

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

No patient observer of what Spiritualism does for us can fail to see that its indirect results may ultimately turn out to be its best. When once its vital principle and its consequences grip the believer, the world looks different, and the dwellers upon it have new significance. Spiritualism (which means the supremacy of the spirit and of spiritual things) readjusts the centre and alters the point of view, so that business, politics, philanthropy and religion can never again be quite the same to him.

Take only one case in point. Spiritualism is one of the most mighty of unifiers. It compels universalism. It brings out clearly that all religions have but one root, and that just as human speech finds expression in many languages, so human aspiration finds expression in many forms and faiths.

So with the tremendous concept of the Unseen Universe. The old semi-materialistic religions were built upon the fiction of antagonism—of a God's heaven and a devil's hell, but Spiritualism alters that. It teaches men to say, as one did say: 'Jesus told us that in his Father's house there are many mansions. But the Father's house is the infinite universe, embracing the heavens and the hells, the demons and the angels.' Thus, all is of God, and all inevitable, all in order, all working out a harmony, and all the Father's. Spiritualism is compelling to that conclusion.

If there is one thing more than another that makes us smile, it is the gravity with which so many good people set forth the 'essential truths,' and label every conceivable drawer and cupboard in the Universe, seen and unseen. They actually think they know what is possible and what is impossible, what is orthodox and what is heterodox, what may be inquired into and what may not (the first usually being the known, and the latter the as yet unknown), what opinions will save and what notions will lose one's soul, and they seem to find the greatest possible pleasure in pasting their labels upon the lost as well as the saved. It is truly wonderful how much they know,—or think they do.

They remind us of a sharp youth who had a great liking for astronomy, and read up a good deal about the subject. But, at an early stage, one thing puzzled him. He said that he thought he understood how we got to know about the origin of the stars, and how we managed

to measure their distances, but it entirely puzzled him to know how we found out their names.

This is our puzzle. The great spiritual stars of God and Nature we know, and they lie open to us as well as to these good people who try to annex them; and we do our best to understand their tremendous significance. For the most part we can neither define nor name them; and we suspect that these busy little theologians are very much in the position of the star-gazers of an earlier day, who mistook the earth for the centre of the Universe and catalogued the stars as lamps.

Messrs. Swan Sonnenschein and Co. have just published an amazingly horrible book by Mr. James Mew, entitled 'Traditional aspects of Hell: ancient and modern.' We suppose it was necessary to show once more how poor Humanity has tortured itself with its insane imaginations and its ghastly fears;—how little it has believed in God, and how much it has feared the Devil;—how cruel it has been to itself, and how awfully it has carried into eternity (in imagination) the odious cruelties of time.

Mr. Mew goes far afield in his researches:—indeed his sweepings include everything that need be collected from these loathsome purlieus of the world's savagery. The book, however, is written in a way that is far from disagreeable,—with quiet humour, even, and scholarly calmness. The seventy-nine illustrations are indescribably horrible, but are also, of course, of great value in so far as students in this lurid region wish to know the brutal truth.

'What think ye of Christ? whose Son is he? An imperfect story of a perfect life' (the author not named), is published by the Walter Scott Company. It is a kind of semi-romance, an imaginary extension of the story of the Gospels, unusually well done as regards style and build, but not really adding to our knowledge.

At the close of the book, the writer hints that Jesus is a symbol of the Christ in everyone. Addressing the reader, he says:—

If the remembrance of his perfect life hath led you to higher and nobler being, rejoice in it without fear; and if when your trembling spirit findeth itself in the unseen land within that veil, you should desire one to lead you who hath trodden its paths before, he will be near to strengthen you; he will show you the Father until it shall suffice you. Yet remember that the Father speaketh Himself to every child. He calleth them first by their name—Christ—and anointeth them, sending them forth into His vineyard. Then He giveth them their earthly name—Adam—and blessed are they if He can also call them—Jesus. Lastly, He giveth to each the New Name, the Incommunicable Secret, which none knoweth save he that receiveth it.

Once more: Let us remember that the life of each son shall be complete and therefore perfect in its time, and that to every son the Father saith, 'My Well-Belovéd Son, be comforted; the work that I gave thee to do is finished, and lo, it is very good! Thou camest forth from Me, and now thou must return to Me again!'

It may be true that Spiritualism is not 'A Religion,' but it is quite useless to tell us that Spiritualism has nothing to do with Religion. Ultimately, it will shake Religion free from slavery to the letter, from undue reliance upon ceremonial and form, and from artificial salvations. Instead of these, it will uplift an Ideal of Religion which will entirely relate to the spirit and the life,—that is, to interior states and external activities.

The following delightful little story of how a Catholic priest, in a poor neighbourhood in Paris, dealt with his parishioners, will somewhat illustrate what we mean:—

They listened to no regular sermon on abstract virtues; but among them stood the priest, with his crucifix, speaking to them in their own homely daily language—speaking of brotherly love, of self-sacrifice, like that of which he held the symbol in his hands—of the temptations to which they were exposed in their various trades and daily lives, using even the technical words, so that every man felt as if his own individual soul was being entreated. And by-and-by there was a collection for those still poorer, still more helpless and desolate than themselves; many of them, of course, could not give even the sous, or the five centime piece. But after that the priest went round speaking low and softly to each individual, and asking each what effort, what sacrifice, he could make 'in the name of the Lord.' One said he could sit up with a sick neighbour who needed watching in the night; another offered a day's wages for the keep of the family of the incapacitated man; the priest suggested to a third that he and his wife might take one of the noisy little children to play among their own children for the day; another offered to carry out the weekly burden of a poor widow.

That is the true Christianity. It was the Christianity of the first Christians and, we venture to say, it will in the end be the Christianity of the last.

Let all true Spiritualists beware of listening to incontinent, ignorant or malicious evil-speaking. It was a beautiful and blessed tribute to Prince Albert that he

Spake no slander, no, nor listened to it.

'Charity,' said Paul, 'taketh not account of evil' but 'believeth all things, hopeth all things, endureth all things';—a divine life-programme!

The most difficult thing in the world is to rightly judge another. It is but seldom that we know all the circumstances: and we can never be sure we know motives. But slander takes no account of circumstances, and heeds not motives. It exaggerates or invents. It is malicious, reckless, impish. From that, and from all that is akin to it, Good Lord, deliver us! He was right who said: 'The worst prison is not of stone. It is a throbbing heart, outraged by an infamous life.'

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

CLAIRVOYANCE.—'Clairibelle' has kindly undertaken to give illustrations of clairvoyance at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on *Tuesday next*, June 2nd, at 3 p.m. No one will be 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.

PRELIMINARY DIFFICULTIES.

By H. A. DALLAS.

I.

Experienced Spiritualists will find nothing new in this article, or in the series of which it forms a part; my object in writing is to meet, if possible, certain questions which confront inquirers in this subject at the very outset. The best solution, the only adequate solution, of difficulties is, of course, to be sought in study and experience, but there are some questions which, so long as they remain quite unanswered, stand in the way, and prevent the initiation of the study, and block the road by which experience might be gained and perplexities be removed.

By personal intercourse, as well as by personal experience, one learns to recognise these difficulties and sincerely to sympathise with those who are hindered by them from welcoming the psychic development which, they reluctantly admit, claims their attention and which they half fear has come to stay, but which seems to them so strange, so subversive of preconceived opinions, that they are tempted to postpone to the very last the admission of its truth. It is for these I am writing, and not for those who have already found that the subversion of their own imaginings has been but a preliminary step towards the discovery of 'worlds not realised' and that they have exchanged a small concise scheme of the universe for the glimpse of a stupendous, transcendently great one.

'The house is not for me, it is for Him;
His royal thoughts require many a stair,
Many a tower, many an outlook fair,
Of which I have no thought and need no care.
Where I am most perplexed it may be there
Thou mak'st a secret chamber, holy, dim,
Where Thou wilt come to help my deepest prayer.'^{*}

Those who have not yet glimpsed this, fear and shrink from the new channels to knowledge which the Great Evolver is making in and through the psychic faculties, and are utterly at a loss as to how to adjust the new thought to the old. *Adjustment*, that is what they feel the need of. Precisely the same sort of difficulty was felt when Charles Darwin sprang upon the world his new theory of creation by evolution. There was the same shrinking, there was a sense of repulsion, and much fear lest this theory of the origin of species was destined to lower man's self-respect, to weaken his recognition of his own dignity as a spirit created in the Divine image. We remember how humorously Kingsley expressed this popular anxiety in 'The Water Babies.' 'The ape could not have an hippopotamus major in its brain; if it were so, what would become of the faith and hope of millions?' The anxiety now is by many scarcely less acutely felt. It seems to them that if the after-life is at all like what the messages which purport to come across the border indicate, and if communication can be held with the departed by the methods which Spiritualists proclaim, then much that has been cherished as sacred can no longer be believed, and they fear the effect which this revolution of thought may have on 'the faith and hope of millions.'

It is true that the communications that come by automatic writing and trance utterances do, in some degree, contradict the opinions that have been popularly held concerning the condition of the soul after death; and in some other directions the teachings of Spiritism alter the perspective in which truths have been hitherto seen, and modify prevalent opinions. This is hardly what we should anticipate if these teachings originated entirely subjectively, in the minds of the mediums through whom they come. But if they are indeed messages from 'beyond' it seems likely that they should contain surprises. Is it probable that further revelations would simply ratify the speculations of men concerning the future, and confirm all their opinions on matters of religion? The history of the past would not lead us to expect that it should be so. The revelation of the kingdom of God which came to Israel in Christ certainly revolutionised the previous conceptions of devout Jews. It was subversive of former expectations and ideals to an extent we can hardly realise.

* George MacDonald.

