

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Psychological novels and ghost stories are very much 'the vogue' just now. Wheresoever the gold is, there will the miners be gathered together: and certainly we cannot complain if the people who supply stories for those who need them help themselves at our diggings. But there are stories and stories in the psychological world. Some of them, horrible, unwholesome and ugly, we have had to condemn as neither veracious nor useful; but there are large possibilities in this field, for writers who can respond to the beautiful, detect the music, or comprehend a truly spiritual problem.

Mrs. Campbell Praed, in her 'Nyria' (London: T. Fisher Unwin), boldly puts in her claim to spirit-communion in her very first words, 'To my readers.' 'My friendship with Nyria,' she says, 'has been one of the most interesting experiences of my life, and I think I may say the strangest; for surely it is not given to many that they should hold converse with a being who lived in the flesh nearly two thousand years ago. Yet such is Nyria's extraordinary claim, borne out by historic corroborations of the events she describes, by a multitude of confirmatory details which she gives, and by the evidence of her own life-like individuality, as she revealed it to me during an intimate intercourse of many months.'

The whole of the five pages 'To my readers' form an arresting document, minutely describing as it does how the story was given, and noting many curious points concerning the present-day life of the spirit, may we say? who gives it through a young girl who acts as medium for the accomplished writer, or compiler and editor, of the story. Of the story itself we do not propose to say anything except that it is admirably presented, and that it is very far from being a bit of sensationalism, trading upon a burning topic. Merely as a story, it is a work of art and historically and intellectually strong.

A writer in 'The Progressive Thinker' insists upon the desirability of strongly taking into account the maleficent action of foolish or evil-minded spirits, who purposely control mediums to play false or to play the fool. He gives instructive instances in his own experience, one in particular which he regards as supporting a by no means novel hypothesis, that Catholic spirits do all they can to bring rational Spiritualism into disrepute. He says:—

Some years since I attended three séances of a materialising medium that I have never heard accused of fraud. In one of those séances a Spaniard materialised who had been educated for the priesthood but died before taking orders. On the other side he

met one of his teachers who had begun to be sceptical while here, and, under his influence, he—this Spaniard—had repudiated the Catholic Church, and was then, as he said, the control of the gentleman who had invited me to the séance.

This spirit, while standing in full view of the other members of the séance, told me that there was more opposition to Spiritualism on the spirit side of life than here; that the Catholic Church there was prompting the Church here to do all in its power to perfect materialisation inside its own lines while at the same time hunting up susceptible persons on the outside and developing them as mediums, giving genuine manifestations at one time and fraudulent at another. This for the purpose of destroying any confidence in Spiritualism.

Be this as it may, we commend to novices and to the over-exacting or the over-suspicious, the suggestion that there are mediums who are and must be uncertain,—'giving genuine manifestations at one time and fraudulent at another': but, instead of 'fraudulent,' we prefer to say, 'confusing or misleading.' If the Psychical Research Society had listened to this suggestion when it was repeatedly made to them years ago, it would have saved precious time, and prevented the loss of precious opportunities.

The Art of helping God is great, and deep, and high: no man can fathom it; no man exhaust it; no man limit it. It may be best understood and practised in the Heavens, and, for all we know, there are knowledge and practice of it in the Hells: but the earth is full of it, though not as conscious knowledge and intended action. This, from Amiel's 'Journal Intime,' teaches this well:—

The man who has, however imperceptibly, helped in the work of the Universe, has lived; the man who has been conscious, in however small a degree, of the cosmical movement, has lived also. The plain man serves the world by his action, and as a wheel in the machine; the thinker serves it by his intellect, and as a light upon its path. The man of meditative soul, who raises and comforts and sustains his travelling companions, mortal and fugitive like himself, plays a nobler part still, for he unites the other two utilities. Action, thought, speech, are the three modes of human life. The artisan, the savant, and the orator, are all three God's workmen. To do, to discover, to teach, these three things are all labour, all good, and all necessary.

The curious similarity between all forms of Christian Science or Mental Science and the Theosophy of India is well worth noticing. Hundreds of very subtle coincidences or echoes could be cited. Here is one, in the latest number of 'Mind.' One of its writers, in an Article on Prayer, says:—

The new thought of God makes the old methods of prayer impossible. Such methods are good and necessary in that stage of development to which they correspond. The deification of one being naturally placed all other beings in an attitude of subordination and of dependence. But now, we no longer conceive of such a deity,

We do not say, 'there is a God': we say that 'there is nothing else but God.' We do not deify a being, we deify all being. It is not God who gives the life, but it is life itself that is God. He is All in All.

He is not only the light that we see, He is that which sees. Not only the idea that we worship, He is that which worships. He is the thought and the thinker. He is truth and that which reaches out after truth. He is the word and He is the

flesh that manifests the word. He is the ocean and the drop in the ocean. He is infinite spirit, and beside Him there is nothing.

How triumphant, how joyful, how much at peace with the world does the soul become when it realises what it is! The fact of its own nature satisfies it. It is rooted and grounded in the Eternal. It is one with Infinitude. It is a centre of activity and of consciousness, a centre of power and of wisdom in the one life.

The London newspapers did not pay much attention to the recent South Place meetings. Those that did display a slight leaning to seriousness, lost their drollery only to become dull. Their reports of speeches were too scrappy to convey any real meaning, and, if they tried to state a bit of personal experience, they missed the point. As for their humour, it fizzled down to this (which we take from the 'Daily Express') :—

In the evening a mass meeting of Spiritualists was held. The number of invisible members of the organisation who were present was not stated.

If a London reporter can get lower than that, as a humorist, we advise him not to try, if he values his twenty-five shillings a week.

'Looking Forward' is published, by J. C. Jula and Co., Cape Town, as a series of 'Loving Letters of comfort to a longing soul on earth, written by one from the Borderland, who thinks with sincere affection of all friends on earth.' It is a long rhapsody, of apparently bewildered joy, almost tiresomely overdone. The writer professes to have seen and talked with almost every notable and shining character in the Bible. We have our doubts.

