

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,169.—VOL. XXIII. [Registered as]

SATURDAY, JUNE 6, 1903.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	265	Preliminary Difficulties. By H. A.	
'The Blind Shall See'	265	Dallas	271
Letter from Mr. J. J. Morse	266	Theosophical Spiritualism	272
'The Growth of Spiritualism'	267	Psychometry by Miss Hawthorn	273
The Trial of Frau Rothe	268	Sir William Crookes and Mr. D. D.	
Resurrection of Christ	269	Home	274
Spirit, Postulated	270	A Notable Conversion	275
Séance with Augusto Politi	271	Society Work	276

NOTES BY THE WAY.

Mr. Terry prints, in 'The Harbinger of Light,' a vivid little report of a 'Press Séance' with two brothers who are exhibiting as 'Second Sight and Thought Readers.' He says:—

The elder brother, seated on a chair at the front of the platform, was blindfolded with a dark silk handkerchief, the thoroughness of which, however, was demonstrated later to be of very little consequence, for the most acute normal vision would have been utterly inadequate to see the date of a coin or inscription in a watch case at a distance of fifty feet or more, which was done with the greatest promptitude; lockets, watches, boxes, trinkets, chains and amulets were described directly the younger brother set his eyes or put his hands on them. The exact time by every watch was given, though they varied as much as fifteen minutes. The inscriptions on presentation watches, initials on boxes, numbers on watches and tickets, dates of coin in purses (one of which, a half-sovereign, was 1846), contents of boxes and pouches, it mattered not what, were accurately described. No sooner did the eyes of the perambulating brother fall upon an object than the stationary one on the platform said 'You're looking at a ring,' or whatever the object was, and the mountings of rings, the number and nature of the stones, with the loss of any that were missing, were given. As he passed the writer, he extended his hand towards his periodical ticket; before he could touch it—'You're looking at a yellow medal' (the obverse of the yearly ticket). What is the number? '20.' What's the name? 'Terry.' The exhibition was marvellous, and several incidents provoked hearty applause. To us it was novel only in the rapidity and perfection with which it was accomplished; it is a combination of Psychometry and Telepathy, the concept in the mind of one brother is instantaneously transmitted to the other by a species of mental telepathy. It is not 'Spiritualism' in the ordinary sense of the term, but the exercise of a spiritual faculty inherent in the individual.

The subject is one we should be glad to see pursued privately. Suggestion and Thought-transference prove, as Mr. Terry says, 'the exercise of a spiritual faculty inherent in the individual,' but they also strongly suggest the exercise of a similar faculty on the part of the unseen people.

'Light of Truth' is terribly hard on American Spiritualists. Referring to the enterprising National Spiritualists' Association, it says:—

The 'Progressive Thinker' prints the opinions of a number of representative Spiritualists on what the N. S. A. ought to be and do for Spiritualism. If the convention is to undertake their consideration with a view of getting at a consensus of opinion respecting the needs of the hour, arrangements should be made with the nearest lunatic asylum to take care of the delegates after the job is finished.

Does this kind of thing conduce to unity or usefulness? Here, in England, we are thankful to say, there is a growing opinion and feeling in favour of kindly carefulness

dealing with comrades and fellow-seekers after the 'Light of Truth.'

Curiously enough, in another part of the paper we find 'Light of Truth' preaching Harmony. Referring to the attitude which 'Spiritualists, as a mass, are occupying,' and to their 'position, entailed upon them by the storms and tempests of controversy, the hypnotic influence of a campaign which is merely a reverberation in the souls of those who took part in it,' we are told that they are 'quarrelling over the toys of a kindergarten, pelting their wads of "Infinite Intelligence," "What shall we do with the frauds?" "George Washington and Abraham Lincoln are my controls (?), and don't you forget it," "Down with the Catholics!" "Who is going to be president of our society?" "Materialisation is a fraud," "You're another," and a thousand more cobweb shibboleths, against each other.'

If all this is true, perhaps 'Light of Truth' is in order, even in suggesting a 'lunatic asylum'; but we think better things of our brethren over the way.

The following telegram from New York appears to be 'going the round' of the papers:—

LATEST SCIENTIFIC DISCOVERY.

LIGHT RAYS FROM THE HUMAN BODY.

New York, Monday.

Professor Goodspeed, of Pennsylvania University, has discovered that rays of light come from human bodies, making photographs in a dark room quite possible.

If the papers would only take a little trouble to attend to what is said to them, such ridiculous 'news' as this would not make the judicious grieve. Reichenbach (whose great work the 'Science Editor' of a leading London newspaper lately borrowed of us, saying he had never seen it!) recorded the first half of this 'Latest Scientific Discovery' fifty years ago. The second half we have recorded again and again. But what can we expect from the guides of the people who scoff at Telepathy, and smile inanely in the presence of our tremendous case, demonstrating the nearness of a spirit-world!

A late number of 'The Theosophist' draws attention to Dr. Caze's article in the 'Revue des Revues' on 'The blind shall see.' Here is the 'Theosophist's' account of it:—

A marvellous discovery due to Professor Peter Stiens, is made public by Dr. Caze in the 'Revue des Revues,' under the title, 'And the Blind Shall See.' The professor claims to have found out the secret of restoring sight to the blind by a wonderful apparatus of his own invention, which not only restores sight to those who have lost it, but gives it to those who have never beheld the light.

Dr. Caze explains how the professor put his invention to the test by taking him into a dark room and bandaging his eyes. He could see nothing, but he heard the professor walking backwards and forwards, striking matches and lighting a lamp. Then he felt him fix his apparatus round his temples and instantly he saw a dim light by which he could distinguish the surrounding objects. By and by the light became stronger,

and Dr. Caze could count the fingers of his hand held up before him and tell the number of chairs in the room. Just as he was feeling that if the experience were continued he would recover his normal clearness of vision, the professor suddenly moved the apparatus, and the doctor was plunged into total darkness.

Professor Stiens shows that a man sees not with the eye, but with the brain. The eye only serves to receive the image the optic nerve transmits to the seat of perception. If then an image can be transmitted to the brain without the help of the eyes, a blind man will see as well as anyone else. The professor's apparatus has the same scientific basis as the telephone, and in the transmission of light plays a part identical to that performed by the telephone in the transmission of sound.

Several other medical men have experimented with the apparatus but none can explain how the astounding results are obtained.

This is, of course, wonderful if true, but we must await further verification.

No. 1 of 'The Higher Life Series,' by F. T. S., deserves attention. The subject of it is 'The Christian Life: a study in Spiritual Evolution.' The author goes on old-fashioned lines, treating of 'Conversion,' 'The Cross,' 'Sanctification,' &c., but he has got far beyond old-fashioned notions. He is at once reverent and rationalistic, and puts old creeds, old phrases and old trusts in a light that is arrestingly new. Others, indeed, have said it all before, but there is a personal charm about this little Essay which is winsomely fresh. It is what its title suggests—a study of the evolutionary process by which a striving soul may pass on, through 'conviction' and 'repentance,' to 'regeneration' and entrance into The Kingdom; and every stage is set forth as entirely natural and simple.

The work would have been much improved, from a literary point of view, if an experienced reader had prepared it for the press. No publisher's name is given (a great mistake), but inquirers are referred to 53, Imperial-buildings, Mexbro'.

'Unity' gives a noticeable story concerning the late Dean Farrar, and, incidentally, a glimpse of his broad teaching; both worth pondering just now:—

Official ecclesiasticism could not fully digest him. An old verger of Canterbury, expatiating to a sympathetic party of tourists from America upon the man whom he loved, explained: 'E might 'a be'n a Bishop, only you see, ther's something 'e don't believe.' Just this manliness not to believe all that tradition demands, and the honesty to confess it, the breadth and candour that could include Seneca and Marcus Aurelius by the side of Paul among his 'Seekers after God,' gave him, as a like spirit gave his friend and kindred soul, Phillips Brooks, a diocese wider than any formal Bishopric, and gave him a cure of souls as wide as Christendom, which feels bereaved indeed, now that he has gone.

SPIRITUAL PRAYERS

(From many shrines).

O Lord our God, fill us with good thoughts this day, and give us the skill, courage, patience to make those thoughts become good acts, lest they pass away as visions of the night. Help us to remember that life is a race to be run, a victory to be gained. Wake in us a deep sense of the highest life of man. Let Thy presence put to flight the petty cares that eat out the nobleness of life. May we be of those that love the great heights of life, that are overcome at times by Thy goings; so that, passing through life, Thy mightiness may comfort us, and make us continually fight Thy great battle of light and goodness against darkness and sin. Amen.

I CANNOT conceive a religion which does not lighten human burdens. I do not believe that God ever spoke a word in the way of revelation which was not intended to make the soul serene and happy. If we do not interpret the Bible after this fashion, then we misinterpret it.—REV. G. H. HEWORTH.

LETTERS FROM MR. J. J. MORSE.

VII.

Ten months have sped since last my feet trod English soil, and leave was taken of the dear friends in the Homeland, now so many leagues away. Two months hence we shall start to climb up the world on our homeward way across the broad Pacific to the Golden Gate, and thence across the Rockies and many a broad plain and prairie down to the Atlantic shores, on reaching which we shall feel that England is but just across the way, for the final three thousand miles of our nearly thirty thousand miles of journeyings will seem a mere bagatelle. Australasia has treated us most kindly; we have made hosts of friends, and had a pleasant time while under the Southern Cross; yet our hearts remain true to those we love in our island home up in the Northern seas.