Apocalyptic literature, as well as the teaching of the prophets, shows how grand an ideal of the Messianic kingdom was cherished by the Jewish nation. It was not merely an earthly kingdom of material splendour on which its hope was set, but a great divinely constituted kingdom, in which King Messiah, as vicegerent of the Almighty, should 'rule in righteousness,' not over Israel alone but over many peoples who should render to Him willing obedience, saying: 'Come, let us go up unto the House of the Lord, and He shall teach us His ways, and we will walk in His paths.' 'Sinners should be converted unto Him'; 'the wicked should be deprived of power'; 'the earth would be full of the glory of the Lord'; and the centre whence this glory would issue would be the beloved city, the seat of the house of David. This widespread kingdom would be a Hebrew kingdom at the core.

It was a grand ideal; and Saul of Tarsus felt justified in making war upon all that seemed to threaten its permanence in the hearts of his countrymen. For was it not the best and highest ideal he could then see? And was he not filled with zeal for God when he concentrated his energies upon stamping out the new doctrine of the Nazarene which tended, as he believed, to subvert this ideal, and to alter its character? He truly thought that thus he did service not only to God but to Humanity: for the setting up of the throne of Messiah at Jerusalem was to be a blessing to the ends of the earth. But the day came when there 'fell from his eyes as it had been scales,' and he saw that the Hope of the world was a larger one than he had imagined, and that the Messianic Kingdom was moulded on a greater plan than he had ever glimpsed; and he obediently and joyfully accepted the thought of God instead of his own thought, and the way of God in place of his own way, even though this acceptance involved the crumbling to pieces of much that he had regarded as sure, and much around which his affections had entwined themselves.

If, then, we apply this past experience to the present, we shall expect to find that any new discovery of truth concerning the ways of God and the spiritual world, will involve the disturbance of many previous expectations, necessitating the re-adjustment of our mental conceptions.

Difference of Opinion on the Other Side.

The first thing that causes surprise to a new inquirer is the discovery that different views concerning religion, &c., are expressed in the communications received. This is perplexing to those who have been wont to think of death as inaugurating, for the just at least, so great a change that faith would be 'lost in sight,' and uncertainty on matters of this nature would be exchanged for certainty. The subversive character of this discovery, if it deprives us of a certain satisfaction has a compensating benefit of great value; it affords a profound stimulus to spiritual endeavour, and teaches us not to depend on change of circumstances for that growth in knowledge which can only be effected by spiritual development.

If we consider the matter seriously we shall recognise that it is not in harmony with the revelation of God's ways in Nature that there should be such a lack of continuity in human development as would be involved in a sudden exchange of ignorance for knowledge, and uncertainty for certainty; an exchange which would render unnecessary the virtue of faith. Our life here is so ordered as to bring into constant exercise this great virtue. The soul 'lives by faith'; 'without faith it is impossible to please God.' Is it reasonable to suppose that a spiritual quality which ennoble the soul so greatly, which it has been the work of a lifetime to cultivate, which is so carefully developed by the Divine Educator during this preliminary stage of existence, can have no further value after death, no scope and no place in the spiritual life beyond? The messages from the other side certainly do not support this notion. They indicate that the progressing soul triumphs there, as here, by the increasing steadfastness and growing perfection of its faith; so far from faith being lost in sight, faith is indeed the 'substance' of things hoped for, making God and spiritual truths so assured to the trusting soul that it requires no further proof of their reality.*

But faith is not perfected at once by the event of death; for faith, in its broadest sense, is that faculty whereby the things of the Spirit, the things of God, are known and apprehended; the faculty whereby truth is grasped by the consciousness, and fed upon by the affections and will. And when we consider that this is so, we must recognise that truth can only be gradually received by the soul; that the measure of apprehension of truth which each individual may have can only be in exact ratio to his own development. It is so in the physical sphere. No man can see more of his environment than his optic organ is fitted to receive. If that is defective in anyone, much which exists and is seen by others will be invisible to him; and the same applies to the faculty of hearing.

Herbert Spencer has defined life as the 'adjustment of inner relations to outer relations.' This definition is equally applicable to life in its higher phases as to life on the physical plane. 'The life which is life indeed' is a product of the adjustment of the inner spiritual faculties to the outer spiritual environment Who is the Eternal Truth, in Whom we 'live and move and have our being.' It is not in line with the process of evolution to expect this adjustment to be effected by some abrupt incident in our history; by a mere shock or change of conditions. We always find that growth is gradual; a crisis may seem to produce a sudden change, but it is always found to be the result of a gradual process which has been preparing the inner relations to adjust themselves to the outer. A birth is such an apparent crisis, but we know that it is really only the climax of gradual changes and that the newborn has previously passed, stage by stage, through 'every phase of ever-heightening life.' It is, therefore, quite in accordance with reason and with the revelation of God's ways that we should find that the event of death does not of itself make truth obvious and inform the soul that has been ignorant. Death introduces us into a new phase of existence, and doubtless that phase is full of possibilities of acquiring deeper and fuller knowledge. Our faculties will find abundant scope, but we can only apprehend truth by the growth of those faculties, and they will not be galvanised into spasmodic activity, they must develop within the soul by its own spiritual energising, by steadfast will and ceaseless aspiration; that is our part—to push our desires Godwards, out and up, intensely, but not impatiently, knowing that the greatest things always develop slowly. So wonderful a creation as the soul of man, a seed begotten of God in His own image, may take measureless time to come to maturity, since maturity involves nothing less than the complete adjustment of its inner capacities to the perfect capacities of the Infinite Being to whom it is related, and we must not be impatient, since God waits.

Truth can only be known within the spirit. On the inner surface of the individual soul is a mirror on which is projected the Invisible Reality; the truth of God Whom 'no man hath seen or can see.' In the Kabbalah we are told that the soul possesses two kinds of powers (1) ordinary knowledge, and (2) extraordinary knowledge, which is called a 'luminous mirror'; and when the soul 'reaches that place which is called the treasury of life, she enjoys a bright and luminous mirror which receives its light from the highest heaven.' Until that luminous mirror is polished to give back perfectly those rays from 'the highest heaven,' our knowledge of truth must be partial only, and different individuals will reflect it differently and in different degrees. The mirror is not rendered capable of reflecting by some change of position, such as death makes, but only by a long spiritual process which is begun, indeed, on earth, but only begun, and which is continued in the various stages of progress through which each soul wins its way to the perfection of God.

It follows from this that any teachings from those who have passed through death and who are still progressing, and are at very various stages of progress, must necessarily differ greatly, and can only be partial revelations of truth; they cannot claim to be final and complete.

If there is thus no infallibility to be looked for in these communications, are they then valueless? We do not ask this question concerning the teachers who speak to us on

*Heb. xi. i.

earth from pulpit or in lecture hall, and it is quite as unreasonable to ask it with respect to teachers from the other side. But the question, '*Cui bono?*' will often be suggested in the latter case when it would not be in the former. The messages from the other side must be estimated in the same way as the teachings we receive on this. When thus received they are instructive, they are stimulating; they give us occasionally glimpses of rare value into the conditions of spirit life, into the laws which govern spirit. These glimpses endorse the doctrine of the *continuity* of the Cosmos; spirit is spirit whether incarnate or discarnate; and these messages teach us gradually to apprehend the homogeneity of the universe. They give us intimations also as to the faith that abides and the opinions that alter, as to tendencies which persist unchanged, and conditions which may be deciduous and quickly disappear.

What is suggested in these communications is sometimes of more value than what is definitely stated; side lights are thus thrown on perplexing problems, and principles may be discerned of great educative value.

For instance, we gather from these communications that those who in earthly life have cast their thoughts in a rigid mould, and have been indisposed to entertain new ideas, retain after death the thought-forms they have had in this life, and retain also the unreceptive, unelastic habit of mind. This has to be outgrown before mentally they can make progress. The soul may progress in moral qualities, but may long remain unprogressive in its mental apprehension of truth. We know this to be so by experience in this life, and the laws of spirit are continuous. On the other hand, a mind that has overcome its prejudices and opened free channels to knowledge in this stage of its education, may quickly gain after death the apprehension of truths which circumstances made inaccessible to it whilst in the body. This is an idea full of suggestiveness and full of hope; showing us how many that are first may be last and the last first—how the man whose circumstances made it well-nigh or quite impossible for him to be other than a heathen or an agnostic in this life, may, when access to further truth is brought within his reach, advance by leaps and bounds into the glory of a grander revelation; whilst the man who has been brought up in the very midst of a greater revelation may make little progress if he has encased his mind in a wall of dogmatic prejudice and rendered it unreceptive to new ideas.

'What He says to each one of us is, "If thou wilt have any good, take it from within thyself." '*

'To him that hath shall be given.'

Which may be paraphrased thus: To him who has cultivated his receptivity and desire for truth, not *his* truth but *God's* truth, whether that truth be agreeable to his own opinion or not, upon him truth will shine; he will draw down no blinds, and close no shutters; thus he will be ready to benefit by the new opportunities which change of circumstances may afford.

Death is a change of circumstances—that is all. Every soul whose inner faculties are developed will find in change of circumstances new opportunities, but an undeveloped and prejudiced soul does not know how to use opportunities either here or there.

* Epictetus, quoted in Hatch, '*Hibbert Lectures*,' 1888.

MR. W. H. EDWARDS desires to call attention to the fact that he has removed from Nunhead to Essex Villa, 16, Lyndhurst-road, Peckham, S.E., where he will in future receive his patients. (See advertisement.)

ANGEL MINISTRY.—'It is not a long journey from here to heaven. In Jacob's time it was only a ladder's length, and it is the same now. Our loved ones are close to us. The angels ministered to Christ, and the law has not been repealed. They minister also to us, and when we die our opening eyes will see familiar faces.'—REV. G. H. HERWORTH.

DR. HADDOCK'S '*POWER OF WILL*.'—This book, which is advertised on the front page, has already been reviewed in '*LIGHT*.' A correspondent says: 'One cannot read it without being struck with its high moral tone, which contrasts so favourably with other works on the same subject which are being offered to-day by many American concerns. It is winning its way amongst the cultured classes, who are using it in the education of their children, for which purpose it has been sent to many countries already, and the demand is increasing largely.'

THE ROTHE TRIAL.

