECULATION.

Permit me to call attention to a remarkable article by Dr. J. G. McPherson, F.R.S.E., in 'Knowledge' for this month, on 'Lord Kelvin's New Idea about the Ether Atoms.' This is to the effect that the ether atom can occupy the same space as the material atom, thus upsetting accepted scientific tenets. The significance of this for Spiritualists will be apparent, as it will help the hard-headed to accept our idea of an indwelling spiritual or etheric body. Science is creeping up! What with their electrons, magical radium, and now this idea of two atoms occupying the same space at the same time, people will be driven into Spiritualism as a refuge from these amazing demands on their powers of belief!

E. WAKE COOK.

We subjoin the article to which our esteemed correspondent refers, and we do so for the benefit of such of our readers as have a more familiar acquaintance with physical science than we ourselves can honestly claim:—

LORD KELVIN'S NEW IDEA ABOUT ETHER ATOMS.

BY DR. J. G. MCPHERSON, F.R.S.E.

Lord Kelvin, President of the Royal Society of Edinburgh, startled the Fellows, on the evening of January 19th, with his new idea about ether atoms, in his exposition of the reflection and refraction of light. He has been for years met by serious difficulties in carrying out the practical conclusions of the undulatory theory of light; and these difficulties he exposed in detail.

One investigator after another he found to make ingenious suggestions on the old lines. But Fresnel, Green, Voigt and others, with all their ingenuity, could not account for certain discrepancies. But Lord Kelvin, with a master hand, has dispelled all these difficulties by a direct denial of a tenet of the Schoolmen that 'two bodies cannot occupy the same space at the same time.' Paradoxical as it appears, he assumes the opposite, that two bodies can occupy the same space. That is his main and fundamental tenet, and by it he is able to clear the air of what, for a quarter of a century, has interfered with his coming to satisfactory conclusions on light and electricity.

Leucetius was right in saying, two thousand years ago, that matter was not infinitely divisible, but that atoms and the void constituted matter. These atoms, he considered, were indivisible, originally moving in parallel lines. His fallacy was in assuming that an atom had the inherent *facult* of changing the direction of its motion, so that, by interrupting the parallel lines of motion of the atoms by the alteration of direction at some point, atoms were brought together out of the void to form matter. Yet Leucetius did not dream with his fallacy; for Lord Kelvin, though discarding any idea of the quasi-living power of the atom to change the direction of its motion, assumes that there is an *electron*, or electric atom within the material atom.

Lord Kelvin assumes that, *primâ facie*, according to the laws of dynamics, the material atom is of a spherical form. But this atom is permeated by the ether atom, both occupying the same space. Though the electron is not material, the ether atom is material, of the fine jelly constituency, infinitely incompressible, though easily changeable in form.

He illustrated the combination of the ether and ordinary material atoms in one spherical form and place by simple experiments. If a piece of common shoemaker's rosin be hung

in water, and an iron bullet be placed on the top surface of the hard rosin, the bullet will, through time, slip inside the rosin. If, again, a spherical piece of cork be placed under the rosin, it will work its way up into the rosin, just as the iron bullet wrought its way down.

The spherical atom of matter is not homogeneous, but it is heavier at the centre than near the surface. Accordingly, when an ether current comes upon the spherical surface of the material atom it acts differently from the case of coming upon an ether atom. In the latter case, it would pass right through without change of direction. In the former case, the direction of motion would be attracted for a time nearer the centre of the atom, on account of the greater density there, and again reach the opposite side of the sphere, finally issuing from the surface of the sphere in the original direction of motion.

The electrion is the marvellous worker in the atom of matter, permeated by the ether atom. It is not always a unit, it may be one, two, or more, but up to nine will account for all the variations of motion, in unstable circumstances; yet there may be hundreds, all within the one material atom. Nine he considers the necessary maximum, though one may, in certain circumstances, suffice. This electrion, with the self-occupancy of the ether atom and material atom, is the new means which he has secured for explaining away the difficulties which he has for long experienced in accounting for certain details in polarised light.

This is a bold stroke, and we must wait with patience until his remarkable paper is published, in which he gives startling details to undermine much of what has been done by writers on Light. He holds to Newton's law of gravitation, that one body influences another body, though not in contact, but he requires his new idea of the combination or self-occupancy in the same space of the jelly-like ether atom and the spherical material atom.