When my previous letter was written I was in New Zealand, since which time my labours in that colony have ended, and once more I am in 'marvellous Melbourne,' as Victorians delight to describe the capital of this State. My experiences in Wellington, New Zealand, were more than pleasant; indeed my experience of New Zealand will long remain bright in my recollection. In the first place our cause there occupies about the best position in any place so far visited. The Wellington Spiritualists' Association is a legally incorporated body, and is registered by the State. The law is quite strict, and compels the officers to subject their accounts to the Government auditor for examination and certification, and should any malfeasance occur stringent penalties are imposed. Some years since the association purchased a plot of ground in an excellent part of the city, and thereon erected a substantial hall capable of seating nearly five hundred people. The main hall is well-arranged, handsomely decorated, and the entire building is lighted by electricity. In addition there is a commodious social hall, which is used for suppers, small assemblies, and circles. The appliances are ample for providing refreshments; the retiring rooms are commodious and furnished with all the necessary accommodations. So popular is the building that it is in constant request for wedding breakfasts, private receptions, balls, and other public functions. It is the only hall in all Australasia that is owned by our brethren, and is a monument to the energy and determination of the Spiritualists of the capital city of New Zealand.

The business of the association is conducted by a capable committee under the able presidency of Mr. William McLean, J.P., a former member of the New Zealand Parliament. This gentleman negotiated the purchase of the land, drew the plans of the building, and supervised its erection, and for over twenty years has been the mainspring of the local work. I am under many obligations to Mr. McLean for innumerable courtesies during my stay, for in every possible manner he contributed to my personal pleasure, and the great success attending my public labours.

My stay was originally arranged to cover four weeks, but 'Tien's' abilities proved so satisfactory that the period was extended to six weeks, during which fifteen meetings were held. The audiences on all occasions were most satisfactory in number and character, and, as an admission fee of one shilling was charged on Sunday nights, that fact, of itself, is sufficient testimony to the popularity of the work done. On two week evenings I gave lantern lectures illustrating the growth of the cause in America and in Great Britain; the various views of our English halls, and the portraits of our home workers, being enthusiastically greeted by the crowded audiences present on each occasion. The pictures referring to our Lyceums, and various phases of spirit phenomena, elicited the utmost interest.

My labours in Wellington were preceded by a magnificent welcome meeting, and they terminated with an equally pleasing farewell assembly. To my surprise and gratification, the members of the association made me several handsome presentations in testimony of their appreciation and esteem, consisting of a magnificent travelling rug, made of the skin of the Tasmanian opossum, a beautiful fountain pen, and a pretty solid silver toilet pin case for Mrs. Morse. Other friends presented me with some Maori curios, and various views of the Wonderland of the Maoris. Many complimentary speeches were delivered, and the hope was expressed that at some time in the no distant future I might be induced to visit New Zealand again. The day following I sailed from my warm-hearted friends, and on the ss. 'Victoria' voyaged across the Tasman sea to Sydney, New South Wales.

My stay in Wellington was varied by a short trip 'up country' to a typical new 'Bush' town, called Levin, fifty-nine miles north of the capital. The ride is over the Wellington and Manawatu Railway, through a pretty country, the ocean

on one side and ranges of hills and rolling plains upon the other side. The town of Levin is only some nine years old, but there is an air of prosperity and progress about it which augurs well for its future success. A very large and comfortable hotel, numerous excellent stores, many well-built residences, and broad streets, are striking features, showing the determination of the citizens to make their city all that can be desired. There is also a fine sheet of water, called Lake Horowhenua, which is the possession of the local Maori tribe, and on the shores of which, and upon two artificial islands in the midst of the water, many sanguinary battles were fought in former times, a particularly bloodthirsty massacre occurring on the islands. But islands and shore have long since been deserted, though many sensitives have seen the ghostly forms of former Maori warriors who still appear to lurk near the scene of their former strife. Levin possess an up-to-date weekly newspaper, 'The Manawatu Farmer,' owned, published, and edited by Mr. W. C. Nation, who is also a J.P., a councillor, and holds other official positions, and is the leading Spiritualist of the city and district. In the evening, Mr. Nation assembled the local friends in his drawing room and we held an impromptu meeting, 'Tien' and 'The Strolling Player' contributing to the instruction and enjoyment of the occasion. Early the next morning, my good friend, Mr. T. J. O. Volkman (to whom I was indebted for this most enjoyable little holiday, and of whom mention has previously been made), and myself, with a local spiritual medium, started on a twenty miles drive down to Otaki, through a lovely stretch of country. On our way we saw numbers of Maori men, women, and children, and passing some Maori meeting houses my camera was brought into operation, for native buildings are rapidly becoming things of the past. The visit to Otaki was undertaken for the purpose of inspecting the Maori Church there, but to our disappointment we found that the original edifice had given place to an ordinary church building, and only the interior presented the Maori form of decoration. The lighting not being suitable, a photograph could not be taken of the interior, so I had to be content with a 'shot' at the exterior, but was fortunate in securing a good picture of a beautiful tomb of a departed native, with a long inscription in Maori upon it. We reached Wellington the same evening, travelling the rest of the journey by train. Last November, Miss Morse also visited Levin, and held two very successful meetings in the Court House.

My impressions of New Zealand are decidedly favourable. The laws are advanced in character. Universal suffrage prevails, and men and women have the franchise equally. Old age pensions and Government life assurances are in operation; a Government public trustee provides a safe means for administering wills, estates, and trust money. The Temperance party has local option, and prohibition has been in operation for some time in various places. There is a low crime rate, comparatively little drunkenness or vice, and capital crimes are very few in numbers. Early closing is compulsory by law; all shops must close one half-day in each week, and, excepting restaurants and one or two other trades, must close at 6 p.m., save on Saturdays, when the hour is 10 p.m. If paid assistants are kept working after hours a fine is imposed, but the proprietor and his family may themselves run the business every day up to 10 p.m., providing it is not a factory within the meaning of the Act. Factory legislation regulates the hours of work, and wages boards are empowered to fix a minimum wage; but while that appears an advantage for the workers, it is not so in reality, for the artificial maintaining of wages raises the cost of production, so that if more is earned, more is expended for the necessities of life. Later, and in another form, it is my intention to deal more fully with the conditions of life in New Zealand, and as I have in my possession a large amount of official statistics, it will be possible to say something really useful to many at home who may think that the colony in question is really a workers' paradise.

During my stay in Wellington it was a pleasure to meet and take lunch with Sir Robert Stout, K.C.M.G., the Chief Justice of the colony. He is a fine man in every respect, keenly interested in freethought matters, and well acquainted with all the prominent writers on that side in Europe and the United States. Having heard that he was also a Spiritualist, I put the question to him, and his reply was in the negative; he had seen much, he added, but not sufficient to convince him that the evidence for communication between the two worlds had been established.

I reached Melbourne again on Good Friday, and on Sunday last commenced my final month's work in the city. A large and enthusiastic audience was in attendance to welcome me back. On the 12th prox. Mrs. Morse and myself will bid adieu to the State of Victoria and sail for Brisbane, Queensland, where I am to give a course of twelve lectures, and from there

on to Auckland for a flying visit, *en route* to San Francisco, which will be reached during July.

During the past three months Miss Morse has been lecturing here for the Victorian Association of Spiritualists, to large audiences and with pronounced success. Last night the association tendered her a farewell, many nice things being said of her personally and regarding her work, and a handsome gold and opal brooch being presented to her as a souvenir of her visit. To-morrow she sails for New Zealand, where she lectures in Dunedin during May, and then on to Auckland for several lectures, and at that port we shall pick her up for the trip across the Pacific Ocean. My next letter will be from Brisbane, where my Australasian tour will end.

Melbourne, Australia,
April 21st, 1903.

'THE GROWTH OF SPIRITUALISM.'

The subject of Spiritualism has been exercising the minds of some of the Staffordshire clergy, and the local 'Express and Star,' of May 26th, reported a discussion which had taken place on that day at the annual Archidiaconal Conference for the Archdeaconry of Stafford. The Rev. A. Penny, R.D. (Rector of Wolverhampton), introduced the subject of 'The Growth of Spiritualism,' at the request of the Archdeacon himself, and affirmed that Spiritualism was a force which had to be reckoned with. Of course he labelled it 'dangerous'; but at the same time he admitted that:—

'It was useless to scout the whole question as absurd; to dub its votaries indiscriminately as knaves and fools. An attitude of mere contempt and ridicule was untenable. We had to look at the matter from an unprejudiced point of view, and consider if there was even a grain of truth lying below a mountain of undoubted error. . . . Spiritualism depended on the hypothesis that the spirit might be detached from the body in which it habitually dwelt, and further that the spirits of the dead had been allowed to revisit the world. The Bible did not discourage either contention, but he ventured to think encouraged a recognition of both. He referred to the experience of St. Paul, commencing, "I knew a man in Christ above fourteen years ago, whether in the body or not I cannot tell, or out of the body I cannot tell, &c."'

The rev. gentleman quoted, approvingly, Mr. Podmore's warning against the 'superstition of incredulity,' and the 'wholesale rejection of mysticism without reference to a residuum of acknowledged and serviceable facts.' 'We must beware lest we throw away the baby with the water from the bath!'

'The Rev. George Oliver (rector of St. John's, Longton), said the time had come when the Church must face boldly and bravely the question of Spiritualism. He was convinced there were manifestations and phenomena in connection with Spiritualism which it was impossible to deny.

'The Rev. A. Penny moved a resolution in which it was urged that the growth of Spiritualism called for serious consideration.

'This was seconded.

'The Rev. F. W. Haden (St. Andrew's, Wolverhampton) did not think the word growth should be used. Spiritualism was not so great a force as some people imagined. It was slightly growing, and possibly a resolution might be in the nature of an advertisement rather than otherwise. He moved the previous question.

'The Rev. G. W. Johnson (vicar of Short Heath) seconded, and the amendment was carried.'

The fear of giving the subject 'an advertisement' indicates that a good deal of 'the wisdom of the serpent' exists even among these ecclesiastics.

According to a report in the 'Birmingham Gazette,' the Rev. A. Penny regarded Spiritualism, in its present development, 'as a device of the devil'; and the Rev. G. Oliver appealed to his fellow clergymen to give 'the true teaching of the Bible' upon the subject. We fully endorse this suggestion, feeling assured that when the 'true' teaching of the Bible regarding spirit people and man's spiritual nature and destiny is proclaimed, it will be found that Spiritualism lies at the base, and, to use the Rev. A. Penny's own words, 'supports instead of injures the foundation of religion'!

THE TRIAL OF ANNA ROTHE.