In all the German psychical journals for May, as might be expected, a good deal of space is devoted to this notorious trial.

The '*Spiritistische Rundschau*,' as well as the '*Uebersinnliche Welt*,' give only the first instalments of an account of the proceedings at the trial, which is to be continued in following numbers; while '*Psychische Studien*' gives a somewhat abbreviated description of the whole of the trial, taken down in shorthand. This occupies fifty pages of the journal, which also contains a leading article on it, from the pen of Victor Blüthgen.

It is obviously impossible in the space at my disposal to give even a brief summary of the trial, which occupied the Court during six days, though I have skimmed through the whole of the account in '*Psychische Studien*' and read carefully the article by Victor Blüthgen, which is, it seems to me, very ably written.

A few words from the commencement of the account in '*Uebersinnliche Welt*' are worthy of notice; they are these, quoted from the speech of Pastor Riemann, who sets himself up as being a sort of leader in the anti-spiritistic camp: 'In the Rothe trial Spiritism is both judged and condemned.' After some rather sarcastic remarks on Pastor Riemann's 'Christian charity' and the complacency with which the rev. gentleman anticipated the complete overthrow of Spiritism, the writer proceeds to point out how his speech shows only how very ignorant and badly informed in such matters Riemann has proved himself to be, his address being directed more against Spiritism generally than against Frau Rothe; while as to his prophecy that Spiritism would receive its mortal wound through this trial, the writer (Professor Carl Obertimpfer) says: 'It is a fact that the trial has aroused more interest in occultism among both clerics and laity than any other legal proceedings in our time.' The same assertion is made by the writer in '*Psychische Studien*,' and in proof of it he says that at the last meeting of the '*Loge Psyche zur Wahrheit*'—the oldest society for Occultism in Germany—the hall was filled to overflowing; so that the attempt of the Emperor William to crush out Spiritism with the strong arm of the law seems to have had the directly contrary effect to what he anticipated, and the Rothe trial has given an impetus to the spiritistic movement beyond what has ever been witnessed before.

Just a few words about the trial itself. The evidence both for and against Rothe consisted for the most part of accounts of séances with her, many of which I had already read during the last four years in the German journals, and in the pamphlets published on the subject. Then there was the medical evidence, especially that of the doctor at the '*Charité*,' who pronounced Rothe to be perfectly sane, but of a hysterical temperament, and very easily hypnotised. One of the witnesses suggested that Jentsch might be a powerful hypnotiser, and that the so-called trance addresses might be suggested by him to Rothe, and spoken by her as coming from the spirit controls; while another thought it much more probable that she possessed an unusually retentive memory, and repeated passages which she had learnt by heart from books, especially poems or hymns from an old hymn-book of the '*thirties*' which was found among her belongings.

Of course there is the evidence of the flowers—one hundred and fifty in number—now dried and withered, which, besides several oranges and apples, were found in an under petticoat with a sack-like pocket when she was examined by the two female detectives after her seizure at the last séance. But perhaps the most interesting part of the proceedings is the examination of the accused herself by the President. This singular woman is described as very thin, rather above the middle height, and having a peculiarly unlovely face, which, at the same time, has something fascinating in the expression of the piercing eyes. Her self-control during the whole of the six days' trial was remarkable; while she persistently asserted her innocence, and declared that she was totally unconscious during her seizure by the police and the twenty minutes which elapsed before the females could examine her under garments,

when, as they said, she struggled like a mad creature ; and that she knew nothing that had taken place till she was told of it afterwards. One of the most curious things is that, instead of blaming Jentsch, who should have stood at her side in the dock, but who has fled from justice and left her to bear the whole brunt of the trial alone, she spoke of him in the highest terms. Jentsch, she said, was 'a man who loved to do good ; often, in the street would he empty his purse into the hand of a beggar. She could only say that Jentsch was one of the most honourable and noble of men.' Others speak of this individual as a little, under-sized man, with a shifty look, and certainly his conduct does not bear the stamp of honesty. It is difficult to understand why he was allowed to escape, while Rothe was kept for a whole year in strict confinement, for if she was guilty of fraud, he, as her accomplice and the arranger of everything, was at least equally so.

The result of the trial was that Rothe was found guilty of producing fraudulent manifestations on some forty occasions, and of attempting them on twenty others. She was condemned to eighteen months' imprisonment, from which eight were to be deducted on account of the twelve months she had already passed in the house of detention, and to pay a fine of five hundred marks.

I will append a few short extracts from the thoughtful and—to my thinking—instructive article on the 'Rothe Trial' by Victor Blüthgen, who apparently was present during the whole of the proceedings. After some preliminary remarks, he writes : 'It must be allowed that the result was a foregone conclusion. The seizure by the police with the *corpus delicti*: the grey under petticoat and the one hundred and fifty dried flowers, which disproved the *apport* theory, and the sentence in the preliminary address : "The Court cannot allow itself to criticise the spiritistic theory, for it must be acknowledged that science, with the generality of men of culture, declares supernatural manifestations to be impossible,"—these two points cannot be affected by any evidence for the defence.' In speaking of the evidence of the medical experts, the writer says that two of them showed much goodwill towards the accused, and that from the materialistic standpoint some attempts at excuse were made for her. Then he writes : 'And through all this sat the haggard accused, with her corpse-like, singularly unlovely head sunk forward, as though she were in trance or asleep, only occasionally suddenly springing up to hastily advance something in her defence or to whisper with her solicitor. Now what is to be said of all this by an unprejudiced observer? First and foremost, Frau Anna Rothe has swindled ; of that there can be no doubt whatever.' Of this fact the writer then gives some convincing proofs which came out in the evidence :—

'But thereby no doubt should be thrown on the mediumship of Rothe, nor on the truth of the manifestations spoken of by the witnesses for the defence. The fact that real mediums, when their powers fail, supplement them by fraudulent imitations is not of to-day or yesterday. . . . That Rothe has remarkable medial powers is the impression left by the whole proceedings, with the accounts of her past life before she came before the public, and the study of her hysterical tendencies made at the "Charité." There are only two causes to induce persons to embrace the career of a medium, in my opinion—either they are really mediumistic or they are adroit conjurers. In Rothe's case, however, the impression is that the conjuring tricks came later ; and it can be easily conceived how she gradually was impelled on her false course ; she was more and more importuned to give medial manifestations, and at the opportune moment Jentsch's evil influence came to bear upon her. The vanity of the courted medium, who now became hand and glove with members of the highest aristocracy, brought things to a climax.'

Several pages follow devoted to the examination of the psychological questions incident to the case ; whether, for example, it is possible to decide which phenomena were genuine medial manifestations, and which were pure and premeditated trickery. These I must pass over, as well as what is said concerning the religious and ethical questions involved, and will only give the concluding paragraphs :—

'Briefly, the punishment is too severe ; to condemn her to a further term of imprisonment after the time she has already

spent in the house of detention, seemed to all assembled to be groundless severity. On the side of genuine occultism the Rothe trial only gives cause for congratulation. The public interest in the effort to lift the veil from the mystery of existence as far as possible has visibly increased during the six days' trial ; or at any rate curiosity, which leads to interest. I have heard from many sides such expressions as, "This is perfectly astounding ; here are things spoken of which cannot be denied *in toto*." This is one of the results of the trial.

'Another is this : that deadly enemy of true occult research, the swindling of mediums, has received a blow, which for the future must greatly help to put a stop to it. According to the grounds advanced for the verdict, all mediumistic performances for the sake of profit are adjudged to be impostures worthy of punishment ! Perhaps some day a serious attempt may be made to restrain medial imposition from only vanity. If so, what then is left will be of incalculable value as material for scientific research.'

M. T.

SIR WILLIAM CROOKES, F.R.S.

Sir William Crookes was the subject of the cartoon in last week's 'Vanity Fair'—a 'caricature,' of course, but a likeness nevertheless, though not a flattering one ; and the following appreciative notice of Sir William also appeared in the same issue :—

'SIR WILLIAM CROOKES, F.R.S.

'Born, full of scientific imagination, one-and-seventy years ago, he is now fuller than ever of it, his steps in science having been sometimes really inspired. He began life inquiringly ; and at sixteen, after damaging much of the paternal furniture by acids and explosions, he was an active student in the Royal College of Chemistry ; since when he has done so much to advance the science of chemistry and physics that he needs no supporter. He invented the radiometer ; he discovered thallium and radiant matter generally ; he evolved the genesis of elements, and founded "The Chemical News." He is a past president of all our best scientific societies, and he has published many practical works on many applied sciences ; so that he has earned many prizes and medals both at home and abroad. Without the Crookes tube the Röntgen rays were unknown ; and he has this week shown at the Royal Society his newest invention, the spintariscope, by which the curious scintillations of the newest element, radium, may be readily seen. Altogether, he is a very great man of science who has done much to benefit the world very practically, and yet has a perfectly open mind which instinctively leads him in the right direction. He is ashamed of none of his beliefs, and many of them, formed years ago, have been absolutely proved by the advance of science ; and it is not too much to say of him that he is a discoverer of great secrets that may lead us far into the unknown. He is a very straightforward, honest, simple man who believes in the truth ; yet has he most kindly, courteous manners.'

'Has a perfectly open mind which instinctively leads him in the right direction' is decidedly good. Sir William, then, was instinctively led 'in the right direction' when he published the result of his 'Researches' into Modern Spiritualism. But of this 'Vanity Fair' is discreetly silent.

TENNYSON'S 'WAKING TRANCE.'

In one of his recent lectures in Chicago, America, Mr. C. W. Leadbeater stated that in a letter in the poet's handwriting, dated Faringford, Freshwater, Isle of Wight, May 7th, 1874, written to a gentleman who communicated to him certain strange experiences he had when passing from under the effect of anæsthetics, Tennyson said :—

'I have never had any revelations through anæsthetics ; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently, till all at once, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being ; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words ?'

WILLESDEN.—115, COBBOLD-ROAD.—Friends willing to combine in forming a local society are requested to communicate with 'Tuam' at the above address.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, MAY 30th, 1903.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE PROMISED SPIRIT.