A beautiful, wise and persuasive sermon is in this little sermon by Susie M. Best :—

This thought my soul with comfort fills :
Love is the cure-all for life's ills ;
There is no grief nor pain but may
Thro' its fond magic pass away ;
No seeming evil can withstand
The potency of its command.

A SPIRITUALIST COLONY.

In my ardent wish to advance the cause of Spiritualism, I have conceived a plan, which I believe will help to spread its glorious truths.

I have decided to devote the property which I possess in Belgium to the foundation of a Spiritualist Colony, where hospitality will be freely offered to mediums needing change and rest, and where, during the summer months, investigators from different countries may meet and obtain manifestations under test conditions.

It is a well-known fact that the condition of the atmosphere very much affects the production of mediumistic phenomena. Bovigny Castle is situated two thousand feet above sea level, in the midst of large pinewoods. Owing to the thickness of the walls, it is cool on the hottest summer day.

My plan would be to devote the greater part of the day to a healthy and pleasant country life. Some hours would be given up to study and to psychic development, and most of the evenings consecrated to séances. We should thus meet the spirit world peaceful and rested, with sound fluids able to help the medium.

Bovigny Castle is situated just on the German border, five hours from Cologne, ten hours from Paris, London, and Berlin.

I am willing to receive two groups of ten to twelve investigators in July and August.

Most of the places are already reserved, but a few advanced Spiritualists might still be admitted, if they apply as soon as possible directly to me, address, Bovigny Castle, Gouvry, Belgium.

PRINCESS KARADJA.

Le Château de Bovigny.

THE SPIRITUAL TEACHINGS OF ISLAM.

BY MRS. J. STANNARD.

Address delivered before the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, on the evening of Friday, April 22nd, Mr. H. Withall, Vice-President of the Alliance, in the chair.

MRS. STANNARD said: My first more immediate contact with anything resembling Islamism was through joining a group of Behais or Babis some time ago here in London. Circumstances subsequently drew me into a more exclusively Mohammedan centre, and I was asked to attend a meeting held by the Pan-Islamic Society at the Caxton, which had been convened by Moslems in order to make public protest against the unjust and prejudiced attacks to which they are constantly subjected in Europe on the part of Christians, but particularly English ones. Moslems from every part of the world were represented, and many most interesting facts being elicited, I felt desirous to get at the truth concerning their beliefs. The result of my studies and inquiries I offer you to-night, in the hope that, however slight and inadequate this may be, it will help in some degree to remove the barriers of misconception and ignorance concerning an often much-maligned religion and people. Research into Mohammedan literature and philosophy will well repay the unprejudiced student.

Mohammedanism, or, to give it the correct and more philosophical term of Islam, what it has been the direct and indirect means of evolving, its chief tenets and faith, are, one must admit, matters of still very slight knowledge to the great bulk of English-speaking people in the West. Few outside certain literary and intellectual circles could give more than quite vague or inaccurate answers to questions dealing with the ethical teachings of Mohammed or the chief facts involved in Moslem history. This strangely uninformed attitude reveals itself more particularly as prejudice or indifference on the part of Christians, and not only towards the Moslem religion, but also that of the Jews, popular education never having been directed towards an intelligent appreciation of faiths and religious philosophies outside the pale of orthodox church or chapel beliefs. This regrettable spirit of separateness between Christianity and Islam is particularly noticeable, even to-day, and in spite of the fact that a large number of most excellent works exist, written by distinguished scholars who have dealt honestly and sympathetically with the Mohammedan movement as a whole. As these writers are chiefly lay minds and academic thinkers, it is not unreasonable to suppose that the prevailing ignorance on the matter of Moslem religion must be originally due to ecclesiastical orthodoxy or bigotry in the past, when the Church tyrannically discountenanced her followers from holding fraternal communication or kinship with people arbitrarily classed as 'Jews, Turks, Infidels, and Heretics.' Be the cause what it may, Christendom has been proverbially backward in recognising any religious teachings which do not come into the scope of her particular denominations and creeds. An attitude of superiority, fostered by clerical hierarchies, seems to have engendered the dangerously egotistical idea that Christians are a superior people under special Divine patronage, who have nothing to learn and possibly much to lose by friendly contact with other faiths. Yet right-minded Christians earnestly desire to live at peace and in brotherly love with all human beings, but this sentiment generally remains a passive expression, and, consequently, fails to bring about a more fraternal state of things on the only lines upon which such an attempt would be of use, viz., by displaying active, *intelligent* interest in the religious convictions of non-Christians, people who are often not only fellow-beings, but fellow-subjects in British dominions. Up to the present one cannot consider that the nation has done more than weld the purely material, external links of a higher moral influence. In our eyes, industrial and commercial supremacy is of far

greater importance than spiritual considerations, and so we have digged and built, organised, scoured, and sanitated the East under our control, and when this useful work is accomplished we survey the result with pride, talk of civilisation, and bid our Bible instructors to come along and teach the poor coloured races how to turn from heathenish ways and admire the British.

Are we any nearer to understanding the heart of a people by these means? Western thought too often overlooks the fact that the average Oriental mind, Indian or Arabian, is far more accustomed to grasp philosophical subtleties than our own. The unintelligent way in which missionary Bible work has been carried on reveals that fact sufficiently. When, therefore, the Christian lays claim to any superiority in moral and ethical codes, he would do well to first thoroughly understand many 'whys' and 'wherefores' accounting for so-called superstitions and strange social customs in others. Here, in the heart of Western civilisation and among people in advanced societies of this type, one is able to put forward the plea for a broader and deeper understanding between races and religions on the ground of our common humanity.