Even this outline must interest our readers. Without diagrams, and these would be imperfect, I could not give them an accurate idea of the facility of the explanation of the undulatory theory of light in reflection from a perfectly polished silver plane, and in refraction through the diamond, ordinary glass, and water. These Lord Kelvin illustrated by curves, showing the inaccuracy of the curves made by former observers, and the accuracy—as tested by experiment—of the results of his hypotheses.

WHAT ARE MATERIALISATIONS ?

In consequence of the pressure on our space we are reluctantly compelled to defer the publication of a report of Mr. R. King's address on this question until our next issue.

MR. PETERS.—A Birmingham correspondent writes: 'Mr. Peters conducted three very successful meetings at the Birmingham Spiritualist Union Rooms on Sunday and Monday last, and on each occasion a very large audience enjoyed an interesting discourse, and a series of excellent clairvoyant delineations. Mr. Peters' spiritual gifts seem to be more striking and remarkable in detail each time he visits Birmingham.'

THE CURSE OF EDEN.

We need the storm to love the calm;
To shed sad tears to value laughter;
The hurtful wound to prize the balm;
The cloud to love the sunshine after.

We must experience deceit
To value well a friend sincere,
And love in vain to find how sweet
An after-love more kind and dear.

We must be poor to value wealth
And rich to say that labour's sweet;
And ill to be in love with health,
And tired to long for resting feet;

And plain to think that beauty's all
A maiden heart could wish or crave;
And beautiful to find it pall
And tire of being fashion's slave.

We long for things not ours. The known
Pales in the light of unknown glory;
The unattainable hath charms alone.
It is the old-time Eden story.

POEMS BY 'KATE TAYLOR.'

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.

Spirit Photography.

SIR,—I very much regret that my letter on the above question should have raised in Mr. Blackwell's bosom such a storm as it appears to have done, and prompted him to accuse me of sarcasm towards a 'brother medium.' I humbly plead ignorance of the 'mediumship,' while confessing to my continued disbelief as to the genuineness of his 'spirit' photographs.

In my letter I asked a polite question, being anxious for information. In response, Mr. Blackwell furnishes the names of several gentlemen who claim to have obtained that which so many seek, *i.e.*, genuine spirit photographs. Amongst these I notice the names of Mr. Traill Taylor and Mr. Andrew Glendinning. I trust that I may not be considered sarcastic when I remind your correspondent that many photographers, both professional and amateur, as well as a good number of Spiritualists, declined to accept as genuine spirit photographs even the productions of Mr. Traill Taylor, and there were many suggestions of double exposure, &c. If my memory serves me correctly, there also appeared several questioning and other letters leading to argument in the columns of 'LIGHT,' over certain specimens emanating from Mr. A. Glendinning. I merely mention these to show that I am only one of many who still remain unconvinced and eager to satisfy themselves as to the fact or otherwise of spirit photography. And here I beg to correct Mr. Blackwell's conclusion that I, because I used a (?), am an unbeliever. I know sufficient of spirit communion to satisfy me of the possibility of much which at present is unknown, even to such very advanced Spiritualists as Mr. Blackwell appears to be. All I asked was *discussion* and conclusive evidence; it was not with me at the time of writing my original letter a personal matter, but it has become so since I have been made aware of the unjustifiable use Mr. Bournell has been making of my name during some years past, while I had not the honour (?) of Mr. Blackwell's 'brother medium's' acquaintance. And I shall now make it my business to investigate as far as possible into these 'spirit (?) photographs,' and to this end beg anyone possessing one or more specimens of this gentleman's work for which they paid his fee, to forward the same to me (with a stamped addressed envelope for return), and I will submit them to the scrutiny of one of the first photographers in England, an expert absolutely unbiassed and who will give his opinion on them. If he declares these photographs to be in his opinion outside all known laws ruling photography and not the result of trickery, such as double exposure, then I will make humble public apology to Mr. Bournell, but if, on the other hand, he declares them fraudulent I shall advise prosecution. Can I say more?

Mr. Blackwell goes on to accuse me of dogmatism. I feel crushed, but just as dogmatic as ever, because 'during my forty years' experience I have learned a few of the laws governing spirit manifestation, which include materialisation and 'preparations' for being photographed.