The festival of Whitsuntide has, for its central motive, the commemoration of the descent of the Spirit upon the first Christians. Even as legends, venerable stories such as that contained in the second chapter of the Acts of the Apostles, are eminently worth preserving and pondering: but much that has occurred and is still occurring in modern times strongly suggests that this particular story has a basis of at least strong probability beneath it. Vast numbers of Spiritualists know something about the rushing breeze at séances, the tongues of fire, the inspired speaking; and it is, for them, easy to believe that at such a momentous crisis in the world's history the heavenly inspirers and the earthly witnesses would be brought very near.

It seems clear, too, that Jesus promised some such influx of spirit power—some wonderful illuminating influence which he called 'the Spirit of Truth,' or 'the Comforter,' and that he connected this with his own departure into the unseen. 'It is expedient for you that I go away,' he said, 'for, if I go not away, the Comforter will not come unto you.' That was a singularly significant statement; and, if we very closely identify Jesus with Humanity, it suggests a great deal concerning what may be possible for us all on the other side.

This conditional coming of 'The Comforter' should be read together with the promise of the coming of 'the Spirit of Truth' which is also conditional in a curiously subtle way. 'I have many things to say unto you,' he told his disciples, 'but ye cannot bear them now. Howbeit when the Spirit of Truth is come he will guide you into all truth.' It is just as though the going away is essential to the deeper coming: and that may be a profound truth concerning us all. The vanishing may always be a blessed event, however we may lament it. Life here is for spirit-growth, not pleasure,—not for happiness, but for blessedness.

Very slowly must the Spirit of Truth come, and it can work only from within. Jesus himself saw that, if we rightly translate the saying, 'The kingdom of God is within you.' As his beloved disciple said,—we must have the witness in ourselves. Did even the wise Jesus know how long it would take to make his promise

true? Did it ever occur to him that even in the twentieth century those who claimed to be his followers would be engaged in clenching their fists at one another, quarreling over the teachings of this very 'Spirit of Truth'?

And yet the Master told the truth. We must give his mighty promises time for their fulfilment. Those promises told of consummations, not of stages; and therefore they belong to us. The supreme idealist still stands before us, promising the Comforter, and predicting the advent of the Spirit of Truth: and they will come. We need not the Church to tell us that, any more than Jesus needed the Scribes and Pharisees to teach him. It is the supreme generalisation of a spirit which lives at the fountain-head of the life of Man. It is the very essence of our doctrine of Evolution. We have risen from the brute beast, and we are passing on to an ordered and happy Human Race. But it is slow work:—it *must* be slow work. The survivals of the beast in us are not only hard to cast out or tame, but the truth is that they are needed by us. Our descent from the beast and our ascent from the jungle were not catastrophes, they were intentions. The wise and mighty unseen powers wanted men and not machines; human wills and not volitionless chronometers: and they had to get them by way of the jungle and the beast: but the end is sure, and the Comforter is always coming, and the Spirit of Truth never ceases to worry and persuade, to drive and to teach, the creature who is not yet created, but who is being created, a living soul.

It is a profound truth that all the emancipations of humanity from its bestial conditions have been won through the working in him of the Comforter, and of the Spirit of Truth. Even the getting out of a sty into a cottage is the result of the Comforter's persuasions, and the goadings of the Spirit of Truth. The one suggests more enjoyment and the other burns into the man an instinct of degradation and shame. The onward and upward march of Man is secured only through blessed discontent and restless longing; and the inspiration to both comes from the Comforter and the Spirit of Truth. In the political world; in social and business life; in science and art; in religion, the march is ever upward because Man ever wants to excel; to secure greater enjoyment and to find a deeper law or a finer and truer expression: and, if we were wise, we should know that this is the very thing Jesus intended, though perhaps he could not follow his vision to the end, and see how and when his promise would come true.

The real coming of Christ, then, is the coming of a risen and regenerated Human Race, with its own Christ, born in the universal Holy Land: and the real descent of the Holy Spirit is the influx of those heavenly influences which will eventually transform all earthly things, and make Heaven here. That Holy Spirit is ever with us. In it we live and move and have our being: and in us it lives and moves and has its being. It will not fail, it cannot fail: and, though the survivals of the beast in us seem to fight unceasingly against it, they do so only that they may be tamed and transformed. This Spirit of Truth, Jesus said, would 'guide' into all the truth,—a pregnant word! The search must be our own. There must be pain and sorrow and the 'hope deferred that maketh the heart sick,' and, all through, the Comforter will console and the Spirit of Truth will guide: and, by the way, when that way seems long—or ends in seeming loneliness and night—both will whisper of blest recommencements in another way, where the light is clearer, where the teachers are wiser, and where the end is sure.

MR. MYERS' LIMITATIONS AND HESITATIONS.

BY JAMES ROBERTSON.

ADDRESS DELIVERED BEFORE THE MEMBERS AND FRIENDS
OF THE GLASGOW ASSOCIATION OF SPIRITUALISTS.*(Continued from page 249.)*

The value of the work of Mr. Myers will be great to many who have esteemed him as a poet and essayist, as well as a lovable man in many walks of life. The question of immortality and its possible solution enchaind him; he felt that it was premature for scientific men, like Spencer and Huxley, to abandon the problem as insoluble. Even before the days of the Psychological Research Society he said: 'If we are to obtain any conclusive knowledge of an unseen world, we must reach it by an increased power of accurately apprehending unseen forces—by experiment rather than by tradition.' He was convinced that the lever which moves the world has its fulcrum in the unseen. One can easily trace in his fine essays on Mazzini, on George Eliot, on Ernest Renan, the lurking presentiment of the possibility of finding the truth regarding a future life. He argued against Renan's position that when a story is told which includes elements called supernatural, the story must have been told incorrectly. He pointed out the flaw in all such arguments by saying, 'Until such phenomena are weighed and sifted we cannot tell whether they are in truth violations of natural law or not.' Here we have a man seemingly eager to believe such facts as Modern Spiritualism claims to offer, and yet when brought into close touch with them he is unable to trust entirely to his own faculties of perception. He many times felt that the Spiritualists were on the track which led conclusively to that realm of knowledge he sighed for, but somehow he lacked that discernment which might have enabled him to admit that what he saw and heard belonged to the realm of reality. It is known that for many years he swung backwards and forwards mentally—to-day certain he had caught the pearl of great price for all time; to-morrow the slave of the old bias and fear—apparently dominated by the thought of his fellows, who believed less than himself. Occasionally it seemed to him that the evidence of such a stupendous fact in human life was too good to be true, and thus he continually halted, and rehearsed his convictions, and became afraid to declare himself a convert to the Spiritualist's position. His long studies in hypnotism revealed to him the complex powers which lie hidden in man. He saw in genius some glimpse of the hypnotic faculty. In Hamlet's words he might have exclaimed, 'What a piece of work is man! How noble in reason; how infinite in faculty; in form and moving how express and admirable; in action how like an angel; in apprehension how like a God!' Mesmerism, so long sneered at as the product of the charlatan, was to him evidential of man's spiritual nature; that the soul has her activities no less than the body; that, after all, it is but the mere upper surface that we shape into articulate thought; that underneath lies a realm of consciousness, mysterious in its depth, which can at times be liberated. All Spiritualists have admitted that Mesmerism may be a stepping-stone to Spiritualism; that telepathy plays its part in the work, and even as thought can be transmitted from the physical operator to his subject, in like fashion operators in the spiritual world can transfer their thoughts and feelings to mortals. The laws below are recognised as sisters to the laws above. We cannot place that faith in scientific men which we would like to do when we consider how often they have missed seeing things which stared them in the face. Orthodox science, through its recognised representatives, has been too dogmatic and bigoted in regard to the spiritual in man. So able a man as Lord Kelvin, unable to pass from physical science to psychical science, makes the wild and ignorant assertion that nearly everything in hypnotism is imposture, and the rest bad observation. A future generation may think that the faulty observation was on his part! It seems strange that men who have helped to open wide the gates of knowledge in one sphere should block the entrance into another of equal importance!

We have to admit that the attitude of scientific men towards spiritual evidences is now different from what it was. It may be that the 'respectable' Psychological Researchers have familiarised many with the occult world, and that they now feel they can hold their beliefs without bearing the hated name of Spiritualist. A quarter of a century ago, Crookes and Wallace stood almost alone in their attestation of super-normal occurrences. Huxley contemptuously declared that if such things were true, they were of no interest to him, while Faraday, confident that he knew pretty well all of Nature's processes, said, 'It would be a condescension on my part to pay attention.' Then the name of Spiritualism brought forth disgust and resentment, now not only Crookes and Wallace hold to what they have attested, but numbers of prominent leaders of thought are prepared, at least, to say that the subject *claims* attention. The battle which a quarter of a century ago was hot and fierce is now, if not won, on the sure road to victory. The newspaper Press, however, being always in a hurry, is seemingly unconscious of the strides which have been taken by most scientific and philosophical thinkers. Evolution, at first thought to be materialistic, has prepared men's minds for a readier acceptance of a future life; a growth from the lower carries with it a presumption of development into the higher. Psychical Research was an inquiry into the truth of Spiritualism, and Spiritualists claim that neither credulity, superstition, nor fraud have prevailed to any extent amongst them. They have sought continuously to check, and counter-check, all phenomena, and have been the first to condemn the weak, conceited, or false. Their literature has been rational and wise, and their prominent adherents have been equal in breadth of mind and force of penetration to their critics. They have been the instruments to convey light and guidance to many who were suffering from the disease of the age, materialism, and who would only have been blinded and confused by the elaborate and involved 'proceedings' of the Society for Psychical Research.