The trial of Anna Rothe may prove to have been of so much importance in the history of Spiritism that, even at the risk of repeating what has already appeared in some of the papers, I think it worth while to translate for the benefit of readers of 'LIGHT, some portion of an article which has appeared in 'Revue d'Etudes Psychiques':—

The accused was simple and intelligent in her replies, and responded briefly and without too much digression to the questions addressed to her. The following are some of her answers:—

PRESIDENT: How long have you considered yourself to be in communication with spirits?

THE ACCUSED: For ten years.

P.: How did this begin?

A.: On the occasion of the death of my daughter's fiancé. After his death I constantly saw him seated on his sofa, in his accustomed attitude. I was able to speak to him several times. I had visions, however, when I was still quite a child.

P.: What was the character of these visions?

A.: I saw human forms which those about me did not see. I often gave descriptions of these phantoms to those present, who recognised them as apparitions of some of their dead friends, whom I had never known.

P.: When did you begin to speculate with your faculties?

A.: I have never speculated. But I am poor, and it is quite natural that when I have been summoned to a town, those who were interested in my séances should pay the expenses of my journey and my board and lodging.

Further on the accused added: 'I left to M. Max Jentsch the care of all that.'

P.: Why did you open your séances with prayer?

A.: I always pray; my life is all a prayer.

P.: Did you invent these prayers?

A.: When I pray I say what comes into my mind; sometimes they are utterances that I have read in my book of prayers.

P.: When did you begin to fall into a somnambulistic state?

A.: When I was looked at steadily in the eyes I fell into a state of clairvoyance.

P.: How do you explain that?

A.: I explain nothing.

P.: In this condition you made speeches; the deceased purported to speak by your mouth.

A.: So I have been told; for my own part I do not know.

P.: You caused to speak Paul Flemming, Zwingle, and a child called Friedchen.

A.: So I have been told.

P.: Did you know this Friedchen in life?

A.: No, sir.

P.: You said before that you spoke with the spirit of your little dead child.

The accused made a sign in the affirmative, and wiped away a tear with her handkerchief.

P.: When you were arrested in your last séance, there were found upon you many flowers, several oranges, and other objects hidden under your skirts.

A.: So I heard afterwards, but I have no recollection of what happened at the moment. I was in trance.

The testimony of the police who arrested her then follows:—

The Commissioner, Von Kracht, stated that he pretended to be a good labourer come from Berlin to attend the séances of Madame Rothe. To inspire confidence in the circle, he showed great enthusiasm for spiritist beliefs; he even related a curious fact that really occurred to himself. . . . (Here follows an instance of apparent thought transference.)

The witness then related the first séance with Anna Rothe at which he assisted. At first some raps were heard on the table; the table rose several times in the air, then the medium fell into trance. She made a little speech referring to the future life, on which we ought to reflect, withdrawing the heart from things below. Suddenly she said: 'I see a green forest in which a gentleman with a grey beard is walking.'

'My father,' replied Kracht, 'had indeed a grey beard.'

'He wears three medals on his breast.'

'Quite correct,' confirmed the disguised commissioner.

Then there appeared beside the medium, suddenly, a large fine branch of pine, freshly cut. The medium gave it to the Commissioner, saying: 'I thank you for approaching me with a loving heart at this solemn hour.'

Von Kracht said that he was at once convinced that the medium drew from her pocket the flowers which she presented

to the public as having come out of the fourth dimensional sphere.

Commissioner Léonhardt, on the other hand, thought that Madame Rothe drew them from the cover of the table. . . . When M. von Kracht seized the medium by her two hands, she appeared to faint, then began to struggle violently. When the men had been sent out of the room, Mlle. Bingenheimer searched the accused. In her petticoat were found one hundred and fifty-three flowers, some oranges, and some lemons.

ACCUSED: This petticoat, which I bought in the Bon Marché, in Paris, has nothing special about it. It is like any other petticoat. It suffices to examine it to understand that it is impossible to conceal so many flowers and fruit in it.

Dr. Planen then gave his evidence concerning a former experience with Madame Rothe at Dresden.

A magnetiser, Geist, expressed his distrust of Anna Rothe.

A baker, Lange, and his wife, and two or three other witnesses testified that the medium put her hand to her pocket before obtaining the flowers, or that they saw them descend from the ceiling attached to a thread.

After this about forty witnesses, mostly doctors and professors, and one a magistrate, gave their evidence on behalf of the accused. Among these were Dr. Keesinger, Dr. Groll, President Georges Sulzer of the Cour de Cassation of Zurich. The latter testified to the clairvoyant powers of the medium; that he had had, in the light, experience of *apport* of flowers, and of direct writing with her. He gave details of a séance when Professor Sellin was present, during which Madame Rothe and M. Jentsch were carefully searched at the beginning of the sitting. During this séance fresh roses, with their thorns quite intact, were presented to the sitters. After this his faith was momentarily shaken on hearing that Madame Rothe had bought in Zurich similar flowers. He then caused the search to be yet more carefully carried out before each séance; the medium and M. Jentsch were brought into the room by trusted people, and the *apports* were more abundant than ever. They moreover came down slowly from above. He saw four nebulous points on the hand of the medium condense into bonbons.

The writer of the article proceeds to discuss the subject of the trial, and without committing himself to any expression of opinion as to whether the medium is genuine or not, he points out that the results of the trial are quite inconclusive. He then quotes from the journal 'L'Echo de Paris,' a paragraph in which the Berlin correspondent of this paper thus states the situation, on the eve of the sentence:—

'On one hand the facts affirmed by the majority of witnesses are absurd; they provoke our mirth, they are visionary imaginations both naive and extreme (*exalté*); on the other hand, if, according to the custom of the law, the sentence is founded only on the evidence adduced, if the number and moral worth of the witnesses in favour of Anna Rothe is considered, this ridiculous magic is judicially established; in the eyes of an impartial judge it becomes a "legal" fact (which is none the less for that an error).'

The correspondent complains that it was scarcely worth while to put all Germany 'en dessus dessous' to obtain such a result as this.

From the point of view of the correspondent of 'L'Echo de Paris,' the trial was a waste of time and energy. But from a larger point of view we often recognise that apparent failure is of scarcely less value than success. The trial failed to establish either the fraud or the innocence of Anna Rothe, but the mass of evidence adduced in her favour and the publicity that has been given to the whole subject, may eventually prove to have been an important item in the sum total of events which are surely, but slowly, moving public thought out of the rut of prejudiced incredulity, and forcing intelligent people to admit into the category of the possible much that they have hitherto felt themselves at liberty to contemn or to ignore.

H. A. DALLAS.

[Can any reader inform me whether there was any evidence brought before the Court to prove that the skirt referred to was provided with any means of concealing flowers in it? I should be glad to have information on this point.—H. A. D.]

A PRIVATE CIRCLE WANTED.—A correspondent, 'W. R.,' who writes from Bayswater, says: 'I am making little progress in my investigation of Spiritualism and its phenomena, in consequence of my inability to find a private circle which I can join. What I especially desire is to open up communication with the other side through table-rapping—not tilting. Can any of your readers help me in this respect?' Letters addressed to 'W. R.,' care of Editor of 'LIGHT,' will be forwarded.

THE RESURRECTION OF CHRIST.

In your issue of April 25th is a letter by Dr. George Wyld on the resurrection of Christ. Had it been written by anybody except an M.D. I might not have troubled you with this note. He not only believes that the soul of Christ came back and reanimated his body at the time of the resurrection, but that he also ascended into Heaven in his physical body. It is a little striking to me to note the fact that Luke is the only one who tells any story of his ascension. This, however, by the way.

I wish Dr. Wyld would give some rational explanation from his point of view of the ascension as a possible fact. Where, in his judgment, did the body go to as it ascended into the air? This question is asked in no flippant spirit, but with the desire to find out what an educated physician has to say in regard to such a matter.

M. J. SAVAGE.

New York.

Notwithstanding the remarks of the two critics of my views regarding the physical resurrection of Jesus Christ, my views remain unaltered and the opposing criticisms seem to me to admit of an easy reply.

'Puzzled' says: 'According to Dr. Wyld's argument it is to be presumed that if Christ ascended in his physical body, that physical body still exists in heaven.' My reply is that Christ's body as on earth does *not* exist in heaven, because there he is in a spiritual world, with a spiritual body, the physical body as he ascended having immediately dissolved and disappeared, just as the solid materialised forms which sometimes appear at our séances, dissolve and disappear as they depart and return to their spiritual surroundings. Further, I do not believe that our final resurrection will be in our physical bodies, but in our spiritual bodies.

In reply to Mr. Lock, I would say that Christ's body was not finally dead while in the tomb. It saw no *corruption*; the one infallible sign of a dead body. Mr. Lock further thinks that Christ was not raised in his physical body, because there is no evidence that any one except his disciples saw him. This is easily explained, for it would have been to him full of inconvenience to have been seen by the population and the priests, and we know that he could render himself invisible to his enemies, for we are told that on one occasion as he was seized by his enemies and dragged to a hill, 'to be cast down headlong, he passed through the midst of them and so went his way': just as the intending murderers in the story of Sodom were blinded by the angels who protected Lot.

Mr. Lock further says, 'We are not aware that material substance can become spiritual substance,' but my reply is that, according to our latest physics, matter is only an appearance produced by force and motion, and I will add that the origin of force must be spirit, understanding which we find a key which unlocks all mysteries.

In reply to Mr. Lock's question, 'What did the disciples see as Christ ascended?' I reply that they saw his physical body until that was hidden by 'the cloud which received him out of their sight,' just as has in innumerable instances happened with our 'materialised spirits,' the supreme lesson taught by the physical resurrection and ascension being the evidence thus given of the supreme power of spirit over matter.

GEORGE WYLD, M.D. (Edin.).

I have read with much interest the article signed G. H. Lock, in 'LIGHT' of May 16th.