We who have largely enfranchised ourselves from the shackles of conventional dogmas are better prepared to extend the hand of comradeship to all, irrespective of such mere externals, provided the practical life makes for progress and brotherly love. Unfortunately the liberal and spiritually educated minds are not in the majority. Racial and creedal prejudices are still potent, and their influences powerful enough to sweep aside the freer outlook which a more general realisation of the universal brotherhood of man would give. If, therefore, we would learn, with any approach to accuracy, the hidden causes which sway human impulses and thought, we must probe deeper and seek below the surface evils of external appearances, and get at the roots of the facts from which flowers of beauty or poisonous weeds have sprung. The universal outlook which expresses itself in the terms of 'My country,' 'My Church,' 'My code of morals,' or 'My money,' has enslaved the Western world so effectually and succeeded in evolving such dense materialism round its religious teachings, that one hardly knows where to find the great and noble ideals laid down by Divinely inspired leaders of old. 'But,' as a recent writer justly exclaims,* 'thank God to-day we are in the early years of the twentieth century, when a deeper sense of human kinship is dawning on the world, when the general idea of God is so evolved that we dare no longer clothe Him in the tawdry rags of our ignorance, as has been mostly the case for so many sorrowful centuries.' In fact, to-day, what with the greater fusion of races now proceeding, we stand on the threshold of vast and emancipating possibilities—possibilities which make for a truer, deeper humanism in life and for freedom based on the higher altruism. Only on this broader platform where we can view one another as members of the same great family, some of whom find God one way and some another, shall we sooner arrive at that knowledge of spiritual unity to which evolution is slowly driving us.

There are certain facts, however, which the more parochial-minded Christian fails sufficiently to realise, and which, until he does, will assuredly warp his sense of judgment and proportion. He must realise that Christianity is still far from being the world-dominating factor fondly imagined; neither must he ignore the fact that the Christian system has a very mixed origin, but is chiefly Jewish, that the sacred book is a mixed compilation of doubtful origin, but chiefly Hebraic, and that Christians hold in reverence such historical personages as Abraham, Isaac, Moses, and Jacob, with other ancient sages, all of whom belong to the religious history of Jew and Mussulman alike. There are certain types of church and chapel Christians who almost seem to imagine that the Nazarene was a British product, born, say, in Stratford-on-Avon, and who set the fashion in robes and vestments long ago. Do they realise that He was an Oriental and a Jew, who preached humbleness and brotherly love, as did Mohammed, Buddha and others? The Christian faith holds tenaciously to such tenets

as the supernatural birth, vicarious atonement, and the Trinity, &c., dogmas which have done more to alienate thinking minds, both here and in the East, than anything else, though these ideas are being now gradually relinquished even by distinguished leaders in both Romish and Protestant churches. In fact, only by leaving the world of ritualistic law and letter are we able to penetrate deeper into the mystery of religious faith, and see below the surface-crusts of social and political exigencies. Here, unless the roots of spirituality be dead indeed, will the seedling of Truth push slowly and surely upward to meet the Light which gave it birth. Those who, free from bias, choose to delve and understand these 'roots of things' receive their recompense of joy and satisfaction, for they view a realm where the God within glows pure and indivisible, springing up to flower, fruit, or weed in the human consciousness, manifesting multiplicity of form in order to more perfectly express the whole. In these dim cloisters of the thought and soul we are face to face with our common humanity; there we are in the halls of truth, either pitifully weak or nobly strong, all so varied in our visible and outward life, so similar and united really in root and origin. With the earlier and still existent attitude, or assumption, of superiority to other religions, and the Church's refusal to recognise any possible union except through the baptism of 'conversion' and compliance with its dogmas, priest-ridden Europe has drifted further and further away from all possible understanding with the East in thought, and certainly very far indeed from the ideal teachings of its Founder. Some statements expressed by Max Müller over thirty years ago might be profitably re-echoed to-day, when he says:—*

'To the missionaries more particularly a comparative study of the religions of mankind will be of assistance. Missionaries are apt to look upon all other religions as something totally distinct from their own. . . . The science of languages has taught us that even the most degraded jargons contain the ruins of former greatness and beauty. The science of religion, I hope, will produce a similar change in our views, and missionaries, instead of looking for points of difference, will look out more anxiously for any common ground, any spark of true life, that may still be revived, any altar that may still be dedicated afresh to the true God! The founders of the ancient religions of the world, as far as we can judge, were minds of high stamp, full of noble aspirations, yearning for truth and devoted to the welfare of their neighbours; and their sayings, if preserved in their original form, often offer a strange contrast to the practices of those who profess to be their disciples.'

A more universal acceptance of these ideas would do much to bring about a better understanding between Christians and others, and fewer battles would be waged in bitterness and misconception on these conflicting grounds of thought. Why this incessant hammering at faults, generally referring to unessentials of form in belief? Why such ready search for points of variance or disagreement when, underlying these surface barriers, are to be found the deeps of harmony and beauty, the great basic truths on which all religions rest? Apart, however, from the loftier standpoint of a better spiritual agreement, there is another which touches the social and political aspect quite as much, and which, in view of our national well-being or credit, cannot be lost sight of, viz., our duties and responsibilities to Moslems and the Indian races generally, as a subject people; and if the Christian claim to superiority of race and religion is a true one, then are these duties the greater, the responsibilities more obvious.

The majority of English people are perhaps hardly aware that Mohammedan subjects total up the large figure of over one hundred and two millions, nearly seventy millions of whom live in India alone, and that, therefore, King Edward is the greatest Mohammedan Sovereign in the world. Many do not realise that wherever these people live and teach their numbers spread to a degree with which Christians cannot for a moment compete, so much greater are they numerically and influentially. On almost every side of our larger world-life statistics force us to recognise that this faith should be reckoned with and understood, and unless Christians fuse more on religious grounds

* G. R. Mead. 'Did Jesus Live 100 B.C.?'

* 'Chips,' Vol. I.

with the Moslem ideas so surely will Christian teachings have to yield priority to Mohammedan expansion. Is a fraternal and religious understanding between East and West through these two schools not possible? Is there not much the one can learn from the other calculated to bring about a larger mental and spiritual outlook for both? I, for one, think this should be perfectly possible—even more, that it is necessary. It seems to me that the day when Islam and Christianity come to a thorough sympathetic understanding with one another, that day must usher in the dawn of the greatest brotherhood between races and peoples the world has yet seen. We have to remember that our hold on Egypt means the subjection of Moslems as well as in India, and as one writer justly remarks,* 'The responsibility of England towards Islam has steadily grown until practically the whole Mohammedan world has come in some degree or other within the sphere of her influence. . . . While various united attempts have been made in Europe for the advancement of knowledge, no united efforts have ever been made there to inquire into the real nature of Islam.' It is for this and similar reasons that I felt it incumbent on me to make these few introductory remarks before proceeding to the main object of my discourse to-night, viz., the religious and philosophical side of Islam; for if we are to make friends with people who seem hitherto to have been regarded as undesirable strangers, it is as well to clear away false impressions first before attempting to discuss qualities calculated to draw forth our sympathy and interest.