My own first attempts to gain evidence of spirit return by means of photography began twenty-eight years ago, in a circle formed originally to obtain materialisations, and the members, desiring further evidence, resolved upon securing (if possible) spirit photographs. Our circle included several mediums, all genuine Spiritualists, and were in the habit of sitting regularly together once a week for holding communion with their spirit friends, and had experienced many wonderful manifestations, both mental and physical. We sat every Sunday afternoon for eight months, and during that time I had many opportunities of witnessing 'preparations' for being photographed; but at the end of our experiments we left off as we began—never a spirit had succeeded in showing him or her self on our unfortunate plates, although all this time we had acted entirely under spirit direction.

After this I visited photographers who, like Mr. Bournell, obtained, well—results! We tried experiments at home for years, and if I have tried once I must have tried hundreds of times up to now, and still remain unsatisfied. I claim to know a little of what I write about, in spite of Mr. Blackwell. And now as to the 'flash light' or 'magnesium light'; when I said a spirit photograph could not be obtained by it, I meant to dogmatise.

Mr. Blackwell must be sadly unacquainted with the laws of materialisation of spirits, and the action of light thereon. Why are séances for materialisation held in the dark? Because light has a specific action on the atmosphere, and its waves break up the condensed atoms collected, and necessary for the building up of a form in a *more or less material condition*—a condition absolutely necessary for photographing. It is

because I have seen the spirits' 'preparations' that I wrote, and now write as I do. I have seen the action of the flash light on these; hence my knowledge. Many years ago, with the late Mr. James Burns and many others, we made a series of experiments in spirit photography and other forms, and actually obtained photographs of objects in total darkness—all light excluded—the exposure being long. A report of a few of these experiments appeared in the 'Medium and Daybreak' either in 1875 or 1876.

I am pained and sorry to think that a few simple questions may lead Mr. B.'s friends who have succeeded in obtaining results from their experiments, to decline to make them public, but I quite think that if these results will not bear inspection or stand honest criticism, the world will not lose much by their being suppressed.

I have yet to learn about this need in England 'for the spirits to assume a protecting aura' or 'mantle.' Will anyone help me in this, for I am very ignorant of it, having only met with it in 'spirit photos,' and at one or two séances where I knew fraud was the prime mover? It is time we Spiritualists investigated a little for ourselves, and did not leave so much to outsiders. It does not do to be too sensitive to criticism, or to shut our eyes to the fact that atrocious fraud exists in our midst, and under the name of Spiritualism. It is not a case of 'try the spirits,' but try the so-called medium.

B. RUSSELL-DAVIES.

27, Buckingham-place,
Brighton.

SIR,—For the benefit of some of your correspondents I should be pleased to have the following published in your valuable paper, so that clearer light may come to those who are in darkness on the above subject. Having the gifts of clairvoyance and clairaudience, which I greatly value, some two years ago a friend asked me to accompany him to a spirit photographer. This I gladly did, as I had been taken several times in America with spirit friends, and on one occasion had over thirty spirit faces on one photograph. When my friend took his place I was pleased to see, standing at the back of him, an Indian chief whom I had known years before in the Western States, and whom I have since often seen clairvoyantly. After the first exposure I mentally requested the spirit to move to the other side and to face the sitter. This he did, and with the result that when the plate was developed it showed him standing in a dignified attitude, without any protecting aura, but with his Indian blanket, which was of a somewhat elaborate pattern, around him exactly as I saw and described him at the time. On the same occasion I saw several other spirits take their places by the side of the sitter, thus proving the absolute genuineness of spirit photography by the experience of one who is thankful for those blessed gifts which he possesses, and which gifts have enabled him at this time to stand up in defence of true photographic mediums.

M.

Physical Mediumship.

SIR,—Your correspondent, Mrs. K. Taylor-Robinson, has evidently been more fortunate in the séances with Mr. Taylor than myself. I gave a straightforward account of what occurred, but I can assure your correspondent that it is not 'clever,' but quite possible, when someone is standing opposite on the palms, to grasp the heels or ankles with the fingers, which are left free. We do much the same thing when we carry small articles in our palms and something else between our fingers. If the feet were standing on the *entire hand*, then, of course, the fingers could not move.