This subject was discussed in 'LIGHT' of April 15th, 1899, also May 12th and May 19th, 1900, and May 11th, 1901. I ought not to encroach on your space so far as to repeat in detail the suggestions I made at those dates. If Mr. Lock cares to refer to these numbers he will see that I there ventured to suggest a view very similar to his own, but not entirely identical with it. I am inclined to think that the vision of the risen Master was not simply a clairvoyant vision, and I certainly do not believe that it was due to a resuscitation of the physical organism which was laid in the tomb. Without daring to speak with assurance on a point necessarily at present

unverifiable, I am disposed to think that the psychically embodied Christ manifested himself to the senses of his disciples by materialising temporarily. If so, presumably he must have done so by the operation of the same forces which make materialisation possible now, *i.e.*, by utilising energy residing in some organic form or forms. This hypothesis suggests two questions.

Whence did he draw the energy by which he so completely materialised as to be mistaken on two occasions for a normal, physically embodied person? And what became of the body laid in the tomb? In my opinion the two questions are so closely related that the answer to the first may give us the answer to the second. I say *may* give because I desire to guard myself from appearing to dogmatise on a subject concerning which at present we are unable to do more than surmise.

I surmise that Christ may have withdrawn from his own physical organism the energy necessary for materialisation. The reasons on which I base this suggestion will be found in the numbers of 'LIGHT' above referred to.

Dr. Paul Gibier has said that he thinks that this 'anemic energy' usually 'abandons the body little by little' after death, and that the intelligence immediately after death can still dispose of this energy as a means of manifestation. If this should be so, what might be the effect on the physical body of a complete and sudden withdrawal of this force? If 'every physical phenomenon,' as Professor Dolbear says, 'runs up at last into an ether question,' further knowledge may show us that the operation of the law of chemical affinity may largely be dependent on the presence of this ethereal force which pervades organic compounds, and that a complete withdrawal of this force would involve the complete disintegration of these organic compounds. Under these circumstances the body in the tomb would necessarily be dissipated, leaving the wrappings undisturbed.

Dr. Latham's book, 'The Risen Master,' contains a most instructive picture of the aspect of the inside of the tomb as it would under these circumstances present itself.

H. A. DALLAS.

P.S.—The following quotation from Andrew Jackson Davis was published in 'LIGHT' of May 19th, 1900. A. J. Davis is describing the interior side of a death scene as seen clairvoyantly by himself:—

'And here I perceived what I had never before obtained knowledge of, that a small portion of this vital electrical element returned to the deserted body immediately subsequent to the separation of the umbilical cord; and that that portion of this element which passed back into the earthly organism instantly diffused itself through the entire structure, and *thus prevented immediate decomposition.*' (The italics are mine.—H. A. D.)

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

IMPERSONATION.—Mrs. Fairclough Smith has kindly undertaken to give illustrations of an interesting phase of mediumship—Impersonation during Trance—at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on *Tuesdays*, June 9th and 16th, 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.

No nation, no people, no community has any exclusive monopoly of God's Truth. It is a misnomer to speak of Truth as Christian Truth, Hindu Truth, or Mohammedan Truth.—B. B. NARGARER.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, JUNE 6th, 1903.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '—— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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.

SPIRIT, POSTULATED.

'Spirit: Existence of, postulated,' is one of the most significant lines in the workmanlike Index to Mr. Myers' great book. That of itself is an important, almost a vital, point, as conditioning the terms of the inquiry, and making all the difference to the inquirer. Certain critics of the Bible, starting with the theory that what is called 'Miracle' is impossible, have simply proceeded to bend, dissolve, break or paint everything in conformity with that prejudice; the result being, not criticism at all, but the prejudiced vindication of a prepossession. Precisely the same course has been taken by certain critics of Spiritualism. Beginning with the hypothesis that a ghost is, at the most, gas; and that a medium is, at the best, deluded; the so-called 'critic' has stretched all testimonies and facts upon the same Procrustes bed, to cut or rack; and the result we know.

To start, then, with 'Spirit: Existence of, postulated' was vital. Of course that also might have worked as prejudice, but, even so, an affirmative prejudice is seldom, if ever, as prejudicial to truth as a negative one. It at least gives sympathy and admits of identifications, and opens up paths. But, in Mr. Myers' case, the postulated spirit was hardly a prejudice from the start. So far as we can gather, it grew to be a necessity as his inquiry proceeded. He began, indeed, with personal longings and hopes, but with a student's instinct for research and a scientist's caution; and these never seemed to leave him; but the light of 'Spirit, postulated' always shone for him, though often dimmed by drifting mists and clouds, earth-born.

Readers of this sometimes baffling book, with its hesitations, its callings-back, its grudging admissions, so strangely blended with rapturous longings and vivid flashings of faith, should remember the anchor which was always there, and which always held. At one dubious point, where crossing currents met, he suddenly says: 'For my part, I feel forced to fall back upon the old-world conception of a *soul* which exercises an imperfect and fluctuating control over the organism.' Here, very sharply, this inner self, the real self, the master of the house, is presented as in a kind of prison, or as hemmed in with entanglements, or perplexed with instruments that poorly serve its turn. This view is pushed farther out, or farther in, in another passage, where he says that 'as you get into the profounder part of man's being, you get nearer to the source of his human vitality; you get thus into a region of essentially greater *responsiveness* to spiritual appeal than is

offered by the superficial stratum which has been shaped and hardened by external needs into a definite adaptation to the earthly environment.' This is a fruitful suggestion and one which the thoughtful Spiritualist will best understand. The outward life is mainly a life of temporary adjustments and limitations, determined by the urgent needs of 'this muddy vesture of decay.' At times, the deep real self becomes conscious of the truth and sings its song of aspiration, hope and freedom; but in the main, it has to wait—it must be 'born again.' What we call 'life' is maintained, as Mr. Myers says, by the soul's attention to the needs of the organism. What we call 'death' is the total withdrawal of the soul's attention from that organism which has become, from physical causes, unfit to act as the exponent of an informing spirit.

Here and elsewhere we find Mr. Myers using the word 'spirit' interchangeably with 'soul': and 'spirit' he explicitly defines as 'that unknown fraction' (surely an unfortunate word!) 'of a man's personality—not the supraliminal fraction—which we discern as operating before or after death in the metetherial environment.' 'Before or after death' is here, of course, significant.

In connection with the point above noticed, concerning the soul's attention to the body as the maintenance of its life, Mr. Myers acutely remarks that in ordinary life our own spirits (their existence once granted) are our standing examples of spirit affecting matter; and it is quite conceivable that one's own spirit may act as the medium for other spirits in conveying impressions to the ordinary brain, and that in so acting it may get illumination and energy greater than its own unaided store. Here we have a hypothesis which may explain inspiration of every grade and kind, and even of that which lies behind what we recognise as 'physical phenomena,' at séances. A spirit using or helping the spirit of a medium might quite naturally get out of the organism more work than is possible normally. 'Suppose, says Mr. Myers, 'that a possessing spirit can use my organism more skilfully than I can. May he not manage to emit from that organism some energy which can visibly move ponderable objects not actually in contact with my flesh?' At this point Mr. Myers visibly shudders at 'the fraud and folly which have made of Spiritualism a kind of by-word in scientific circles.' That needs reflection. 'Fraud and folly' we do not deny, but the impression produced in 'scientific circles' was as much due to their own folly as to ours. They assumed fraud and folly all along, and paid the penalty in getting saturated with blinding ignorance and prejudice, from which they are even now only beginning to be cleansed.

But it is when we pass on to the spirit's relations with the great Unseen that we find the full significance of Mr. Myers' 'Spirit, postulated.' The spirit, he says, lives its own sublime life in its sublimer sphere. Even now it can partially come and go, as though from and to a tabernacle from which it is detachable and distinct. 'The sleeping spirit is susceptible of relations unfettered by spatial bonds; of telesthetic perceptions of distant scenes; of telepathic communication with distant persons, or even with spirits of whom we can predicate neither distance nor nearness, since they are released from the prison of the flesh.' 'We are living a life in two worlds at once; a planetary life in this material world, to which the organism is intended to react; and also a cosmic life in that spiritual or metetherial world, which is the native environment of the soul.' The soul or spirit-self, then, is intimately and constantly related to a soul or spirit sphere, with influences, outlooks and consequences that dwarf all our external concerns into permanent insignificance, and that demand our gravest attention. Working inward from this thought, Mr. Myers draws the inference that it may be needful that the soul's attention

should be frequently withdrawn from the business of earthly life, so as to pursue with greater intensity what we may call its protoplasmic task—the maintenance of the fundamental, pervading connection between the organism and the spiritual world. Such a withdrawal is partially found in sleep; but it is found in a larger degree in states of exaltation, either of aspiration, surrender, or joy. As Mr. Myers points out, the subjective experiences of poets, philosophers, mystics and saints may be the results of copious drafts upon the cosmic energy; and the subliminal uprushes which renew and illumine them may be fed from metetherial environment. 'In that environing energy—call it by what name we will—we live and move and have our being; and it may well be that certain dispositions of mind, certain phases of personality, may draw in for the moment from that energy a fuller vitalising stream.'

This thought carries us far and high. It 'suggests the possibility of a world-wide faith or set of the human spirit, which may make for an ever more potent mastery over organic hindrance and physical ill.' Here, surely, also, is the ultimate spring and fount of true Religion—vital contact and communion with the Spiritual Universe and with the Infinite 'Over Soul,' ever accessible and responsive to the aspiring spirit. In that thought we have a basis for a Religion both scientific and transcendental, which can explain all that it has to offer, and justify all that it demands.

A SEANCE WITH AUGUSTO POLITI.

For thirty years past I have been much interested in the phenomena alleged to be spiritual, and I attended in April last several séances here in Rome with the well-known professional medium, Augusto Politi.

The séances took place at the seat of our Society for Psychical Research, of which I am a member, and with your permission I will briefly relate the principal manifestations that occurred, hoping they may be of some interest to the readers of your valuable paper:—

In broad daylight intelligent raps, viz., raps answering to our questions, were produced on the surface of a small round table, whilst the tips of the fingers of only one of the medium's hands were lightly touching it; and in a moderate light, but sufficient to distinguish every object in the room, chairs began to move about without any visible agency; the window-curtains were agitated as though moved by a sharp breeze, and a heavy dining table, which was at least five feet from the company, rose repeatedly off the floor at the medium's command.