Cultivation and university scholarship are excellent, but there is an innate wisdom, and a rough earnestness, which bless more than these. Mr. Myers' book fails to show the steps that led him to conviction, how he came out of the sceptical soil into the more congenial element of certainty. Although we have the admission that communion between the two realms is a fact, much of this is set down in a negative vein. There are many passages in the work concerning which scoffers may well say, 'What you claim as spiritual proofs are credited to telepathy from the living.' Many of the carefully drawn records which make up the appendices read like chapters from Mrs. Crowe's 'Night Side of Nature,' a work that caused many to think before Modern Spiritualism reared its head. All through, somehow, the book seems so long-drawn-out, and at times so uncertain in its attitude, that one feels that if the demonstration of immortality can only be brought about by this long circuitous road, then few indeed will find the way. The Spiritualist is ever glad to welcome all works relating to the future life, but these volumes, whatever conviction they may carry to outsiders, give him but little additional knowledge. The subliminal self, as portrayed by Myers, is ever erratic and out of harmony with the being we know. When it gushes up in a Burns, a Carlyle, a Shelley, it is natural; when it appears to Mr. Myers it is fantastic and does not know itself. The 'subliminal self' that changes into a manufactured personality, who clings obstinately to his fictitious name, Spiritualists, so far as I am aware, have never met. The simple in all things is ever nearer the truth than the complex, and nothing has ever been formulated so unnatural or abnormal as the 'subliminal self' of Psychical Research.

In spite of the numerous 'examples' with which these volumes teem, the *omissions* are most remarkable. A study of the life and writings of Andrew Jackson Davis and of Hudson Tuttle, who were in the body and might have been interviewed, would have thrown more light on the liberated consciousness of man than all the cases cited. Dr. Hodgson seems to have travelled everywhere in America to examine trivial incidents, and missed the men who are recognised as the greatest marvels associated with spirit action. Mr. Myers does not seem to have

known much of Davis, and passes him by with the single remark that 'through his unlettered mind a kind of system of philosophy was given.' Had he only taken the pains to read 'Nature's Divine Revelations' he would have had to admit that Davis did not get his revelations from within but from without. A clear, unbiased examination of the life and writings of this extraordinary man would have given him more than all he has gathered together in these long-drawn-out statements as to disintegration of personality, hypnotism, trance, possession, &c. With Davis it would have been easy to follow the successive developments and blendings of a human spirit, passing from its ordinary states through the psychological and somnambulant states into the 'superior condition,' where it becomes capable of perceiving and understanding more or less clearly the universe and all it contains. To deal with Swedenborg, who belonged to the past, and to omit Davis, equally great in a work of this kind, seems unaccountable. Hudson Tuttle's mediumistic writings would also have been worthy of some study, but his name is not even referred to. How much better it would have been to cross-examine a man of his stamp than to theorise page after page! Here was one, who between the age of sixteen and eighteen claimed to write, under the dictation of spiritual beings, one of the most profound scientific books of the century, 'The Arcana of Nature.' He was certain that the real authors were persons out of the body whom he knew, and saw with the spiritual vision, and not his subliminal self. This work, though written more than forty years since, in spite of the many changes, from the scientific standpoint, between then and now, requires no revision in the light of scientific discoveries made since its publication. A work with such claims, followed as it was by many others of similar quality, surely demanded some reference; but apparently Mr. Myers had never heard of it. Only the other day a parish minister of the Church of Scotland wrote me: 'I have often said that Davis is without exception the most wonderful being living on the earth at this moment.' No doubt when these great souls, Davis and Tuttle, have ceased to be mortal and gone home where appreciation will not be sighed for, college honours will be conferred upon them by the University of the people. It is questionable, however, whether close contact with such men would have helped Mr. Myers much. It is not given to all to recognise the sparkle of the true stone. Stainton Moses, a man of similar gifts, he did know, the whole of his unpublished automatic writings and evidences having been placed in his hands, and yet he treats him in a quibbling vein, and never gives any evidence that he divined that here were thoroughly proven facts. Every point has something wanting, and the fear crops up that Stainton Moses might after all have been wrapped up in many delusions. There is in all this a lack of capacity to weigh up what he had to deal with. In the common affairs of life, men who have no decision of character, and never know where they stand, are condemned as being a hindrance to the work of the world. There is the admission that Stainton Moses was one of the most extraordinary men whom the century had produced. But he could only be called extraordinary in virtue of the fact that he had clearly demonstrated through his own personality that the dead were not dead but alive. He was a man neither credulous nor excitable, a man of education and culture, respected for his sanity, sincerity, and veracity by all who knew him. Yet Mr. Myers never frankly admits that what he had got was conclusive. All through there comes to the front a finical kind of criticism which tends to arouse contempt. The man of ordinary faculties would have caught at a glance more than Mr. Myers ever saw. It is not altogether that he did not believe in Stainton Moses' *bona fides*, but he lacked the vision to see things in a true and clear light, and in their proper relation. He says that Stainton Moses lacked all vestige of the scientific or even legal instinct. This could not have been any great loss to him, if the outcome of such instinct was only the carping criticism displayed by Mr. Myers. The truly scientific spirit should be that of a truth seeker, and not a suspicious detective; and as for the legal instinct we are not aware that it is so specially penetrative, while we know that the eloquent lawyer will plead for a good or a bad case with equal readiness. Stainton Moses,

who knew what he knew for certain, was wearied beyond measure at the crass blindness of Researchers, and soon cast himself adrift from the Society. He set down a series of striking facts wherein the identity of returning spirits was as clearly marked as it was possible for human evidence to go. The facts were there to look at, outside the question of the narrator being no dreamy enthusiast inclined to heighten effects. And yet after Mr. Myers' close contact with the man and the evidences, he can only say, 'The difficulty of proving identity is increased by the fact that correct statements were accessible from printed documents, and it is conceivable may have been read and forgotten by him; as to whether what was written down did really proceed from these personages or not, there may in many cases be great doubt.' All this seems the very acme of fastidiousness, and if it prevailed in the conduct of social life, there would be little peace and goodwill prevailing. In the manner it is set down in these volumes, it will cause an unsettling tendency in the minds of many, making them feel that they are following a will-o'-the-wisp. Whoever is going to convince the world on any point must first be fully convinced himself. Dr. Alfred Russel Wallace, who, few will doubt, is a man of sagacity, with the open clear mind, saw almost at a glance that the phenomena furnished 'that proof of a future life for want of which so many died in anxious doubt, so many in positive unbelief.' Mr. Myers goes continually out of his way to cloud the issues when he says, 'If they give facts not consciously known to the medium, it may be of course suggested that these facts have been *subliminally acquired*, through some unconscious passage over a printed page, or else they are clairvoyantly learnt without the agency of the medium's own mind.' All this kind of writing shows in marked manner that, however gifted Mr. Myers was, he could not trust his own faculties of observation, and lacked power to arrive at a definite conclusion. He oscillates all the time; one moment the prize is within his grasp, and then his inherent scepticism weighs everything down, and he fears that he may have admitted too much. All the powers credited by him to the subliminal self are exaggerated and unproven; and the pertinent fact is continually overlooked that this subliminal intelligence always asserts that it is not the subliminal who acts and speaks, but one who claims to be a spirit, and who offers proof that he once had an existence on this earth of ours. Mr. Myers is not in any sense a discoverer; being afraid to launch out into the open sea, he contents himself by sailing close to land. He shows little appreciation of those brave souls who ventured out and saw fair skies and golden sunsets. How very learnedly he writes on trance phenomena; but groping in shallow places he never seems to have met the prominent trance instruments like Mr. J. J. Morse, Mr. E. W. Wallis, David Duguid, George Spriggs, and so many others who have kept the lamp of spiritual knowledge burning. Surely men and women who had been in the trance condition thousands of times would have helped him with some glimpses of knowledge worthy of note. 'Tien,' 'Standard Bearer,' or the personalities of the mediums might at least have been asked the source whence sprang the knowledge which they imparted; and whether or not it was the secondary personality of the medium, or a split personality, whether he or it was artificially or temporarily created, or what. Were these workers overlooked because they were confirmed Spiritualists, and Mr. Myers believed that all Spiritualists were credulous and encouraged fraud? I gladly notice that Mr. E. T. Bennett, in his interesting sketch of the work of the Society for Psychical Research,* with the tone of which no Spiritualist could cavil, says of Mr. J. J. Morse, whom he has known during the whole of his career, 'It is a matter of regret that his experiences have not received any study from the Society.' There are so many people nowadays who will accept our facts but decline to bear our name. They say, 'I am not a Spiritualist, do not believe in so-called Spiritualism; but I do believe the living are often visited, often warned of danger, and often comforted in times of affliction, by the spirits of departed loved ones.'

* 'The Society for Psychical Research: Its Rise and Progress; and a Sketch of its Work.' By EDWARD T. BENNETT, Assistant Secretary. London: R. Brimley Johnson, Adelphi, W.C. Or 'LIGHT' Office, 1s. 2d. post free.

It is, perhaps, to be regretted that Mr. Myers was not spared to see his volumes through the press, as they must have suffered somewhat through the lack of his final revision. We can scarcely expect that the editors were prone to allow too much to stand in favour of Spiritualism, as rational thinkers hold it. We do know that the lady whose choice medial gifts enabled him at the last to speak with emphasis of the fact of spirit return, is not even named in the volumes; her name appears in the index, but there is no further reference to her association with Mr. Myers. Much of the theorising which is met with would be thrown to the winds when the scales ultimately fell from his eyes, and he realised that he was veritably face to face with the friends of long ago. In one of his letters to Mrs. Thompson, written shortly before his translation, he says: 'You and I—you directly and I through your intervention—have been singled out for a grace far beyond our deserts. I hope that amongst the things you may hear in the heavenly places may be much of truth and wisdom, and now and then some words for me.' All the carping criticism had gone, his heart had caught a new joy. It is towards the close of the volumes that we come into touch with the new spirit; doubt had then almost ceased to be, and he speaks of the delight of leaping from doubt to certainty.