Again, the insinuation that the circle was a 'suspicious' one is groundless. I accepted the fact of Mr. Taylor's good mediumship from eye witnesses, and my friends and I were quite prepared to see and believe in the wonderful phenomena shown through him. He fixed his own days and hours, and found no fault with the circle except that there was a preponderance of ladies. This was altered at the second séance; fewer ladies were asked, and two more gentlemen, and Mr. Taylor even volunteered a third séance, which we declined as being a waste of time.

However, my chief object in writing on this subject again is to point out the mischief that an unsuccessful séance does to those interested in Spiritualism as inquirers. If Mr. Taylor, or any other medium having a control or a band of spirits, would ask them first if they agreed to the time and place of a séance, surely it ought to be a point of honour with them not to leave their medium in the lurch or forsake him at a critical time, but that he should be able to depend upon them for the phenomena. I am looking at it in a common-sense way; we are taught not to look upon a disembodied spirit as someone far superior to us who are incarnate, and I am only acting on this

idea when I maintain that the control of a medium sometimes serves him a shabby trick.

We hear much of 'conditions' and the word is evidently of great use as an excuse for a poor séance, 'the sitters giving bad conditions' and *vice versa*. But what about the bad conditions of the mediums or their controls, or their occasional absence? The most charitable view that can be taken of the poor séances at my house, is that Mr. Taylor's band were occupied in some other way, and if so they were bound, as in ordinary life, to have sent an excuse and have had the séance postponed. If spirits wish to convince and bring the general public into Spiritualism, surely they go to work the wrong way, and do a great harm to the cause by their want of common, everyday consideration of what is honourable and courteous. I should say that these Indian spirits are only like big children, and have to be taught certain elementary lessons, and if I were a medium I should not allow myself to be used just when they pleased, but should have an understanding with them that no tricks should be played to bring me or my mediumship into discredit. I believe we should then have a better quality of mediums and also of phenomena.

Whalley Range.

ELNOR OLDHAM.

April 5th.

The Séances with Mr. C. E. Williams.

SIR,—Please allow me one word. 'X. Y. Z.' having reproduced 'all the phenomena' in the absence of a medium, will he kindly tell us how spirit lights are produced? Otherwise, without in any way impugning his *bona fides*, I, doubtless with others, shall question the correct presentment of his 'facts.'

H. W. THATCHER.

SIR,—During the course of eighteen years I have had many and most satisfactory séances with Mr. C. E. Williams, and, although I am not fond of publicity, it would seem ungrateful to the medium and unfair to the cause of Spiritualism to withhold my testimony. My difficulty is in choosing for description one of the numerous sittings in which I have had the privilege of taking part. I select, however, two experiences which I think will carry the greatest weight in the judgment of unprejudiced readers.

At a private séance in the house of a friend, a materialised form appeared close to me which I recognised as a sister I had recently lost. I made no remark, as I waited to see if the form would also approach my mother, which it did. But directly the face had disappeared from view, a doctor sitting beside me, who had attended my sister in her last illness, and who was a personal friend as well as medical adviser, said to me: 'That was very like Mary.' This doctor, I may remark, although interested in the subject, is not a Spiritualist. The medium sat at the opposite side of the table, and his hands were held.

At another séance, given in our own house, a large glass épergne, filled with flowers and water, was lifted over the heads of the sitters and landed in the centre of the table, which stood about two yards away from the sideboard on which the épergne had been placed. Not a drop of water was spilt in the passage, and Mr. Williams's hands were securely held on each side.

To a reasoning mind, these, I think, are two very conclusive proofs of the genuineness of this medium's powers.

R. DARLING.

5, Aldridge-road-villas, W.

Solidarity Amongst Spiritualists.

SIR,—In answer to your esteemed correspondent, Felix Rudolph, I wish to say that no postcard from the excellent medium referred to, and addressed with my name, has passed through any post office in this country. The officials have assured me that they would immediately have sent such a card to me, my name being well known, and my correspondence being very extensive.

I have no stamps to send to an English medium, as English stamps are not to be bought here. A professional medium should always add to her advertisement that all written questions are answered at such and such a price. This would facilitate matters very much, and would be fully justified by the fact that 'time is money,' and that 'stamps cost money.'

I wish there were some solidarity among Spiritualists, but I do not see where it comes in in this affair, as the 'Banner of Light' has also caused me so great a disappointment.