The dark séances were equally successful. Whilst the medium, securely bound to his chair, sat inside an improvised cabinet, some of the inquirers were touched by invisible hands, spirit lights flashed across the room, and violent blows were given, as if with a sledge hammer, on our table, and some of these sharp knockings were accompanied with electric sparks. In a moonless night, as we were sitting in the dark, and the medium as usual was bound to his chair, one of the window curtains was suddenly illuminated as if the moon had brilliantly shone through it, and this mysterious illumination lasted about two minutes and then by degrees faded away. Occasionally a spirit form is seen through the agency of the medium Politi, but our séances were not favoured with this kind of manifestation.

Modern Spiritualism has attracted public attention in Italy, and several learned men, who had commenced their investigations in an avowedly sceptical spirit, are now professed Spiritualists. Many good mediums could be recruited, especially in Rome, among the common people, if only they would sit for séances; but they dare not, persuaded as they are by the clergy that the devil is at work in the manifestations of Modern Spiritualism; but it must be a very foolish devil who gives proofs of the after-life to atheists, materialists, and freethinkers.

Rome.

ACHILLE TANFANI.

PRELIMINARY DIFFICULTIES.

BY H. A. DALLAS.

II.

Do the Dead know of Earth's Sorrows?

Another fact which the communications from the Beyond force upon our notice is that death does not necessitate a removal from earth to such a degree as to prevent the incarnate from knowing a great deal concerning the life and doings of those still in the flesh. This, of course, is not at all a surprise to many, but in the minds of some it raises a difficulty. They say: 'We do not *wish* to think that those we love can still be aware of what befalls us, for in that case they must know of our sorrows, and how then can they be happy?' That they *do* know of our sorrows is certain to those who accept the messages that purport to come from beyond as authentic; and more than this, it is obvious that our trials and our joys attract their active sympathy. If this is so it is hardly conceivable that they can be in absolute unalloyed bliss whilst those they love are passing through mental agony or spiritual loss.

We do not, however, avoid this difficulty by supposing that they know nothing of our state, for it is only a person of undeveloped imagination and small sympathies who could find unalloyed bliss by means of simple ignorance of the conditions of those they love. Unless all memory of earthly life were abolished the spirits set free from 'the body of this death' must be aware that those left in the flesh are living in a state in which trial and temptation, and possible suffering and sin, are inevitably present, and knowing this, if their love is still active, and even more active than on earth, how could it console them merely to be ignorant in detail concerning the kind of trials or temptations that beset their loved ones? What should we think of a mother here on earth who could declare herself absolutely happy whilst her own son was campaigning in Africa, simply because she did not *know* certainly whether or not he was at that time lying wounded on a battlefield? Could the mere chance that he might not be so cause her to be light-hearted? And if it did, would that not indicate poverty of soul and an absence of the quality of sympathetic imagination which would be pitiable, not enviable, a loss, not a gain?

No, the difficulty, if it is a difficulty, is not obviated by assuming that the departed are ignorant of our conditions. Those who assume this would probably believe that mankind is not without the ministry of angels, and many of them would acknowledge that Christ knows our sorrows; so the same difficulty must confront them in relation to Christ and the angels, if they refuse to consider it in relation to the departed. How is it to be met?

First, by recognising that to be in a state of joy is not incompatible with consciousness of sorrow. In *words* it seems to be so, in *fact* it is not. Christ on the eve of His passion, when the shadow of the Cross loomed dark before Him, so that He exclaimed 'My soul is exceeding sorrowful, even unto death,' could yet bestow upon His friends with deep significance His *own* peace, and tell them that His desire for them was that they should have His joy in them. 'These things have I spoken unto you that *My* joy may be in you' (*lit.* 'The joy that is Mine') and that your joy may be fulfilled.' God Himself participates in our sorrows, and yet *joy* is the very atmosphere of the Divine life, and we are told that the '*joy of the Lord is our strength.*'

These things are only to be understood by experience, not by reasoning: but the fact has to be stated in language, for it affords the clue to the perplexity we are here considering. The higher the spirit, the more it approaches to the likeness of Christ, the more will the note of joy vibrate through all its experiences. The growth of faith and hope and love in the soul involves necessarily the growth of joy. And that joy is the strength of the soul. It affords a strength great enough to enable the spirit to participate, by sympathy, in the sorrows of those who are yet in the valley of shadows, to *feel* their sorrows as its own and yet to rejoice in the great Goodness and Love in which it apprehends that all things are working together for

good. 'To those who are good to Me I am good, and to those who are not good to Me I am good : and thus all get to be good.'*

Those who live in this belief are strong in 'the joy of the Lord.'

But over on that other side there are, as has been pointed out, souls in all stages of progress. Many have not yet reached to this height where joy is strength, and these are probably more liable to be disturbed by their association with the sorrows of those they love on earth. But if they do feel our sorrows as shadowing in some degree their own possibilities of happiness, this is doubtless a further discipline for them, and a means of spiritual purification and progress, and it should also be to us a motive of incalculable force urging us to shun all that could cause them pain, and to control the mourning at their departure which is too much concerned with our own seeming loss, and too apt to make us forget their gain. It surely would do much to produce a healthy, holy peace in the hearts of those who have closed the bodily eyes of some loved one, if they believed that by abandoning themselves to grief they were disturbing the peace of the soul they love; that by lifting up their hearts in the assurance that there is no death, that this friend is alive as ever, even more alive when free from the bondage of the flesh—that by embracing this assurance the bonds that knit the souls that love each other are rivetted tighter, and that by sympathy in the glad experiences of the newly liberated spirit, we can indeed pass beyond the veil and be with them in a communion far closer than is possible to those who allow their spiritual energies to be absorbed in grief.

'I do not bid thee now farewell—
A prayer unmeet for life like thine ;
With thy beloved in heaven I dwell,
And thy beloved on earth are mine :
My heart with them and theirs with thee,
How canst thou, dear one, distant be ? †'

But if it is still felt intolerable to conceive of the departed as affected by the sorrows and sins of those on earth, one can but say that much may seem to us intolerable and very different from our desires, which is nevertheless in God's scheme of human development, and a necessary part of our training. If we had been consulted as to the government of the universe we should have eliminated all possibility of the innocent suffering for the guilty, both in this state of being and in every other. But our ways are not God's ways ; and even our purblind eyes can see that the world would have lost by this omission its most potent means of apprehending the solidarity of the race and its most divine expression of the beauty of love. For it is because we are so welded together as to inevitably affect each other for good or for evil, that sympathy and self-sacrifice are possible. The sacrifice of our Master Christ is the highest product of the working of this law. It is a law which governs the whole universe as far as we know, but is more particularly manifest in the higher states of evolution, in the development of human spirits. If we find that it is also in active operation in the unseen sphere where the soul is educated after death, what are we that we should cavil at the ordinance of God, or dispute the wisdom which by these means has produced such an ideal character as Jesus Christ, and who is bringing into the perfection of His beauty countless sons of God by the working out of the same great law ?

* Chuang-Tzu, quoted in 'The Great Law,' by WILLIAMSON, p. 261.
† Anne Letitia Waring.

PREMATURE BURIAL.

A remarkably well-attended meeting of the London Association for the Prevention of Premature Burial, was held at Frascati's, on Thursday evening last, May 28th, more especially to consider and discuss the question of trance. The medical secretary, Dr. Stenson Hooker, gave a short *resumé* of the aims and objects of the association and then went on to mention some glaring inefficiencies of the present laws with regard to death certification, &c. Dr. Brindley James and Dr. Vintrace spoke ably, and Mr. Arthur Lovell and Mrs. J. Stannard gave short addresses in their usual vigorous and interesting style. Much interest was aroused in the work of the association, and several new members were gained. It was pointed out that death verification and other privileges could be secured by a minimum subscription of 5s. annually.

THEOSOPHICAL SPIRITUALISM.

'The Harbinger of Light' in a recent issue referred to the lectures delivered by Mr. C. W. Leadbeater in America, and commended the kindly and tolerant spirit which he displayed towards those who entertain different views. 'The Harbinger' continued :—

'He speaks as one who knows, though he does not tell us how his knowledge was obtained or how it can be verified. . . . Twenty years ago it was authoritatively affirmed that Spiritualism had no philosophy, and that its manifestations were due to pisachas and elementaries, and, with the exception of a very low order (including suicides) and Nirmanakayas (or adepts) who had transferred themselves to the spiritual plane, the average human spirit neither could, nor desired, to communicate with its friends on the earth plane ; the inference being that all the reputed spirit teachings and communications were worthless.

'Since the publication of "Fragments of Occult Truth," in which the foregoing affirmations appeared, the spirit world and actual spirit communion have been gradually recognised by enlightened Theosophists, and the lecture we have before us might, with the excision of only a few lines, have been published as a spiritualistic one. It affirms Heaven as a condition rather than a locality—the uplifting of the consciousness to a plane of existence consonant with the highest aspirations of the individual—this is the teaching of cultured Spiritualists ; and after explaining how this takes place subsequent to the dissolution of the earthly body and translation of the "Ego" to the astral plane, where it commences to withdraw itself from all that is gross and unspiritual, the speaker says : "The whole astral life is in fact a constant process of withdrawal, and when in the course of time the soul reaches the limit of that plane, he dies to it in just the same way as he did to the physical plane. This is to say he casts off his body of that plane, and leaves it behind him while he passes on to higher and still fuller life." Here we have progress in the spirit world and apparently, by the context, a re-embodiment ; but not in the gross matter of this world, for the Ego is referred to as the man "waking gradually," and though the "astral" world has been one of intense vividness and reality this higher world is more intense ; "this is a world in which every being must, from the very fact of his consciousness there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response to his aspirations is limited only by his capacity to aspire." And yet a little further on it is hinted that we have to turn back and retrace our steps to this grossly material world, merge ourselves into an earthly form, and lose our personal identity and memory of all this bliss. We cannot take the hint, so do not entertain it, but pass on to where the speaker tells us of more cheering and soul-satisfying things. He speaks of people asking him whether they will meet and know their loved ones in this grander life, whether amid all this unimaginable splendour they will look in vain for the familiar faces without which all would to them seem vanity ? And the answer is unqualified : "The friends will be there without the least shadow of doubt, and far more fully, far more really, than ever they have been with us yet." Thanks for this, Mr. Leadbeater, thanks for this spiritualistic jewel, one of the brightest and most precious in the spiritual diadem ; set it in your theosophic badges, it will comfort many a bereaved one. He tells us, too, of Bach, of Beethoven, Mendelssohn, Handel, Mozart and Rossini, who are there "not dead but full of vigorous life, and ever pouring forth far grander strains, far more glorious harmonies than they did on earth."