He began his work, he says, 'to carry on the arguments and expositions which had been set down in "The Phantasms of the Living,"' but he had been driven unexpectedly forward by the sheer force of evidence.' When the true spirit had been aroused, he thought it was the evidence that had become stronger than before and that only now had the spiritual world begun to act systematically on the material world. But it was not the conditions which had changed so much as Mr. Myers who had brought the new eye to see what was patent to so many all the time. He no longer discussed the messages as of old and theorised about the miraculous powers of the subliminal self, but he said, 'It is some enfranchised soul, some soul like George Eliot, which has penetrated the old world secret and has piloted the unnavigable way.' There is much of literary grace and sweetness at many points. 'What can there be more exalting than the waking reality of converse with beloved and enfranchised souls.' 'The savage has assumed *too little* difference between the material and the spiritual world; the philosopher has assumed too much.' Speaking of the unselfish love which prevails amongst the ascended ones, he writes: 'The thronging multitude press to the gleam of light, untrained they interject their uncomprehended cries. Vainly they call the names, but no man answers. Like bats that have beaten against a lighthouse, they pass disappointed away. They yearn to tell of their bliss, to promise their welcome at the destined hour.'

He is full of certainty that to the next generation these spiritual facts will be obvious and thus the reign of materialism will for ever cease. The new and blessed gospel as seen at last has to him no old theological colouring. 'We need no supernatural interference, no plan of redemption; the maxims of the modern *savant* are as necessary to salvation as the maxims of the mediæval saint.' In the words of Carlyle he could say, 'Man's life now as of old is the genuine work of God; wherever there is a man, a God is also revealed, and all that is Godlike.' The volumes, as I have said, though they give but little new light to the Spiritualist, will help to make some minds realise the great truth that the spirit world is now at work with a great purpose which must one day be fulfilled. The better day, for which many of us have longed, is surely dawning when one of the bright intellects, after years of study, could do nothing to weaken or destroy our position. We are of good cheer, knowing full well that the future is on our side. The stone may not yet be entirely rolled away from the sepulchre of doubt and despair, but strong arms and willing hearts are at work on both sides of life. 'A mighty spiritual flood will yet sweep over the bosom of the human world; a heavenly power will descend in whose presence the tongue of slander shall cease its whisperings, and the pen shall no longer write the things that are not true. Then shall the press be turned into a mountain of light where the truths of angels shall find a dwelling place. Behold, the star is arising, and the truly wise men of earth go forth to welcome it.'*

* Spirit Message.

MAY MEETINGS IN LONDON.

On Thursday, May 21st, the second annual convention (under the auspices of the Union of London Spiritualists) was held at South-place Institute, Finsbury, E.C. At 11 a.m., after an invocation by Mr. Will Phillips, of Manchester, Mr. John Adams, who presided, stated the object of the meetings, and related a very striking experience which convinced him, at the outset of his inquiries, that Spiritualism was worthy of serious study. He expressed the hope that the thousands of people who now know nothing of the subject would be induced to abandon their hostile and prejudiced attitude and investigate for themselves.

Mr. G. Tayler Gwinn, President of the Union, delivered a thoughtful address on 'Past and Future Work.' Commenting upon the fact that new movements are compelled by force of circumstances to undertake iconoclastic work, he enumerated some of the popular idols which he thought Spiritualism had helped to overthrow—such as eternal condemnation; the anthropomorphic conception of Deity; the idea of heaven as a far-off place and of hell as a locality not so remote; and the supposed 'great gulf' between the two worlds—upon all of which Spiritualism had thrown a revealing light which demonstrated that the gulf had been bridged; that the Kingdom of Heaven, or of Hell, was 'within'; that man was progressive, here and hereafter; that God was the All-Father; and that personal responsibility was the law in both worlds. Mr. Gwinn said he knew of nothing more terrible than to see one whose body is racked with pain, and whose senses have almost entirely failed, still clinging to the outworn and useless form, fearing to cast it aside from dread of the unknown future. Spiritualism revolutionised all one's ideas of death and took away the fear of the change, which was in reality a transition from bondage to liberty, and he declared 'If we want the world to feel the "quickenings breath" that has vitalised us we must prove that we regard death as a promotion—by the abandonment of mourning and the wearing of black; by more sanitary methods of the disposal of the body; and by greater courage in confessing the truth. Why do we use the phrases "mourn their loss," "sympathise with their loss," and "regret the death of" our friends, for if death does not sever the ties of love and our friends are with us still, what loss have we to mourn?' As regards the future, he thought that every Spiritualist who knew the truth had had a call to work, and affirmed that 'if we expect to reap a harvest in the future we ought to be very busy in the present, and live on a higher plane than the "man in the street."' The speaker closed with the declaration of his belief that 'he who works for the All-Father and for the welfare of humanity with a single heart is never left alone—he is ever accompanied by helpful ministering angels.'—An interesting discussion followed, which was participated in by a number of friends.

At 3 p.m., Mr. H. Boddington addressed a good audience on 'Lyceum Work.' He explained the system of training adopted in, and advocated the formation of, children's Lyceums in connection with Spiritualist societies, and spoke very emphatically of the responsibility of parents in reference to the education of their children. At the conclusion of his address, solos and concerted pieces were pleasingly rendered by a number of scholars from London Lyceums. Mr. Boddington afterwards replied to several interesting questions.

Tea was provided at 5 p.m., at Mr. A. Glendinning's 'Apple Tree Restaurant,' London Wall, and at 7 o'clock a large and enthusiastic audience assembled for the evening mass meeting. After an organ recital by Mr. A. Clegg, and congregational singing, Mrs. Boddington offered prayer and Mrs. Sinclair gave a sweet rendering of 'The Children's Home.'

The President, Mr. G. Tayler Gwinn, welcomed the friends in the name of the London Union of Spiritualists, and struck the keynote of rejoicing in a brief opening address from the chair.

Mr. Robert King spoke on 'The Rationale of Materialisation' and claimed that the latest science of the day strongly supported the position of Spiritualists as the upholders of the spiritual realities of the universe, and after briefly explaining

the process of materialisation he affirmed that the verdict regarding this class of phenomena must be based on the testimony of experienced observers and not on the finding of those who have not investigated them.

After a violin solo by Mr. Waddington, with organ accompaniment by Mr. A Clegg, Mrs. M. H. Wallis, in an earnest address, dealt with the 'Practical Aspects of Spiritualism' and claimed that truthseekers of all conditions could find in it the solution of their doubts, the answer to their questions, and that which would meet all their needs, as it was founded on the truth of man's spiritual nature and continued personal existence. The practical use of Spiritualism consisted in the application in daily life of the knowledge it affords to the affairs of the home; to business, pleasure, sorrow, purpose, and to all relationships with others—so that each one would become a living witness to its truth and seek to use life's opportunities to unfold the powers of the spirit and draw nearer to God.

Mr. Will Phillips, editor of 'The Two Worlds,' chose for his theme 'Ascension Day,' and delivered an impassioned address which aroused much enthusiasm. He said he thought that instead of Christ having ascended by himself he had taken Christianity with him, for the world seemed to be farther than ever from the realisation of real Christianity. Spiritualism gave the true keynote and showed that the spirit-man rises when the body goes out of the partnership. He felt that Spiritualism needed an ascension within itself and that a Spiritualism of the order of light would overcome the Spiritualism of the order of darkness. With Mr. Eglinton and Mr. Spriggs phenomena had occurred in the light, and he protested vigorously against dark séances, and thought that a stand ought to be made for a more scientific and spiritual Spiritualism.

Madame Nellie Cope gave a very fine rendering of 'The Better Land,' and Mr. E. W. Wallis spoke on 'The Happy Medium,' referring to the value of evidences of spirit identity and the need for the study, and development, of mediumship.

Mr. D. J. Davis spoke feelingly and strongly of 'The World's Indebtedness to Spiritualism,' which, he said, taught that man is a spiritual being; that God dwells in flesh; that the mystery of Godliness is the appearance of God in humanity. He referred to the clairvoyance, psychometric power, and healing gifts of Jesus, and claimed that by their recognition of the sublime truth of man's 'oneness with God' Spiritualists led the van of the army of progress.

After a second solo by Mrs. Sinclair, 'The New Kingdom,' Mr. J. Adams announced that the collections during the day amounted to £8 3s. 10d., which, compared with last year's £11, showed a falling off of £2 16s. 2d. A later collection at the door, however, realised upwards of £1, so that the deficiency was not very great. Mrs. Boddington gave an earnest address. She said that the watchword for Spiritualists was 'Reform.' Spiritualism was very comforting, but it should also be stimulating. Reforms would not be brought about by fault-finding; individual application of the great principles was necessary, and then collective action would be possible.—The meeting terminated at 10 p.m., with the usual votes of thanks.

MADAME FLORENCE MONTAGUE.—Madame Montague bids a loving farewell to all her friends in England, and wishes to express her regret that the shortness of her visit permitted her to see only a few of them. She left for California on Wednesday last, hoping to return next winter to resume work in London.

MR. W. J. COLVILLE.—On Sunday next, at 3 p.m., Mr. W. J. Colville will lecture on 'The Literal and the Spiritual Pentecost' in the American Chapel, 118, Southampton-row, W.C. Visitors are invited; voluntary offerings. At 7 p.m. Mr. Colville will lecture on 'The True Mission of Spiritualism to the Present Generation' in the Manor Theatre, Kennure-road, Mare-street, Hackney. (See advertisement.)

ESOTERIC STUDIES.—We know that the 'Independent Group of Esoteric Studies of France,' presided over by Dr. Papus, has founded three lodges in England: Lodge 'Light and Truth,' at Nottingham; 'Red Cross Lodge,' at Derby; and 'St. Martin Lodge,' at Leicester. We are now informed that new lodges will soon be founded in London, Manchester, Birmingham, Gloucester, and Liverpool.

A MUSICAL MEDIUM.

A remarkable performance, which should be interesting to the readers of 'LIGHT,' took place a few days since at the Salle Erard. M. de Boyon, who calls himself a 'musical medium,' was introduced to the London public by Count Hamong, and made his first appearance before an English audience, though in Paris he has already made a hit and caused quite a sensation.