So wild and misleading have been some of the statements allowed to pass into popular currency among English-speaking people concerning Mohammedans that, in order to cut short needless controversy, one ought, perhaps, to start by saying just what Mohammedanism is *not* before venturing on the ground of affirmation. The Prophet, for instance, did not inculcate promiscuity, nor deny women souls. These are clerical calumnies of long standing. He restricted reckless polygamy. His materialistic ideas of Heaven are not out of proportion to the thought of the time and the people he had to deal with. Christian and Jewish descriptions of Heaven were also grossly material. The legal position of women among Moslems is in some respects better than ours, and we are told that in the time of the Prophet they moved about freely in the Arab encampments. These and other matters would take me too far to attempt to deal with adequately to-night, and while the Mohammedan system is not perfect, neither is it the very inferior thing religious Europe would have us believe. The seclusion of the Mohammedan women is evidently carried to an unnecessary extent, and this is one of the points on which I hope Christian influence may be of use.

Since the Moslem influence is growing powerful in India, it is encouraging to learn from some authorities that it makes for progress and removes some of the more degraded forms of caste. Lilley† declares that 'Indian Mussulmans manifest a manliness and self-respect and a devotion to duty very attractive to Englishmen'; while another authority (Stanley Lane Pool, M.A., 'Islam') thinks that their success in expansion is due to their religious belief in the unity of God, 'which it has always proclaimed with a grandeur, a majesty, and above all with a sure conviction, perhaps unsurpassed; this intense conviction which Islam is able to generate in its believers is, I think, one of the reasons of its powerful success as a missionary faith. No one ever doubts that a Moslem is *in earnest*.' Personally, I am inclined to think, from all I can learn of Mohammedanism, that their great world-success is also largely due to the undeniable spirit of fraternity, almost amounting to freemasonry, which they display to all members of their fold and to those who enter into it. The Moslem ideas are intensely democratic, and of all communities of peoples having a common religion in the world, none appear to me to carry out more than they do the real meaning of those three great republican words, Liberty, Equality, and Fraternity. To say that any Western civilisation has begun to put into real practice such ideals is absurd; we are quite as caste-ridden by money and rank in Europe and

America to-day as the much quoted Hindoo. In Islam we find great liberty of opinion from dogmatic clerical authority; they preach equality absolutely between man and man, and a fraternity is manifested which is no mere surface theory, but a real and practical force. Regarding their spiritual and philosophical beliefs, one finds that we hold an amazing number in common with them; when we differ it is generally owing to some circumstance of social and racial origin having rise in other conditions of life. Mohammedanism is the one religion in the world, besides our own and the Jewish, which is strictly and avowedly monotheistic. 'Dispute not,' said the Prophet to his followers, 'against those who have received the Scriptures, that is Jews and Christians, except with gentleness, but say unto them we believe in the revelation which hath been sent down to us, and also in that which has been sent down to you, and our God and your God is one' (Sura v. 73). 'Unto everyone have we given a law and a way. . . . Unto God shall ye all return, and He will tell you that concerning which ye have disagreed' (Sura v. 52).

Sympathetic eclectics will find much excellent material in the thoroughly enlightened views put forward by Bosworth Smith, M.A., in lectures delivered to the Royal Institution in 1874. The differences between Christians and Moslems he regards as a quarrel between near relations, and declares that—

'Islam is the nearest approach to Christianity, and remembering Mohammed's intense reverence for Christ, the only form of Christianity which has proved itself suited to the nations of the East. Even Dante placed Mohammed in the Inferno, not as a heathen but as a heretic; is there any reason why our notion of Christianity should be less comprehensive than his? . . . By absolutely prohibiting gambling and intoxicating liquors Mohammed did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and most irremediable evils of European society; evils to the intensity of which the Christian Governments of the nineteenth century are hardly yet beginning to awake.'

The Prophet's teachings generally reveal a broadmindedness and tolerance for which his critics rarely give him sufficient credit, and he instructs frequently that respect and reverence must ever be shown to the memory of Christ, whose mission and inspiration he fully acknowledged, while even detractors admit that Mohammed was a great reforming, humanising influence in a region of the world given over to lawlessness and savagery when he rose to preach the One God and social order. 'Our finite and puny minds,' writes Carlyle, 'cannot encompass God; we cannot explain our existence; we are driven on and guided by Law Inexorable and Immutable; so let us acknowledge this, and do our best to conform to His Will resignedly, willingly, and with complete faith in its working out for good.' 'If this be Islam,' says Goethe, 'do we not all live in Islam? Yes, all of us that have moral life; we all live so. It has ever been held the highest wisdom for a man not merely to submit but to know and believe well that the stern thing which necessity had ordered was the wisest, the best, the thing wanted there. . . . To co-operate with God, the great central Law, this is the soul of Islam; it is properly the soul of Christianity. Had Christianity not been then neither had it been. Christianity commands us before all to be resigned to God.'

(To be continued.)

HYPNOTISM AND ALCOHOLISM.

An interesting note appears in 'The Hospital' dealing with statistics from various sources showing the success of hypnotism in the treatment of chronic alcoholism. Various experiments have established a large percentage of cures. It matters little what method of hypnotisation is adopted, and any doctor who has the confidence of his patient can practise the treatment with a reasonable prospect of success, provided both practitioner and patient take the matter seriously. The suggestions should aim not merely at creating a negative or repellent feeling towards alcohol, but should also propose to restore self-control. It is possible to secure the first and yet to fail in the great object of the treatment.

* 'Islam and England,' Crossfield. † Lilley. 'India and its Problems.'

THE FOURTH DIMENSION.

Those who wish to grasp the meaning of this somewhat difficult subject would do well to read 'The Fourth Dimension,' by C. Howard Hinton, M.A. (Swan Sonnenschein and Co.; price 4s. 6d.). No mathematical knowledge is demanded of the reader, and anyone who is not afraid of a little hard thinking should be able to follow the argument.