'If this is Theosophy, we give it a whole-souled welcome, and will not object to a few doctrines that are not obligatory. Such good news about the "world to come," with the knowledge that the enjoyment of it must be earned by good living in this one, will have a tendency to elevate mankind and give him a foretaste of the world referred to, which Andrew Jackson Davis calls "The Summer Land."'

THOUGHT.

Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we have thought and willed ;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

—SIR EDWIN ARNOLD.

EXPERIMENTS IN PSYCHOMETRY.

BY EDITH HAWTHORN.

(Continued from page 215.)

The further I pursue my investigations in psychometry the less I like the name of this science; for the more earnestly one investigates, the more one is led to consider how erroneous, if not unscientific, is the word psychometry—or *soul* measure—to explain the devious and oft-times exterior scenes and impressions with which the student is confronted and confounded.

Personally I prefer to regard psychometry as Nature's own photography. Every tiny object, every speck of dust, proves itself to be a kind of exposed plate to record every object presented within its sphere of vision, needing only the sensitive judgment of a human developer to convert it into a clear, sharp negative; though, like portraits taken by the camera, they may not all render the same soft or sparkling pictures, but will vary with the character of the subject. Then, again, many of Nature's self-sensitised plates are much more easily influenced by external surroundings than others; and in considering the following experiments it will be demonstrated how extremely sensitive 'soil' is to surface influences, although every possible care had been taken that each sample submitted to me was not once handled by either the collector or the sender.

Having penetrated, without permission or desire, into Mr. Jones's home life, investigators have expressed a wish that the exact distance between sender and receiver should be notified. I, therefore, again append Mr. Jones's address, 6, Askew Bridge-road, Gornal Wood, Dudley, Worcestershire, and the 'light' room in which these impressions were developed was at my studio, 3, Upper-street, Islington, London, N. As before, I place Mr. Jones's comments between brackets.

SAMPLE NO. 4.

'I am holding something of a dry and gritty nature. With it comes an impression of coal—of coal under the surface. I somehow feel it has been taken from the top surface of a mine, although I see green turf around me.'

['Yes, certain. Taken from a grass field, and directly over a mine.'—S. JONES.]

'I get vibrations that suggest bellows and furnaces. There comes, too, a sensation of being raked and stirred, shattered and disintegrated—of a revolution in my surroundings and feelings.'

['The sample was taken from the surface of the ground, at a spot where a "crowning in" has lately taken place, and the sides of the hollow have been thrown into the deepest part to make the spot more level for cultivation. The land is now part of a farm—it was a grass field when the "crowning in" fell in.'—S. JONES.]

'I hear the rattle of machinery. I smell coal. I see coal in trucks.'

['Trucks of coal pass near the spot on the surface whence the sample was taken.'—S. JONES.]

'I see open country, with more cottages here and there than isolated mansions.'

['Applies exactly to the present.'—S. JONES.]

'Though I *sense* coal under the surface, it appears so incorporated with soil that, were I an engineer, I do not feel I should consider it worth mining for.'

['A very strong hit. There is doubtless a fair amount of broken-up coal under the spot now, which the men would not have time to clear away before the earth fell in and buried it.'—S. JONES.]

'Why, I know not, but I get a vivid impression that this sample was taken from Staffordshire.'

['Another very strong hit. Although Dudley, our post town, is in Worcestershire, Gornal Wood and the district round about, including the mine, is in Staffordshire.'—S. JONES.]

'I enter a wood. I hear the panting of a railway engine.'

['There is a railway running by the side of a wood, and the wood is over the mine.'—S. JONES.]

'The impressions are changing. Other influences come creeping in. I see a window and flowers in pots upon the sill.

This sample has been near a window. The impression overwhelms all others.'

['Quite correct. This sample has been near a window, for when it reached me I had no box ready to receive it, and therefore had it placed on the top of a large box just under the window.'—S. JONES.]

'Though I have never seen Mr. Jones, I see him now quite clearly, and there is a fine black cat beside him.'

['I have a black cat which spends hours in my room.'—S. JONES.]

'I cannot get beyond Mr. Jones's room. Can he explain the reason of his personality influencing this sample to the exclusion of all other impressions?'

['A boy gathered this sample for me, and conveyed it to me in his pocket-handkerchief. Having no box ready to receive it, the sample stood at my window for three or four days with only the handkerchief to protect it from any external influence. Now, here is a curious point. Sample No. 3 stood in my room one or two days longer than this sample No. 4, but in this case I had a wooden box ready to put it in when it reached me. I put it in at once and fastened the lid down. It was not opened again until I was ready to post your samples. I do not appear to have influenced that sample, only No. 4.'—S. JONES.]

SAMPLE NO. 11.

'How strange! With this comes a strong impression of antiquity. Yet I feel it is but surface soil, taken from near a thick, grey stone wall.'

['Quite correct. Taken from the base of a grey stone wall—to wit, the wall of an ancient courtyard.'—S. JONES.]

'I am mounting a somewhat steep hill, making my way towards some ancient ruins. I am looking from a kind of turret or battlemented wall into a town. Moving among the ruins I see grave antiquarians, tapping the ancient walls. I hear the laughter of excursionists, the shouts of boys at cricket, and the merry chatter of little children. I also see Cromwell and his soldiers storming the heights. I get the name of the place as Dudley Castle.'

['Quite correct. Cromwell and his soldiers figured in the destruction of Dudley Castle. The castle ruins stand on the summit of a hill. The place is much resorted to by excursionists at holiday times, and is used all the year round as a recreation ground for the neighbourhood, through the kindness of the Earl of Dudley.'—S. JONES.]

'I am now leaving the castle grounds. Am passing through a small town. I observe the shops. I smell new bread. It is quite appetising. I see cakes and sweets in a confectioner's window.'

['In carrying the sample home the person passed by a baker's van which was being loaded with new baked bread, apparently hot from the oven. This was outside a baker's and confectioner's.'—S. JONES.]

'I also see a post office.'

['Besides the baker's, the person passed *en route* with sample a post office. This sample was collected with a spoon direct into the box, and never came in contact with human touch. I am at a loss to understand how the sample became influenced by scenes traversed by the collector of the sample of soil.'—S. JONES.]

SAMPLE NO. 10.

'With this comes a strong impression of coal. If this be surface soil there is an extensive area of coal below.'

['Quite correct. It is surface soil, and there is a coal mine underneath.'—S. JONES.]

'It also appears to have been in close contact with beams.'

['The mine in question is being worked, but the part from whence sample was taken is untouched as yet.'—S. JONES.]

'And with it comes a sense of dwellings being in dangerous positions, owing to mining operations going on under the surface.'

'Within two or three hundred yards, and within full view of the spot, stand several inhabited dwelling houses, which are in very dangerous positions owing to these mining operations.'—S. JONES.]

'This sample also brings with it a strong suggestion of beer. I see more men drinking out of pewter pots than out of glasses.'

['Cannot understand the beery influence.'—S. JONES.]

'The beery influence resolves itself into a small public-house, toppling over through the mining operations before mentioned.'

['There is a public-house in full view of the spot—about three or four hundred yards distant—in a dangerous position, owing to the operations in the mine, but the building is not seriously damaged yet.'—S. JONES.]

'I am making my way to the pit's mouth. I see colliers preparing to descend.'

['The pit's mouth connected with the mine in question is not far away, but cannot be seen from the spot whence sample came.'—S. JONES.]

'I see country scenes above, coal below. For, after the surface soil and which ever way I turn, I see coal extending far beyond my vision.'

['Country views above, coal below, perfectly correct. I believe the mine under the spot has never been touched, so that the exact extent is not known for certain.'—S. JONES.]

'I am not an expert, but I get an idea that the quality of the coal is remarkably good—if quality be judged by texture and hardness.'

['The coal coming from that part of the mine now being worked is of good quality and hard in texture. In all probability that under the spot is of a similar character.'—S. JONES.]

'I both see and feel water. In fact there appears to be no dearth of water in this mine.'

['Very true indeed. It is a very wet mine.'—S. JONES.]

'During this experiment your presence and that of your mother have been strangely persistent, accompanied throughout by the sweet, yet powerful singing of a canary. So close, indeed, did I sometimes *sense* your mother that I am constrained to ask if this sample had by any chance come into contact with any of her possessions.'

['Our persistent influence is no doubt due to the sample having been taken from the surface ground in my garden. The bare surface soil was scraped aside for about an inch in depth, and the sample taken up. It was collected with a spoon direct into the box and posted to you an hour or so after. *No human finger came into contact with it either in the collecting or the packing.* The box in which sample was sent was made by me and kept for a few weeks in a larger box in a room formerly occupied by my late mother, during which time I had a fine singing canary in my room.'—S. JONES.]

SIR WILLIAM CROOKES AND MR. HOME.