In introducing the performer, Count Hamong, in his usual pleasing manner, made an appropriate speech, which was received with much applause.

Though M. de Boyon has never been taught music, and can neither read it nor write it, he plays superbly, and the explanation that he gives is that he is controlled by the spirits of departed musicians. He can only play when the inspiration is on, and having once started, he cannot stop until the theme is completed unless he is spoken to or touched—in which case the control ceases, and he comes to a dead stop and is unable to continue. He has no memory, and cannot play the same thing twice, although he has, in many instances, been offered large sums of money to do so. He can perform equally well on piano, organ, and clavecin, and can improvise after the style of any composer that is named, provided he has heard some of the music of the one chosen. At the request of various members of the audience, M. de Boyon played in the style of Mozart, Wagner, and others, and exhibited remarkable skill. His fingering is unique, for with the right hand he uses little else but the thumb and the first and second fingers, while with the left he 'pounds' in quite an original manner with the knuckles and wrist, and yet he produced invariably most wonderful harmony, much to the astonishment of several musical critics who were present.

Among those who have testified to the extraordinary musical gift of M. de Boyon are M. Victorien Sardou, M. Massenet, M. Emile Waldteufel, M. Felicien Champsaur, and Madame Sarah Bernhardt. The latter herself took down the music composed by him for a piece in which she played.

There is no doubt that M. de Boyon will be heard a great deal of before long, and will create as great a sensation in London as he has done in Paris. H. S.

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.

'Scientific' (?) Methods of Inquiry.

STR.—The 'explanation' by Mr. J. G. Piddington, given on page 230 of 'LIGHT,' of May 16th, regarding the absence of all reference to Mrs. Thompson in the book by Mr. Myers, does not, in my opinion, improve matters. Spiritualists have been told that Psychological Research methods were infinitely more scientific than their own, and Dr. Hodgson has been held up to them as an ideal researcher. Yet, according to Mr. Piddington, Dr. Hodgson formed an unfavourable view of Mrs. Thompson's phenomena because, owing to his own carelessness and that of his co-experimenters, a parcel containing some letters was 'inadvertently' left in the room for a few minutes in which the medium remained alone; and because 'some information corresponding to statements in the letters was afterwards given by her.' It seems to me that the 'evidence' is far more 'unfavourable' to Dr. Hodgson's reputation for care and precision than it is to the medium, and it is extremely deplorable that the fair fame of a medium should be smirched because of the 'accidental laxity' of those who cast reflections upon her *bona fides*. Surely, it would have been more scientific and satisfactory to stop the proceedings at once, immediately the carelessness was discovered, in fairness to the investigators themselves as well as to the lady; or if the discovery was not made in time to do that, the medium was fairly entitled to 'the benefit of the doubt.' There was no proof whatever that she had examined the letters, and the wisest and fairest course would have been to regard the whole matter as inconclusive and say nothing about it, but make further experiments under more satisfactory and conclusive test conditions. The fault was that of the observers—but the medium has been made the scapegoat, as usual!

NOT A 'RESEARCHER.'

Mr. A. V. Peters.

SIR,—Will you allow me a small space in your valuable paper to say a word on behalf of Mr. Peters' mediumship? I have seen Mr. Peters several times, but he neither knows my name, nor anything connected with my family. At a séance held in the offices of the London Spiritualist Alliance on May 12th, a relation of mine, who has passed out of the body some years, came and spoke so plainly through Mr. Peters, and gave me such a true and vivid description of his passing on, &c., that I had not the slightest difficulty in recognising him. I may add that this is the first time I have ever received communication from a spirit in this way, and I hope my experience may tend in some way to encourage others who may not have been successful hitherto.

J. W.

Mrs. Paulet's Mediumship.

SIR,—I should be obliged if you can spare space for the insertion of the following testimony to the powers of Mrs. W. Paulet.

A friend of mine, recently in much worry of mind in regard to a lawsuit in which she was engaged, sought Mrs. Paulet's aid in her distress, and was by that lady assured that she would gain her case, and even told the exact amount of the damages which would be awarded her, which came true. Mrs. Paulet also gave correctly the days of the week on which the case would commence and end, and that the other side's case would break down, which actually occurred; and she gave my friend other minor details, all of which happened as indicated.

Tempted by the accuracy of the above facts, I myself decided to consult Mrs. Paulet in the matter of my health. In the course of the sitting, Mrs. Paulet desired to hold one of my rings. I gave her one, and she immediately took on the conditions of a former owner of the ring, complaining of the same symptoms exhibited by my friend in life, and those of heart failure which caused the death of her whose ring I had worn ever since she passed over, eight years ago.

These being two striking instances of Mrs. Paulet's powers, I am desirous of giving them publicity.

E. E. F.

'Automatic Writing Uncertainties.'

SIR,—The following hints may be found useful by 'W.' in testing the authenticity of messages:—

Place the arms in a condition of listlessness, the palms and fingers extended, yet not rigid, and the wrists resting lightly as on a fulcrum. Now frame a question clearly in the mind, so that the intelligence may reply by 'Yes' or 'No.' *Rapport* being established, the etheric wave or vibratory current set in motion by the spirit will pass down through the nerve system of the arm and will move the open hand outward from the body for 'Yes' and inward towards the body for 'No,' and the finger tips will describe a course of several inches. A long conversation may thus be carried on. Another way: Arrange the letters of the alphabet on a sheet of white cardboard or paper, and by the same power or force a pencil held between the fingers and thumb will be made to hover and settle over the letter or letters required to spell out a message. A little practice in this way ought to remove all doubt.

J. HUME.

Spiritualism in Holland.

SIR,—We cannot compare the progress of Spiritualism in our country with the results obtained in America and England, because, in proportion, many more difficulties have to be surmounted here, owing to the fact that thousands and thousands not only object to new ideas, which are put forward in religious spheres as well as in other respects, but also gratify their ill-feeling against Spiritualism by declaring that its advocates are destined for the madhouse. Orthodox and Calvinistic principles dominate in Holland at the present time, owing to the influences and interferences of our first minister. On the other hand Materialism and Atheism attack Spiritualism as strongly as our orthodox friends, but of course on other grounds. The consequence is that Holland is not yet ripe for the new and great ideas which Spiritualism presents to us. But, although we cannot work here for the noble truth, in comparison with a fallow lying field that may easily be ploughed and afterwards fertilised with little difficulty, because we have to fight the majority of narrow-souled beings, we gladly believe that the different efforts made by our four or five weekly papers, and by a few public spiritualistic speakers, will yield, before long, results the importance of which will contribute much to the propaganda of the new truths.

'Slow but sure,' says a proverb, and this may be applied to our people. The several societies which have been formed

during the last ten years do their utmost, but here as well as in England people want positive proofs to be given before their eyes, before they accept the truth. The writer of this letter has been to Sweden and has held conversations with Princess Karadja and Madame d'Espérance on the subject. Several good mediums have also been visited by him in America, and according to his modest opinion, the principal reason that Spiritualism has until now made so little progress in Holland must be attributed to the fact that we do not possess good public mediums. Spiritualism is growing here, nevertheless, and the reason I take the liberty to address myself to you is the high appreciation in which your paper is held here in spiritualistic spheres and circles. What we want, for the present, is a fund, to be used for young spiritualistic speakers and preachers, who have first to be trained for their task and later on be paid for their work. If there are rich spiritualistic friends in England who sympathise with the propagandism in favour of Spiritualism in Holland, they would do incalculable good by assisting morally and financially their brothers here, as we have neither friends nor relations sufficiently interested to render assistance. We gladly look forward to the time when English mediums will visit our country, and they can be assured that their brothers in Holland will leave nothing undone to ensure that their time is not wasted and that their trouble will be amply repaid in having been the means of making life brighter and more glorious for those who are most in want of it.

BRAAMS SCHEUER.

Amsterdam.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 7 p.m., Mr. Elliot; subject, 'Spiritualism.'—P. G.

GLASGOW.—2, CARLTON-PLACE.—On Sunday last Mr. McDowall gave an interesting lecture on 'Love—the Hunger of the Soul,' and answered questions at the close.—D. M.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last an excellent trance address, by Mr. W. Millard, on 'Silent Intelligences,' was much appreciated. Meetings each Sunday, at 7 p.m., followed by séance; also developing circle on Thursdays, at 8 p.m.—R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. A. Hough gave a very thoughtful address on 'Man's Origin, Purpose, and Destiny.' Four members sang a part-song very creditably. Speaker on Sunday next, J. L. Macbeth Bain, M.A., and on June 7th Mrs. Effie Bathe.—P.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last an educational address by Mr. R. King, on the 'Ascent of Man,' was greatly appreciated, Mr. G. Tayler Gwinn presiding. Speaker on Sunday next, at 7 p.m., Mr. J. Kinsman.—W. H. S.

NEWCASTLE PSYCHICAL RESEARCH SOCIETY.—On Sunday last Mr. Henderson, of Jesmond, answered written questions, giving every satisfaction. At the after-meeting he gave good clairvoyant delineations, and a young lady trance medium gave some remarkable tests.—H. S.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last a beautiful address was delivered by Mrs. Preece on 'The Earth is Filled with Heaven, and every Bush aflame with God,' a subject suggested at the meeting by the chairman. Mrs. Preece also gave excellent clairvoyance. Clairvoyance or psychometry every Tuesday, at 8 p.m.—J. H.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Wednesday, the 20th inst., an interesting meeting was held, and the members' circle on the 22nd was much appreciated. On Sunday last Mr. Clavis spoke well on 'The Unseen Cloud of Witnesses,' and Mrs. Evans gave excellent clairvoyance.—E.