The main difficulty in the way of grasping the idea lies in our inability to picture a fourth-dimension figure, since all such figures must lie entirely outside our space. To enable us as far as possible to overcome this difficulty, Mr. Hinton considers how a two-dimension being might be brought to grasp the idea of a third dimension. If a cube were placed in his space it would appear to him simply as a square; and if this cube were to pass transversely through his space it would appear as a last-ling square. So also a spiral passing transversely through a plane surface would be represented on that surface by a point moving in a circle. In other words, the parts of the solid outside his space could only appear to him in the form of motion.

One of the most difficult notions for the two-dimension being to realise would be the possibility of rotation about a line. If a square were to rotate about a line in his space, he would only see it again when it had described a semi-circle and formed a looking-glass image of itself.

Mr. Hinton utilises this method to investigate the nature of the fourth-dimension solid that would correspond to a cube in our space—or a *tesseract*, as it is called. The tesseract has, he shows, eight cubic boundaries. It has also twenty square faces, thirty-two lines, and sixteen points.

The method of proof is a little complicated, for just as in three dimensions there is rotation about a line, so in four dimensions is there rotation about a plane, and that is not easy to realise. But Mr. Hinton brings the subject home by a most ingenious arrangement of coloured cubes, which almost make one feel the reality of fourth-dimension space, although one cannot picture it.

But the question remains, Is there any real evidence of the existence of a fourth dimension, or is it only a conjecture and nothing more? On this point Mr. Hinton offers some very interesting suggestions. He shows, and his argument appears conclusive, that 'the assumption of a four-dimensional movement in the region of the minute particles of matter would lead to a motion analogous to electricity.' We regret that we can only indicate the bare line of proof of this important statement. It depends upon the fact that 'a vortex with a surface as its axis affords a geometric image of a closed circuit.' Hence, assuming a fourth dimension, there is a possible explanation of electricity.

Mr. Hinton also regards the fourth dimension as affording a possible explanation of the symmetrical forms of organised beings. We are all acquainted with the schoolboy trick of putting blots of ink along a straight line, then folding the paper along the blots, opening it again, and so obtaining the image of an insect. Mr. Hinton suggests that the production of the symmetrical forms of organised beings may be due to the folding in four-dimensional space of the smallest living particles of which they are built up.

Spiritualists will probably be most interested in the theory for the explanation it would afford of some of the phenomena of the séance-room. A two-dimension being, living in a square, would imagine himself completely enclosed by it. Were a three-dimension being to enter his square house from above, without breaking its walls (the sides of the square), its occupant would be filled with astonishment. He would have no idea that the square could be entered from above or below, since these directions would be unknown to him. In the same way if we imagine that spirits have the power of functioning in four dimensions they could enter and leave a cubic room with ease in directions we cannot perceive. A tesseract could confine them but not a cube. For a cube is only a boundary of four-dimension space. It would be to them as open as a square is to us.

'M. A.' (CANTAB.).

'REINCARNATION RECONSIDERED.'

I cannot understand why Mr. Shipley in his reply to my letter should introduce Mr. A. P. Sinnett or even Mrs. Besant. Assuming it to be true that Mr. Sinnett during the early stages of the Theosophical Society did not accept fully the doctrine of reincarnation or Karma; assuming also that Mrs. Annie Besant has endeavoured to improve the theosophical terminology and so rescue it from the misconceptions of thoughtless readers and students, what, in the name of reason, has that to do with reincarnation *per se*? Neither H. P. B., Mr. Leadbeater, Mr. Sinnett, nor Mrs. Besant invented the idea of reincarnation. They, along with other members of the Society, are simply students, and though Mr. Shipley persists in denouncing Theosophy as a 'doctrine of authority,' no one, that I am aware of, in the Society ever sets himself up as an authority. I can assure Mr. Shipley that every member is encouraged, almost commanded, to exercise his own judgment upon any doctrine or teaching emanating from the Society or even the Masters. Whoever in the Society has been guilty of regarding 'with an assumption of superior knowledge verging on contemptuous pity,' any brother who feels himself obliged to differ from the 'teaching of the moment,' has surely severed himself from the true spirit of the Society. Where Mr. Shipley obtained such an idea of the Theosophical Society to me is a mystery. I would advise him to reconsider the objects of the Society and to form his opinion accordingly.

But all this has nothing to do with reincarnation. My quarrel with Mr. Shipley is on account of his, to me, *glaring inconsistency*! With one breath he gives (only in his own language) the theosophical view of reincarnation, and in the next condemns 'the stock theosophical arguments' as 'inadequate,' 'arbitrary,' &c. Take the constitution of man, as set forth in Mr. Shipley's first article. After tracing the evolution of consciousness through the various phases of mineral, vegetable, animal, and finally man, he goes on to say: 'Now these various forms of consciousness may be supposed each to manifest through something analogous to a structural, organised body, so that we may speak of our mind-body, our soul-body, and a true spirit besides, a spark of the Divine made separate, as a Self, for the accomplishment of the Divine purpose of evolution.'

All this is pure Theosophy, and I will challenge Mr. Shipley or anyone else who knows anything at all about Theosophy to prove it otherwise. Here it is plainly stated that man has *three*, at least, distinct bodies through which to function or manifest. Each of these 'bodies' corresponds to a special plane of Nature to which the Ego is carried after disintegration of the physical body. If this is theosophical teaching why in the name of common-sense does Mr. Shipley adopt it and at the same time denounce it as 'inadequate,' 'arbitrary,' 'condemnatory by implication'?

Take, again, the post-mortem conditions of life: 'As the earth-body is but a temporary manifestation on earth, so the discarnate entity is not the true Self, but only a continuance of that manifestation on the next plane of existence. From this plane the essential self *gathers up, on a higher plane still, the fruits of the experience gained during earth life.*' Now will Mr. Shipley tell me this is not rank Theosophy? Let anyone read the theosophical manuals and then say this is not 'part of the theosophical stock arguments.'