As to the poor people who have asked me to help them in my capacity as a Spiritualist, I shall have to answer them: 'In Denmark I do not know a single clairvoyant medium, and from other countries they do not answer me because I have no foreign stamps to send them, and I do not know the money-price of an answer.'

If I were a Theosophist I should certainly get an answer, because there is solidarity among Theosophists.

If I had written to a religious community I should have had a kind and prompt answer.

I have asked the inquiry office of the Salvation Army to make the necessary inquiries in America about this, and they carried out my wishes and answered me in the politest manner, though they did not receive a penny from me. A month after I made them a small present, but this they did not know or expect. As soon as I went to them they saw that I trusted them; there was a solidarity between them and me, which is natural, as I have liked and admired them for many years.

These lines must suffice in answer to your correspondent. I shall not trouble the readers of 'LIGHT' with more of this affair; no open or hidden attacks shall make me spend more words on it.

Denmark.

(MADAME) T. DE CHRISTMAS.

'All Dead!'

SIR,—The following notes by a Bible student and Spiritualist may be interesting to the Rev. G. P. McKay:—

1. 'I know that Thou wilt bring me to death.' Job xxx. 23. But Job continues: 'And to the house' ('of meeting'—see margin) 'appointed for all living.' All must submit to death, by which is here meant the separation from, and disintegration of, the material body. Paul states that there is also a *psychical* body which pertains to the resurrection.

2. 'That in death men are dead; Jesus says, I was dead.' Rev. i. 18. Jesus died on the cross and was buried. The third day, however, He 'rose again' and appeared unto many, and this in a body that could appear and disappear, pass through closed doors, and finally 'vanish' out of the disciples' sight. 1 Peter iii. says that Jesus being put to death in the flesh, was *quicken*ed in the spirit, and went to preach to the spirits in prison.

3. Acts ii. 29 reads, in the Revised Version: David 'both died and was buried' (past tense; the present tense of the Authorised Version is misleading). That David had not ascended into the heavens is explained in verse 31. Christ was not left in Hades. The implication is that, unlike Him, David, for reasons given, *did* remain in that lower state. A certain work had to be accomplished before he could 'pass on.'

4. All material bodies are of dust, and return to dust. But the entire man is not dust, and, as a man, does not return to dust, but to the *life origin*. 'And God breathed into his nostrils the breath of lives, and man became a living soul.'

5. That the spirit world was to Job a land of darkness proves only that Job and his contemporaries stood in need of a little 'Light.' Job was a soul struggling through a period of darkness and perplexity, and to him the grand vistas of eternity had not been opened out.

6. Job says: 'Now should I have lain still and been quiet, I should have slept'—the same struggling soul grown weary, and looking for the rest of death, which to outward appearance knows no more strife.

7. Lazarus was 'dead,' but the soul was not completely separated from the body, or there could have been no physical recall.

8. True, 'the *dead* praise not the Lord, neither any that go down into *silence*.' The word 'dead' is used in the Scriptures in several senses. The Psalmist has been in this Psalm (cxv.) drawing a contrast between idol worshippers and those who worship the 'Lord.' They (the dead) praise not 'Jah,' but we who are more enlightened do worship Him—not blocks of wood and stone.

9. Any reader of Psalm vi. will see that David was writhing in mental, if not in physical misery, and was in no condition to throw light on resurrection problems. He was buried for the time being, as his fellow mortals so often are, in the purely physical and material conditions of life.

10. 'The dead know not anything.' There is no word to be said to a modern mind which can take the pessimistic author of Ecclesiastes for his guide. If this is true, it must be equally true that 'all is vanity'—to the extent that either statement rests upon the *ipse dixit* of the 'Preacher.'

Job xiv. 21 relates, not to a dead man, but to one 'whose flesh upon him hath pain, and his soul within him mourneth.' In other words, he is wrapped up so entirely in his own sufferings as to be unable to pay attention to the affairs of others. (See verse 22 and margin, Revised Version.)

Mr. McKay picks out passages of Scripture haphazard; treats all of as equal value; cares only that they lie somewhere between the Bible covers; pays little or no attention to the context or to the conditions under which the words were written; and, in a word, wrests the Scripture to his own intellectual and spiritual destruction.

Hull.