PLYMOUTH.—13, MORLEY-STREET.—On the 20th inst. Mrs. Trueman conducted the usual circle, assisted by Mrs. Axworthy and Mrs. Prince. On Sunday last Mr. Phillippis gave an address on 'The Influence of Children upon their Parents and Others for Good,' and Mrs. Trueman gave clairvoyance. Speaker on Sunday next, Mr. Prince.—P.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington continued the address on 'Bridging the Borderland,' and showed the tendency of occult schools of thought towards the simple explanations of Modern Spiritualism. Mr. Hawley kindly contributed a solo. On Sunday next, at 7 p.m., Mrs. H. Boddington on 'Theosophy and Occultism.' Thursday, at 8 p.m., Miss Anna Chapin, silver collection on entrance. Whit-Monday, dance, 1s.—B.

CLAPHAM COMMON.—On Sunday next, at 3 p.m., Mr. and Mrs. Boddington will re-commence out-door work. Speakers or literature distributors will be welcome and are requested to kindly make themselves known before the meeting.—B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last a satisfactory circle was held, and in the evening Mr. G. Bishop impressed our members with the importance of the education, spiritually, of our children. A lady medium from the Midlands gave some very striking clairvoyance. On Sunday next, at 11.15 a.m., public circle; at 6.45 p.m., address by Mr. D. Davis; at 8 p.m., séance for communion. 'LIGHT' on sale.—**VERAX.**

HACKNEY.—On Sunday last, the audience highly appreciated Mr. D. J. Davis's splendid address on 'Personal Spiritualism.' Mrs. Webb kindly gave clairvoyance. On and after Sunday next our services will be held in the Manor Theatre. Mr. W. J. Colville and Mr. W. Ronald Brailey have been specially engaged for the opening. (See advertisement.) Mr. Colville will also speak for us on Sunday, June 7th, at 7 p.m., and Mrs. Weedemeyer will give clairvoyance.—**H. G.**

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Both morning and evening services on Sunday last were largely attended. In the evening address upon 'The Ascension' Mr. W. E. Long ably explained the event celebrated by the Church of England in the light of Modern Spiritualism, by which he demonstrated the natural and spiritual aspects of the case. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., Mr. Long will give an address upon 'The Pentecost.'

ILFORD.—THE CLOCK HOUSE, ILFORD-HILL.—On Sunday last Mr. J. C. Kenworthy gave an interesting address on 'Socialism' in the afternoon, which led to considerable discussion, and in the evening he discoursed on 'Jesus as Christ,' his replies to questions being exceptionally good. Tea is provided at the Clock House every Sunday at 5 p.m. We desire to thank the anonymous friend who was kind enough to send us two valuable books for our library; they were much needed and greatly appreciated.—**J. H. K.**

BRIGHTON SPIRITUALIST CENTRE.—On Sunday last Mr. W. J. Colville addressed a crowded audience in the lecture room of the Spiritualist Society, North-road (close to Queen's-road). Although the officers do not advertise meetings they attract large and thoughtful audiences. Several subjects, suggested for Mr. Colville's lecture and poem, were successfully interwoven. On June 3rd, at 8 p.m., Mr. Colville will lecture on 'Psychical Research—Latest Developments and Practical Benefits,' and reply to questions and give a poem.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. Ronald Brailey gave an interesting discourse on 'Mental States of Being,' and his clairvoyant descriptions were given in his own convincing style. Several questions were also answered, and the whole proceedings were of benefit to the large audience. On Sunday next Miss MacCreadie will visit us, and on June 7th Mr. G. H. Bibbings will be our speaker. We trust the neighbouring societies will support the meeting to be held in Victoria Park. (See advert.)—**A. J. CASH (Cor. Sec.), 51, Bouverie-road, N.**

UNION OF LONDON SPIRITUALISTS.—The next monthly meeting will take place at Shepherd's Bush, on Sunday, June 7th. An open-air meeting will be held in Ravenscourt Park, at 3 p.m. Speakers, Mr. G. Tayler Gwinn and Mr. J. Adams. At 7 p.m., in the Athenæum, Goldhawk-road, Shepherd's Bush, addresses will be given by Messrs. G. Tayler Gwinn, H. Brooks, J. Adams, and others. The Union cordially thank all who contributed to the success of the May Convention; especially the workers in connection with the children's effort. The whole proceedings passed off in perfect harmony and the utmost good feeling prevailed throughout.—**H. Brooks, Sec.**

THE PSYCHOLOGICAL SOCIETY (LONDON).—The materialisations at Mr. Cecil Husk's experimental meetings last week were unusually fine, and gave great pleasure to the sitters. Miss A. V. Earle again spoke on 'The Man of Nazareth,' and then, passing into a state of trance, was controlled by many friends from 'the other side.' Mrs. Brenchley, the well-known trance medium, clairvoyante, and healer, will attend each Thursday in future. Mr. Arthur Lovell's first experimental meeting for instruction in human magnetism proved most successful in every way, and his lecture on Sunday on 'Intuition' was one of the best of a remarkable series.—**GAMBLER BOLTON.**

SHEPHERD'S BUSH.—ATHENÆUM HALL, GODOLPHIN-ROAD.—On Sunday evening last, to a crowded audience, Dr. Harlow Davis, of California, gave twenty-one clairvoyant delineations, all of which were recognised; in most cases full names were given. A young man received a striking test of spirit presence. The full name of a spirit friend was given to him, also that of a sister of that friend, who had since passed on. It was the latter who came back to ask her brother's old friend to acquaint members of her family, who are strictly orthodox, with the fact that there is indeed a life beyond the grave. This was Dr. Davis' fourth visit, and he has promised to give us his valued services again in the course of a month or two. Mr. Burton, our vice-president, presided.—**P. H.**

PORTSMOUTH.—ALEXANDRA HALL.—On Sunday last, morning and evening, Mr. E. W. Oaten delivered eminently practical and spiritual addresses on 'What do we mean by God?' and 'The Utility of Spiritualism.'—**E. R. O.**

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mr. Kent delivered an able and intensely interesting address on the 'Supreme Question in Many Lands.' On Sunday next, at 7 p.m., Mrs. Graddon-Kent.—**W. T.**

LEICESTER.—QUEEN-STREET.—On Sunday last Mr. Bibbings addressed good audiences. In his evening discourse on 'The Glory of Evolution,' he claimed that the theory of the gradual evolution of all kinds of life through successive stages up to man was the most reasonable and acceptable to thinking minds.—**M.**

CHISWICK TOWN HALL.—On Monday, the 18th inst., Mrs. W. Gordon addressed a large audience on the wonders she had witnessed in connection with Spiritualism. Chiswick people are having some hard facts put before them at the Town Hall meetings. The psychometry class held on Thursdays is very successful. At Chiswick Town Hall, next Wednesday, at 8 p.m., 'Clairibelle.' (See advt.)

BRIXTON.—8, MAYALL-ROAD, S.W.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last Mr. McDonald, speaking on 'Preparing for the Spiritual Feast,' made a strong and earnest appeal to his hearers to dedicate the week by casting aside all unworthiness in preparation for spiritual power at Whitsuntide. On Sunday next, at 7 p.m., address by Mr. McDonald on 'Baptised by the Power of the Spirit.'—**E.**

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Miss Anna Chapin gave a short address and good psychometry, mostly recognised at once. The Misses Greenman sang a duet and Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Checketts; on Tuesday, at 7.30 p.m., Band of Hope; on Tuesday, June 9th, Mr. Bibbings will give an address.—**E. BIXBY.**

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters, after a few explanatory remarks relative to clairvoyance, described twenty-three spirit friends, twenty-two of whom were easily recognised. Mr. H. Hawkins, vice-president, conducted the meeting. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will give an inspirational address on 'The Outpouring of the Spirit'; doors open, 6.30 p.m.—**S. J. WATTS, Hon. Sec.**

NEW PUBLICATIONS RECEIVED.

- 'The Theosophist,' for May. Adyar, Madras, India. Price 2s.
- 'The Review of Reviews,' for May. London: 125, Fleet-street, E.C. Price 6d.
- 'Swords and Ploughshares.' By ERNEST CROSBY. London: Grant Richards, Leicester-square. Price 6s. net.
- 'Everybody's Street Guide to London.' John Dicks, publisher, Effingham House, Arundel-street, Strand, W.C. Price 1d.
- 'Modern Astrology,' for June. London; L. N. Fowler & Co., 7, Imperial-arcade, E.C. Price 1s.
- 'Rätselhafte Erlebnisse.' Aus dem Leben einer Nichtspiritistin. Von F. S. R. Oswald Mütze, Leipzig. Price 3 mk.
- 'St. Paul.' Addresses delivered in London. By REV. ROWLAND W. CORBET. London: Elliot Stock, 62, Paternoster-row, E.C. Price 3s. 6d.
- 'Les Mystiques devant la Science, ou Essai sur le Mysticisme Universel.' L. REVEL. Lucien Bodin, editeur, 5, rue Christine, Paris. Price 2fr.
- 'The Popular Illustrated Guide to S.E. and Chatham Railway Coast Resorts.' McCorquodale and Co., Limited, The Armoury, London, S.E. Price 6d.
- 'Sevastopol, and other Stories.' By LEO TOLSTOY. Translated by Louise and Aylmer Maude. London: Grant Richards, 48, Leicester-square, W.C. Price 6d.
- 'The Talisman,' for June. A monthly journal devoted to Practical Idealism and the Study of Nature's Finer Forces. Talisman Publishing Company, 52B, Station-parade, Harrogate. Price 3d.
- 'The Constitution of the Earth.' By A. P. SINNETT. Being No. 38 of 'Transactions of London Lodge of the Theosophical Society.' London: The Theosophical Publishing Society, 3, Langham-place, W. Price 1s.
- 'Clues to Character.' Being a complete text-book of the Laws of Scientific Physiognomy and Graphology. By R. DIMSDALE STOCKER. London: The Modern Medical Publishing Company, 57 and 58, Chancery-lane, W.C. Price 2s. net.
- 'Theosophy and Home Life.' By ELIZABETH W. BELL. 'The Law of Cause and Effect'; 'Life after Death: the Heaven World'; 'Life after Death: Purgatory.' Three lectures by C. W. LEADBEATER. Theosophical Publishing Committee, 7, James-street, Harrogate. Price 2d. each.