We are naïvely told: 'If further perfection by *experience* be needed, a new manifestation of the true Self will be required; a new personality, with its various organisms for expression and experience on the *lower planes, to be attached to a new physical body*, and lead an after-life as before.' Surely we Theosophists ought to be obliged to Mr. Shipley for telling us so much. But such information, I am sorry to say, is *very much suspect*. It savours too much of what every student of Theosophy is taught as the mere A B C of a true philosophy of life. 'If further experience be needed, then manifestation on lower planes, a new physical body will be required.' Precisely. What more does Theosophy teach? What more can Spiritualism demand? This is another 'stock argument' of Theosophy, and yet Mr. Shipley is not ashamed of it. Again, when the Ego has reached the highest plane its past evolution has fitted it to function on, it '*gathers up the fruits of its past experience.*' This is what Mr. Shipley says. Now why does not Mr. Shipley put the necessary inverted commas to this obvious quotation? That is the work of the Ego in Devachan, and yet Mr. Shipley persists in calling it a 'useless and aimless existence.'

But enough. I must leave your readers to judge for themselves the value of this 'Reincarnation Reconsidered.' To me it is clear the theosophical view is presented, together with a vain attempt to decry the leading principles of Theosophy.

J. M. NUTTALL.

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FIRST, THE KINGDOM.

Does anybody really believe it—that the Kingdom of God should come first in our thoughts, our plans and our love? And yet the very plainest record concerning 'The Master' is this: 'Seek ye first the Kingdom of God and His righteousness':—'His righteousness,' that is to say, the righteousness that belongs to His Kingdom.

'The Master' was talking about anxiety as to the things that pertain to our homely daily lives, expressed in the unceasing questions, 'What shall we eat? What shall we drink? and Wherewithal shall we be clothed?' He was talking, too, about the laying up of treasure, and of all the things that 'the Gentiles' care for most: and, as usual, he made a grave comparison, but ending, O so tenderly! in a counsel of perfection and a promise.

And yet, on the face of it, it looks almost like a question of business—not entirely unlike that tremendous question, 'What shall it profit a man if he gain the whole world and lose his own soul?' On the one side he puts all that pertains to the kingdoms of this world, from its bread to its throne of Cæsar; and, on the other side, he puts the ideal righteousness of the heavenly Kingdom: and then bids us choose. It is, to the animal man, a challenge which wakens disdain or distress: and, even to the spiritual man, the choice, if rightly made, is still difficult to maintain. No room for mere pious sentimentality here. It is a stern matter of business, this. It is a bargain—and a life or death bargain—that looks us in the face: and, on the side of duty and religion, it is precisely the Spiritualist who is challenged most keenly to decide.

The Kingdom of God, then, and His righteousness; that is to what we are called. But what is this Kingdom? and what is this righteousness? Before we seek that Kingdom we must understand it; and before we can win that righteousness, we must work at it. It is not at all a question of 'Heaven.' We are talking of Earth. The Kingdom of God is, first of all, for us, a this-world affair. Do we not pray, in the supreme prayer, 'Thy Kingdom come, Thy will be done on earth'? The Kingdom of God is an ideal Kingdom for Man—an ideal state of Society, towards which we are probably only about one-fourth of the way. It includes all conceivable justice, pitifulness, self-denial; and the culmination of it all is 'righteousness.'

Everybody, Spiritualist or this-worldian, will readily enough admit the desirability of establishing such a Kingdom; and everybody will hope it will come some day: but we do not want it some day; we want it now: and 'The Master' says, plainly enough, 'Seek first the Kingdom of God.' He is very inexorable, in his sweet and gentle way.

Now what is the truth? Is there one in a thousand; is there one in ten thousand, who seeks that Kingdom first? Do people seek first the living a life of perfect justice, pitifulness and self-denial? No; they seek a fortune, and at least six per cent. Nor can anyone say that this is positively wrong, except for that fatal word 'first.' But is it possible to put the Kingdom and the righteousness first? Why not? Even taking the seemingly most difficult case—the running a business, with either a counter, a manufactory, or a desk, to represent what is done. Is it not quite possible to make all the conditions of business, in regard to customers, or clients, or workpeople, just, pitiful, and self-denying? Why should not everything be done 'to the glory of God'?—sweet to the doer, and sweet to those who are affected by the doing.

Nor need that mean money loss—possibly the reverse, for men and women are hungry for justice, and pitifulness, and the sight of self-denial; and they respond to it, and will applaud it, and serve it, and pay for it: so that even a deeply subtle and calculating man might seek first the Kingdom and the righteousness of it as his shortest cut to six per cent. But that is not what 'The Master' wants, though even he had an eye to the value of the Kingdom's righteousness as an asset, for he said, 'Seek that first, and all the other things will be added unto you.' But he would not have the Kingdom and its righteousness made a marketable commodity. He was not thinking of worldly business, but of angelic love.

Then there is great virtue in that word 'seek.' It implies longing and practical effort. The righteousness of the Kingdom is not only something to dream about, to sing hymns about, and to preach about. It is not even something to pray for only. It is something to study, to look for, to work for. In days of old, the saints sought it by seclusion, and that may sometimes have been right in an utterly tumultuous and cruel state of Society; though probably, even then, it would have been better to challenge the demon-world, and struggle, resist and die. But seclusion is utterly wrong now. The clarion calls every one of us now into the open, into the arena, to set right the things that are wrong, and to make a daily struggle for the Kingdom, for righteousness and for God.

Many seek to obey 'The Master' by planting a great religious corporation, as a kind of ark of safety, or citadel, for the citizens of the Kingdom; and this is not entirely an error: but our business is in the world, not in the church. The church for teaching, consoling, heartening. Yes; but the open world for work.

MRS. J. STANNARD.

The name of Mrs. Stannard has long been familiar to our readers as that of a lady who takes an active and intelligent interest in Spiritualism, not perhaps so much in its phenomenal aspects as in the many recondite and difficult problems which of necessity present themselves to the mind of every observant and thoughtful student. To many of these questions she has long devoted her attention with unflagging perseverance, and especially to the laws of psycho-therapeutics, in regard to which she is widely recognised as no mean authority. Those who have not the pleasure of her personal acquaintance will, we think, be gratified to learn that we shall give her portrait as a supplement to our next issue.