We publish the following communication because it furnishes an opportunity for some remarks which may have the effect of showing the absolute falsity of the stupid stories to which it refers:—

SIR,—I have been lending Sir William Crookes' book, 'Researches in the Phenomena of Spiritualism,' and I ask you to permit the result to be printed in the columns of 'LIGHT,' in the hope that it may call forth a satisfactory explanation. I am a Spiritualist, keenly averse to the least fraudulent transaction, and I seek a satisfactory answer to the subjoined statement in reference to Sir William Crookes' book, given in all good faith by an earnest inquirer into Spiritualism, who seeks for the truth. I am myself too young to remember the trial in question, but I would like to know whether it is possible to obtain a copy of it, as, under existing circumstances, a book of so much importance as Sir W. Crookes' 'Researches' loses its power of conviction, if my correspondent's statements are correct. My correspondent writes:—

'I turned thoughtfully and studiously to Crookes' "Researches" on the phenomena. One single fact has invalidated to me every argument. He mainly bases his facts, his arguments, and his deductions on the evidence of a certain Mr. Home!

'This Mr. Home was tried for virtual swindling. It was a protracted, celebrated trial, conducted with great impartiality, and aroused much public interest. Home, in the witness-box, *himself confessed to systematic fraud* in his spiritualist transactions so as to arouse a shout of anger at the admitted impostures of the whole system which he enunciated!

'Thus, after such an exposure, Sir William Crookes' book is worse than useless.'

May I ask if it would be possible, in fairness to earnest seeking Spiritualists, that, if a copy of Home's trial is procurable, it should be published in brief in 'LIGHT'?—Yours, &c.,
F. SCOTT.

The friendly correspondent who stated to 'F. Scott' that 'one single fact invalidated every argument' that he had found in Sir William Crookes' book, must have read that work to little purpose, and he surely makes a very extraordinary statement when he affirms that 'Sir William mainly bases his facts, his arguments, and his deductions on the evidence of a certain Mr. Home.' On pages 23 and 24 of that volume, under date of October 1st, 1871, Sir William says:—

'I have been working at the subject for two years, and have found nine or ten different persons who possess psychic power in more or less degree; but its development in Mr. D. D. Home is so powerful, that having *satisfied myself by careful experiments* that the phenomena observed were genuine, I have, merely as a matter of convenience, carried on my experiments with him, in preference to working with others. . . . Most of the experiments I am about to describe, however, have been tried with another person other than Mr. Home, and in his absence.'

It is manifest, therefore, that Sir William relied upon his own powers of observation. On pages 10 and 11 he testifies that Mr. Home submitted to 'crucial tests,' and states 'positively that no machinery, apparatus, or contrivance of any sort was secreted about his person.' Still further, Sir William sets forth the precautions which he adopted and the test conditions he instituted, to prevent any possibility of deception on the part of the medium, so that the question of the good faith of Mr. Home was eliminated. Sir William bore testimony to the facts which he witnessed, and, therefore, it is not in any sense true that he 'relied upon the evidence of Mr. Home.'

In regard to the alleged 'confession' by Mr. Home, when 'in the witness box,' to 'systematic fraud in his spiritualistic transactions,' although we have heard, from time to time, a number of false accusations made against this much abused man, *this one is quite new to us.* It should be remembered that, as Sir William Crookes conducted his investigations after the 'trial' referred to (*Lyon v. Home and Wilkinson*), he must, therefore, have been fully aware of what occurred on that occasion, and prepared to detect imposture if any were attempted. The trial took place in April, 1868, while Sir William contributed the results of his researches to the 'Quarterly Journal of Science' at intervals between 1871 and 1874. In 'LIGHT,' of January 19th, 1895, we published Sir William's testimony given before the Society for Psychical Research, regarding his experiences with Mr. Home. He said:—

'During the whole of my knowledge of D. D. Home, extending for several years, I never once saw the slightest occurrence that would make me suspicious that he was attempting to play tricks. He was scrupulously sensitive on this point, and never felt hurt at any one taking precautions against deception. He sometimes, in the early days of our acquaintance, used to say to me before a séance, "Now, William, I want you to act as if I was a recognised conjurer, and was going to cheat you and play all the tricks I could. Take every precaution you can devise against me, and move about and look under the table or where else you like. Don't consider my feelings. I shall not be offended. I know that the more carefully I am tested the more convinced will everyone be that these abnormal occurrences are not of my own doing." . . . To those who knew him, Home was one of the most lovable of men, and his perfect genuineness and uprightness were beyond suspicion.'

These extracts dispose completely of the assertion that Sir William Crookes relied upon the evidence of Mr. Home, and as to the alleged confession of trickery by Mr. Home we should advise our contributor to ask her correspondent to substantiate his assertions with evidence; the burden of proof rests with him. Not only is this alleged 'confession' entirely unknown to and discredited by us, but we have carefully gone through the full report of Mr. Home's cross-examination, on April 28th, 1868, from the shorthand notes taken at the time, and we fail to find a single word by Mr. Home which is at all open to any such construction, or even to appear to be a confession of fraud on his part.

A brief summary of the 'Lyon-Home' case appeared in 'LIGHT' of May 2nd last, page 209. Copies of the affidavits of the defendants, Mr. D. D. Home and Mr. W. M. Wilkinson, and of Mr. Home's evidence in cross-examination, may be seen at the office of 'LIGHT.'

A NOTABLE CONVERSION.

The Rev. B. F. Austin, B.A., in a recent issue of 'The Sermon,' narrated some interesting incidents in the life of Dr. N. F. Ravlin, of whom he spoke as one of the most widely known clergymen and lecturers in America. For thirty years, said Mr. Austin, Dr. Ravlin occupied prominent pulpits in the Baptist denomination in Chicago and other Western cities. Few clergymen have dedicated more Baptist churches or preached oftener on special occasions in that body of Christians. His zeal, eloquence, and great power with the masses made him famous in all the churches. For over a dozen years now he has been one of the most powerful advocates of Spiritualism in America, and the story of his conversion, as told by himself, is extremely interesting. He says that while stationed in San Jose, Cal., members of his church besought him to denounce Spiritualism, as it was making inroads among and leading away the people belonging to his flock. He accordingly preached to nearly two thousand people, warning them against Spiritualism as unscriptural, unreasonable, and one of the greatest humbugs of the age. Shortly afterwards he lectured in Oakland, Cal., and was introduced to a Dr. S——, who invited him to call and see him, which he did. Dr. Ravlin says:—

"As soon as we entered the room Dr. S—— locked the door and said, "I am a Spiritualist, a medium all my life," and declared that he saw my father and my mother beside me. I did not believe it, and feeling that I had been unwittingly caught and led where gold would not have tempted me knowingly to go, I determined to show him that I was not afraid of any tests or proofs he could give me to convert me to his faith. He asked me to write the names of a number of friends, some deceased and some living, fold them up and put them in a hat, and on taking out one he declared that if it represented a person deceased there would be raps on the table at which we sat. Strange to say, his first attempt was successful, and his second and third, until he had completely and correctly divided the living from the dead. Then he began and gave their names, messages from the departed pertaining to private affairs, and matters of which he could not have known. If this did not come from departed friends, whence did this man get his knowledge?

"But the most singular was to come. Ten years before, in the city of Chicago, I had preached the funeral sermon of my own son—a rather unusual occurrence. The night before I preached the sermon, about sunset, as I walked a certain street, I was attracted by a small light or halo in the air above me, and looking up saw the light spread out, then divide, and out of it appeared in perfect form, as perfect as I had ever seen in his earth life, the form of my son. He smiled, and bowed, and was gone. Again, the next morning while taking a walk, my gaze was attracted towards the sun, and looking up I saw a light brighter than the sun, and in this dazzling brightness I saw his form, his face, his smile again. I had looked on these as divine revelations, but had never connected them in thought with Spiritualism. "Now," said Dr. S——, "your son is here and he sends you this message." Here it is exactly as written out:—

"My dear Papa—

"If a man die shall he live again?' I hope has been demonstrated to your perfect satisfaction. I appeared to you twice after I died that you might know I still lived. You preached what you supposed was my funeral discourse, but I was right with you in the pulpit all the time, trying to impress on your mind that I was not dead. When you went to the church I went with you, stood by your side during the service, and so impressed your mind that you could not weep. You told the people on that occasion that there were no tears shed where you stood, for you were then in the spirit world where all tears were wiped from off all faces."

"It was true: I had made that singular remark, feeling that I was indeed in the spirit, and, while the congregation sobbed in

unison, I was tearless. But when I got this message after the lapse of ten years, from my arisen child, and through the lips of a stranger, I broke down and wept as a child.

"I then knew my kindred had come to me, but I was far from being a Spiritualist. Old prejudices die slowly. I was, however, favourably impressed with what I had received, and one evening, like Nicodemus of old, I went with Mrs. Ravlin to the State Spiritualist Camp Meeting in Oakland, California. As we entered Mr. W. J. Colville was making an invocation. Mrs. Ravlin turned to me and said, "I thought Spiritualists never prayed"; but it seemed they did. By request of Judge Adams he spoke inspirationally on "The Lost Atlantis," and I became convinced that there was a power and intelligence at the back of that boyish figure, not his own, or, in other words, that spirit control was a fact.

"Before that camp closed I had announced my conversion to Spiritualism and lectured thrice on its rostrum, for it was impossible to resist the incoming flood of evidence. Here were two thousand people whose happy faces proclaimed that they had found a great and comforting truth. Spirit messages, tests, &c., were in the very air, and I was swept away by this flood and by my own past experiences. I and my wife had resigned our membership in San Jose Baptist Association a year before, but the church, after I announced myself a Spiritualist, went through the farce of expelling us both from its ranks. We ran the gauntlet of social and religious ostracism; 97 per cent. of all our church friends left us, many crossing the street to avoid meeting us. Repudiated by those to whom I had given my best talents and years, who at one time would have plucked out their eyes for me, I had to go among a strange people and depend for livelihood on nickel collections. But demonstration after demonstration, message after message, came to us in the privacy and sanctity of our own home, and one evening after such a season of heavenly fellowship, Mrs. Ravlin said to me, "I had rather live on one meal a day and that meal a crust of bread, than go back into the church and be without what we have learned."

"Since then I have lectured in San Jose, San Francisco, Los Angeles, Chicago, Philadelphia, and many other cities, and taught the high truths of our philosophy in classes wherever I have gone. I have found the truth and it has made me free."

Dr. Ravlin has just been called to the pastorate of the First Spiritual Church, in Baltimore.