G. H. LOCK.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. Savage.—P. G.

BRIGHTON SPIRITUALIST CENTRE.—An instructive address upon a high spiritual plane of thought was given by Mr. MacBeth, and greatly appreciated by the audience.—C.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered an excellent trance address on 'Crosses we Bear—Spiritual Assistance.' Meeting every Sunday at 7 p.m.; séance follows. Also developing circle on Thursdays, at 8 p.m.—R.

CHISWICK SPIRITUALIST SOCIETY.—On Tuesday evening, April 7th, Mr. Alfred Clegg's lantern lecture and descriptions of the 'Spirit Photographs' were most instructive and interesting to a large audience. On Thursday, the 23rd inst., Madame Clairibelle (see advertisement).—P. S.

CARDIFF.—24, ST. JOHN'S-CRESCENT.—On Sundays, April 5th and 12th, beautiful addresses were delivered by Mrs. Preece. Mrs. Bewick gave successful clairvoyance at the after-meeting. Meetings on Tuesdays at 8 p.m., when clairvoyance or psychometry will be given.—J. H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—We had large attendances at the Easter Festival, when we commemorated the passing to the higher life of one of the oldest members of our Church, Mrs. John Kemmish. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., 'The Appearance of the Dead at the Time of the Crucifixion' (Matt. xvii., 52, 53).—W. E. LONG.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. W. Howell, of Birmingham, drew out large audiences to listen to his scholarly and interesting addresses, that in the morning being a review and appreciation of the work of the late F. W. H. Myers, and in the evening Haeckel's 'Riddle of the Universe' was laid under contribution. The large audiences deeply appreciated the clear, philosophic discourses of our genial friend.—G. Y.

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday, April 5th, Miss Porter gave excellent clairvoyance, nearly all descriptions being recognised, and Mr. Mitchell, of Australia, gave a stirring address. On Sunday last Mr. T. Everitt's splendid lecture on 'Man: Material and Spiritual,' was greatly appreciated by a good audience. Mr. W. Jones, of Rochdale, ably presided. Next Sunday Miss MacCreddie will give clairvoyance. (See advertisement.)

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday, April 5th, Mrs. Boddington answered questions in her usual happy manner. On Good Friday we had a social tea and musical evening, which passed off very successfully. On Sunday last Mr. H. E. Howes delivered an address on the 'Resurrection' and named the infant daughter of Mr. and Mrs. Fisher. On Sunday next, at 7 p.m., Mrs. Roberts, of Leicester, will give clairvoyance, and on the following Wednesday, at 8 p.m., will give psychometry.—W. T.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, Mr. Gwinn presiding, Mr. R. Boddington, speaking on the 'Resurrection of Jesus,' contended that if our departed ones could materialise a temporary physical body for the purpose of recognition, as he had known them do, it was an easy matter for Jesus, with the aid of his powerful guides, Moses and Elias, to do the same. He did not believe in a physical resurrection. The real resurrection was entry into the spiritual world in the spirit-body at so-called death. Speaker on Sunday next, Mr. H. Boddington.—W. H. S.

CROUCH END.—GOSPEL HALL, BROADWAY.—On Sunday evening last Mr. D. J. Davis, of Canning Town, spoke at the Gospel Hall, in exchange with the Rev. W. Brown, who gave an address at Blanche Hall, Stoke Newington. Mr. J. Belstead presided, and after some appropriate remarks on the reading of the 13th chapter of Corinthians, Mr. Davis spoke on the 'Teachings of Spiritualism.' He was very enthusiastic in his remarks on the Consciousness of Being, now and hereafter, and gave some sound advice on the method of obtaining spirit communion. The address was listened to with rapt attention throughout, and many commented on points raised and thanked Mr. Davis for his very earnest address.—H. BROOKS, Cor.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday, April 5th, Mr. Peters gave his second address upon 'Ancient Religions' to a crowded audience. Good clairvoyance followed, every description being recognised at the close. The subject will be continued on May 3rd. Our Good Friday tea and social meeting were very successful, over a hundred members and friends spending a very enjoyable evening. Our thanks are due to the artistes who assisted. On Sunday last Mr. Ronald Brailey delivered a very appropriate address, entitled 'The Resurrected Dead,' to a large and sympathetic audience. Good clairvoyance followed. Speaker on Sunday next, Mr. Robert King, upon 'The Rationale of the Circle.'