MR. C. C. MASSEY.

We have heard with very sincere regret that Mr. C. C. Massey has been seriously ill, and with equally sincere satisfaction that he is now somewhat better. We have had the pleasure and advantage of his personal acquaintance for thirty years, during all which time he has been a true and faithful friend. He has our cordial sympathy, and our earnest wishes for his complete restoration to health, for we do not feel that we can spare him yet!

NEW WINE IN OLD BOTTLES.

A certain body of philosophers, wishing to record its conviction that 'Light cometh from the East,' once made the mistake of adopting as a motto the words, 'Ab Oriente Lux.' The real meaning of these words is that light has moved away from the East, and is therefore no longer to be found there. And is not this true as regards the former portion of the judgment? Is it not true that light no longer shines exclusively from the East, but has diffused itself over other climes, seeking new presentations elsewhere?

The manner in which the intellectual centres of the world have steadily passed onward in a westward direction, through Babylon, Egypt, Athens, Rome, have crossed the Atlantic, and are showing signs of seeking a home in that little island nation where Farthest East and Farthest West may be said to meet, is matter of history. We believe that the spread of intellectual enlightenment has a spiritual underlying cause, and therefore it ought to be followed by a recognition, sooner or later, throughout the extent of its diffusion, of the spiritual impulses which determine both this advance and the consequent material progress.

The new enlightenment is coming fast, even if it has not already formulated for itself a creed or a philosophy which shall be capable of containing it, and from which it may be drawn to supply the needs of thirsty souls. Much of its availability for useful purposes depends upon the receptacle provided for it; let us not make the same mistake that has already been fraught with incalculable injury to the spiritual interests of mankind. Let us not attempt to store it up in the old vessels, to force it within the narrow limits of the ancient creeds, which are not sufficiently capacious or elastic to retain its expansive force; it will burst their arbitrary limitations, and much of its substance will be lost for presentation to the world.

Those who take for their model the ancient revelation of Truth, as preserved and presented by the Eastern religions, while at the same time trying to adapt this presentation to the needs of the age, are bringing forth old wine-skins, and are mixing plenty of the old wine with a little of the new in order that these old bottles may not burst under its more potent action.

The Christians who believe that before Christ there was no revelation that is valid for us to-day, and that the revelation through Christ is perpetually and eternally valid as the one and only, the final, the highest possible presentation of Truth for the guidance of mankind, are also bringing forth old bottles which have already been strained nearly to breaking by wine that was suited to the age in which it was produced, and are claiming that the wine in them is the only real vintage that the world has ever known. And yet the True Vine has never ceased to bear fruit, and never will. At certain periods of so-called Christianity, the most strenuous efforts were made to cut down and burn with fire every vine-plant that showed signs of bearing fresh fruit, whose juice might refresh a thirsty world. And this applies in general to all the Churches, ancient and reformed, in the four quarters of the world.

Those who, as every enlightened thinker does at the present day, try to catch a drop of the Truth as it is capable of being expressed to men of the present age of intellectual enlightenment, are drawing forth new wine from the Fountain-Head of Truth. Into which of these old sets of bottles are they to put it? Jesus of Nazareth, the greatest single Teacher that the world in its alienated condition has ever had in its midst, tells us that no man putteth new wine into old bottles. The new wine works too strongly, the old vessels are unable to stand its fresh

expansive force. The new revelation breaks through old forms, and requires a more pliable recipient if it is not to destroy by its action the inflexible bonds by which men seek to contain it.

It is not that these old forms were in themselves originally stiff and inflexible. But we have lost the true way of looking at them; we have allowed them to stiffen into mere conventions, which then fail of their object, and produce just the contrary effect to that which was intended by those who originated them. That ferment which was destined to leaven and to refresh and satisfy humanity, is lost as far as this purpose is concerned; it fails entirely of its destined effect, if it is restrained within the bounds of old-fashioned conventions, incapable of adaptation to modern needs, and no longer in sympathy with modern thought. And these conventions are in fact destroyed or discredited by their want of adaptability, and thus humanity no longer looks to them for guidance or restraint. When the creeds and dogmas are broken, or when they can no longer give forth what Truth they contain, men fall into unbelief, into atheism, into gross and common-place materialism, and know not what to believe, for want of a guiding principle of acknowledged vitality. And this is, or has been, the immediate danger of the present age of thought and speculation, so active in itself, and therefore so much in need of right guidance.

The old forms and creeds and dogmas did very well for mankind so long as human thought went on in the same old grooves, was content to thrash out the same old chaff in the hope of perchance finding another grain of wheat, and to grind over once more that which had been through the mill so many times before, to solve over again the problems which had been solved so often that men were ready to declare that they were no problems at all, or that what had not already been solved were unsolvable. This state of affairs continued as long as men resolutely shut their eyes and ears to any and every teaching that made a demand upon their receptive and assimilative powers.

What is needed at present is not so much an abandonment of old formulas as a widening of the expansive powers of the barrier that hems them in. Religion is like a pot-bound plant; it needs a larger vessel and fresh soil in which it may expand its roots. No doubt at present it produces many beautiful flowers, but it is prevented from expanding into a stately tree, so that the birds of the air may come and lodge in its branches. In this saying there is a meaning that we cannot stop to consider at this moment, but we may take from it the lesson that the receptive power of a living and growing Faith should be unlimited and capable of indefinite extension.

In fact, formulas are intended for the encouragement and diffusion, and not for the limitation, of Truth. And Truth, though it be expressed in a hundred different ways, is ever the same. The mode of expression may vary from age to age, and according to national and personal character. Let us beware of taking a difference of expression for a difference in the Truth presented, or limiting the perception and reception of Truth by too close adherence to forms of expression which have become imperfect in that they no longer present the Truth in a guise adapted to the comprehension of the present age.

MR. COLVILLE.—On Sunday next, June 5th, the services in the Unitarian Free Church, Reading, will be conducted by Mr. W. J. Colville, at 11.15 a.m. and 6.30 p.m., during which he will preach on 'The Solemnity of Dawn' and 'The Soul's Destiny.' Mr. Colville will also lecture on 'Conquest of Circumstances,' in the Lecture Hall, Denmark-road, at 3 p.m. Public invited. Offertories.