LETTERS TO THE EDITOR.

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

A Medium Eating while in Trance.

SIR,—In your issue for May 9th 'F. L.' asks if it is 'common or otherwise for an entranced person to participate in food just as though he were in his normal condition?' I was reminded of an incident I heard of some years ago from the medium's husband; but as I believe both are still on this plane, and not having permission to use their names, I merely use initials.

Mrs. B. was a private medium, and was frequently controlled by departed friends of the family. One of these was a Mr. R. Now in earth life this Mr. R. had been exceedingly fond of onions; on the other hand, the medium had the strongest dislike for them. One night, however, her husband was indulging in this dish for supper, when suddenly the voice of Mrs. B. ceased and that of Mr. R. was heard. He said that he saw the onions on the table and would like so much once more to indulge his earthly taste, and asked if he might have some. Mr. B., thinking it a good joke, readily granted permission, with the result that spirit R. made a big supper through mortal Mrs. B., manifesting all the time the greatest pleasure.

When the spirit relinquished control Mr. B. asked his wife if she knew what had happened. She was in entire ignorance; and so strong was her antipathy that, when she knew she had been eating onions, and that most liberally, she was violently sick, and so annoyed with the spirit friend that she told him that if ever he did like that again she would absolutely sever the connection!

I think 'F. L.' will agree that this is a very good instance of what he inquires about.

J. FRASER HEWES.

Seance with Mrs. Fairclough Smith.

SIR,—On May 5th, Mrs. Fairclough Smith psychometrised several articles for me, among which was a ring belonging to my mother, now passed over more than ten years. After describing her most minutely, she went on to explain a vision which came to her in her last illness and which was pathetically sorrowful to her and to us, as she could not explain it herself, and we thought she was going whence no traveller returns. She had called it a spiritual baptism, and now years later, when the remembrance of it had faded into the past, it was all explained by a perfect stranger to me. May I add for the benefit of those who quail before the last agony of their loved ones being repeated to their suffering eyes, that Mrs. Fairclough Smith's control did not find it a necessity to take on those terrible scenes, which wound us afresh through our memory, but with a kind of rapture took on the condition of the peace that passeth understanding? A. A. F.

Spirit Photography.

SIR,—I have followed this discussion with avidity, and have seen both photos and paintings which, I was informed, were of spirit origin. Yet one has a sense of remaining exactly where one was. There is too much of the *tu quoque* about the discussion—too much 'I know all about it, and your knowledge is not worth much.' Surely there is sufficient intellect, skill, and enterprise among Spiritualists to allow of a satisfactory conclusion being reached. May I suggest that a committee of experimenters be appointed, half to consist of Spiritualists who are skilled photographers—a proportion being mediums—and the other half of skilled photographers who are not Spiritualists but who are of fair and open mind, and that the whole subject be dealt with *de novo*? The conditions as to time of sittings may have to be referred to spirit friends; but all other conditions should be decided by the committee. A report should be made and signed in due time, including a minority report should the committee not be unanimous. The cost should be defrayed by special subscription if no fund is available. The subject is too important to be allowed to remain in its present chaotic condition.

G. H. LOCK.

[Unfortunately the subject *must* 'remain in its present chaotic condition' unless mediums for psychic photography assent to some such conditions as those which Mr. Lock suggests; at present they show no disposition to do so.—ED. 'LIGHT.']

Battersea Spiritualist Lyceum.—'An Appeal.'

SIR,—Will you kindly allow me space in your valuable paper to make an appeal on behalf of the children? We are anxious to give them their usual day's outing into the country, this being in many cases the only opportunity in the whole year which they have of enjoying themselves in the fresh air, and among the green fields. In order to do this we appeal for assistance to those friends who have so kindly aided us in the past; and to whom we feel sure we shall not appeal in vain for help to give the children this one day of happiness, and of freedom from the heat and smoke of London. The smallest donation will be gratefully received by the 'Lyceum Conductor,' Miss J. Morris, 122, Walworth-road, or the 'President of the Church,' Mr. J. Adams, 27, Cheapside, London. Thanking you in anticipation.

J. MORRIS.

National Union, Ltd., Fund of Benevolence.

SIR,—Kindly allow me on behalf of my committee gratefully to acknowledge the following contributions to the Fund of Benevolence, received during May, and to specially record our deep appreciation of the generosity and kindness of the Marylebone Association of Spiritualists, in contributing the proceeds of their conversazione to this fund. We heartily thank all who united to make that effort a success. May I remind your readers of the needs of those in poverty and sickness, and ask them when making plans for summer holidays to remember their poorer brethren and send a donation to the fund? I regret that the list this month is not longer.

Faithfully yours,

(MRS.) M. H. WALLIS,

Hon. Financial Secretary.

'Morveen,'

6, Station-road, Church End,
Finchley, London, N.

AMOUNTS RECEIVED: From the Marylebone Association of Spiritualists (including donations, Miss MacCreadie, £1; Mr. Kreuger, 10s.; Mrs. MacLaren, 5s.; Mr. and Mrs. Smith, 5s.; A Friend, 10s.; Mrs. 'T.', 5s.; Mrs. Giddings, 2s. 9d.; A Friend, 6d.; A Friend, 6d.; Mr. Laughton, 3s.), £8 16s. 9d.; 'N.H.', 5s.; Mr. J. J. Vango, 5s.; Mr. A. T. George, 2s.; Mr. J. Macbeth, for books sold, 3s. 6d.—Total £9 12s. 3d.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Mr. Kinsman will speak next Sunday, at 7 p.m.—P. G.

BRIXTON.—8, MAYALL-ROAD, S.W.—SPIRITUAL BROTHERHOOD CHURCH.—On Sunday last Mr. McDonald gave an able address on 'Blessed are they which do hunger and thirst after righteousness.' Opening services Raleigh College Hall, Brixton; Sunday, June 7th, at 11 a.m., Mr. W. J. Colville will lecture on 'Spiritualism and Immortality'; at 7 p.m. address by Mr. Kenworthy.—E.

ILFORD.—THE CLOCK HOUSE, ILFORD-HILL.—On Sunday afternoon Mr. J. C. Kenworthy discoursed on the 'Land Question,' which led to a lively discussion. In the evening the same speaker dealt with Haeckel's 'Riddle of the Universe,' his remarks being received with much enthusiasm. On Wednesday evenings, at 8 o'clock, Mr. Savage will give psychometry.—J. H. KENNETT.

CHISWICK TOWN HALL.—On Monday, the 25th, Mr. A. V. Peters gave clairvoyance, the majority of the spirit friends described being recognised. The president, Mr. Percy Smythe, conducted the meeting and at the close of Mr. Peters' descriptions invited questions from the audience, and several were put by representatives of various religious bodies. This new society is steadily increasing in membership. On Monday, June 8th, at 8 o'clock, Mr. G. H. Bibbings. (See advertisement.)—J. B. I.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Captain Greenway gave a lecture on the North Quay, on 'Magnetic Healing,' to about two hundred people, who listened attentively. On Wednesday, May 27th, we had our usual circle; and on Sunday last, Mr. Prince took a subject given by the audience, 'What is Needed for the Greater Progress of Spiritualism?' after which Mrs. Trueman gave clairvoyance, which was fully recognised.—T. A. P.

STOKE NEWINGTON.—BLANCHIE HALL, 99, WIESBADEN-ROAD.—On Sunday last Miss MacCreadie gave a very beautiful address, in which encouragement and hope for the future of Spiritualism were freely expressed. A long series of clairvoyant descriptions were followed with great interest, and in several cases names were given and also messages. There was a full audience and Miss MacCreadie received a hearty welcome. On Sunday next, at 11 a.m., in Victoria Park, Mr. G. H. Bibbings will speak, and also at our evening meeting. Silver collection. On Thursday, 11th inst., at 8 p.m., Mr. Bibbings addresses a meeting at Sigdon-road School, Hackney. (See advertisement in last week's issue.)—A. J. CASE, Cor. Sec., 51, Bouverie-road, N.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, Mr. E. W. Wallis again visited this society. The sublime order of inspired thought delivered through our friend's mediumship was deeply appreciated by large audiences. In the morning 'The Ascent of Man' formed the subject of discourse, and in the evening its sequel was 'The Descent of the Spirit.' Man's progress—individual and racial—in its physical, mental, moral, and psychical aspects, was beautifully outlined. The greater refinement of receptivity and responsiveness to impressions, the rise to broader thought and higher altitudes of morality, the conquest of death's terrors, and the true at-one-ment with God by dwelling on the tablelands of wisdom, purity, and serenity beyond the valley of the shadow, were due to, and confirmatory of, the descent of the spirit-world. It was a most uplifting, strengthening address.—G. W.

HACKNEY SOCIETY OF SPIRITUALISTS.—OPENING OF THE NEW HALL, MANOR THEATRE, KENMURE-ROAD, N.E.—The opening service in the above hall, on Sunday evening last, was a unique success. Fully three hundred and fifty persons assembled in the body of the hall, while many found seats in the gallery. The service was opened by the president, Mr. Henry A. Gatter, who in the course of his remarks traversed somewhat the society's history, mentioning the fact that the mystic seven who founded the society six years ago were, with the exception of one, present that evening, Mr. John Neander, the first president, being indisposed. The opening invocation was given by Mr. Colville, followed by the singing of the beautiful hymn, 'Angel friends are near by day.' Mr. W. J. Colville, who was well received, congratulated the Hackney friends upon their endeavours and proceeded to give an able and eloquent address on 'The True Mission of Spiritualism to the present generation.' This was followed by four impromptu poems on 'Brotherhood,' 'Life,' 'Charity,' and 'Scenes in Spirit World.' Mr. Ronald Brailey then gave demonstrations in clairvoyance. A letter of good wishes was read from friends at Stoke Newington, and a few words from Mr. John Kinsman. On Sunday next, at 7 p.m., Mr. W. J. Colville will again occupy the platform and discourse on 'What can we know of the Spirit World?' Mrs. Weedmeyer will give clairvoyance.—HENRY BROOKS, Cor.