THE MEDIUMSHIP OF MRS. MAUD LORD- DRAKE.

When I visited Chicago early in the year 1882 I had the pleasure of attending a séance held by Mrs. Maud Lord, and was so pleased with the phenomena which occurred that I deeply regretted my inability to stay in the city long enough to visit her on other occasions. Seeing by the 'Banner of Light' that a book had recently been published entitled 'Psychic Light: The Continuity of Law and Life,' which was in reality an autobiography of Mrs. Maud Lord-Drake, and a record of her mediumistic work, I obtained a copy, and found it full of interesting details of the writer's career and experiences.

I shall not attempt anything in the nature of a review, but wish to draw the attention of the readers of 'LIGHT' to the testimony of Mr. J. S. Drake—to whom Mrs. Lord was afterwards married—to her wonderful power as a materialising medium. In 1886 Mr. Drake, although convinced of the continuity of life by the evidences of spirit presence and identity he had received through mediums, unhesitatingly affirmed that he had not seen any satisfactory materialisations; very much of what he had witnessed was palpably fraudulent, and he doubted if such a phenomenon as a genuine materialisation had occurred. That was Mr. Drake's state of mind when he met Mrs. Lord, and heard her declare that genuine materialisations occurred through her mediumship. He determined to test her claim and arranged with a few friends to invite her to visit Queen City Park, near Burlington, Vermont.

Mr. Drake says:—

'After Mrs. Lord's arrival, and before she had done any work, I improvised a cabinet in the front room of my father's cottage, "The Old Folks' Home," by hanging a dark curtain across one corner of the room, leaving sufficient space in the corner for the medium to be comfortably seated without touching the walls of the room or the curtain in front of her.

'I arranged thirteen chairs in a semi-circle in front of this curtain, taking care not to have any space between the chairs, and that the chairs at the end of the semi-circle should touch the walls of the room, so that when my company was seated, no one could reach the cabinet without climbing over the circle.

'Thus equipped, under conditions precluding all possibility of fraud, deception, or assistance from outside, I seated my company, while I stood outside of the circle the better to observe what might happen. Like most investigators, I had, while complying with the conditions given me, arranged everything most unreasonably for the medium, if the phenomena depended solely upon her unaided efforts. I had selected Monday morning for the test, when she would not be expecting to be called, and I had appealed to any superstition which she might entertain by having thirteen chairs in my circle. My company was promptly on hand at eight o'clock, and in their places, while I stood outside the door watching for the medium, intending to ask her to come in as she passed from her rooms on her way to breakfast, at a time when she would not have any of the paraphernalia of the cabinet or séance room about her, and when her accomplices, if any such she had, were off duty.

'At about eight-thirty she came past, and I met her some few rods from the house; and, after introducing myself, I called her attention to the statement I had heard her make a year before, that she "could produce genuine materialisation if she had a good cabinet." I told her I had a good cabinet and a company all seated and waiting for the spirits, and if she would come and make good the statement she could name her own price. She could not have known of my plans, as I had not told them to anyone, and no one of my company dreamed of what was coming until they were invited to take a seat in the semi-circle.

'She objected and said she had just arisen and was on her way to breakfast and did not believe she could get anything, and seemed to be a trifle annoyed, as I thought, at being thus taken at a disadvantage. I told her that was exactly my opinion. My remark settled the matter, although it was somewhat unkind, and she said, "I will go and try."

'She insisted upon the ladies of my party examining her clothing, and removing anything of a white colour she might have about her. This they did, not leaving her even a pocket handkerchief. She then insisted upon being securely tied. This I did to the satisfaction of all of the company. As she took her place in the cabinet I closed and locked the doors, the two windows having been previously fastened—and then I took hold of the curtain and pushed it against the wall to exclude from the cabinet the light from a lamp which had not been turned down. Instantly, to my great surprise, and before I

had let go of the curtain, a hand grasped it just below my hand and pushed it back.

'I stood face to face with a man about my own size—five feet eleven—dressed in dark clothes, very white shirt, and spotless cuffs! His hair was dark and curled a little, his moustache was rather long and pointed, and he wore a fine diamond pin.

'There sat the medium not five feet distant. There sat all of my company; and, not more than three feet distant stood this stranger—an unexpected addition to our company. We all saw and marvelled at his appearance, so suddenly and in the light. Here was an objective reality—a reality to fourteen full grown, reasonably intelligent people, all of whom saw the same presence under absolutely test conditions. With a smile he stepped outside of the curtain and said:

"Drake, do not allow anyone to break the conditions, and we will show you something genuine."

'As I stepped back he took a step forward, and placing his hand upon Mr. Charles Smith's shoulders, explained the difficulties in establishing the magnetic currents so as to permit the spirit to grasp and use matter, so as to become appreciable to our senses.

'Here was something—a fact—one remove from my senses, outside of my experience, and beyond my knowledge of physics—no phantasm, but a fact. A visible, audible, tangible, transcendental fact—a fact to all in the room, appealing alike to the senses and the reason of all. No hypnotism; no auto-suggestion; no involuntary cerebral action on the part of fourteen sane people, simultaneously conjuring out of somewhere or nowhere this well-dressed, talking, intelligent person with a knowledge of matter and force transcending the combined knowledge and experience of all present. Nor was this a combination of latent vibrations registered upon matter or upon any spiritual universe.

'What was it? A plain, cold fact, unexpected by all present. A fact involving forces and laws not tabulated in text books, or named in our learned treatises. What would a cold, sceptical man of the world do with such a fact? It is immaterial to me what others think, I was doing my own thinking. It is a mental law to refer all facts to some theory.

'Before he had finished his talk, a lady, dressed in bridal robes, with her long, white train thrown over her arm, parted the curtains in the centre, and, stepping out into full view of all the company, said: "Cannot I, too, join this pleasant company?" While these two forms stood in full view of all the company the medium could also be seen seated in her chair, with her hands tied behind her back, just as she had insisted on being tied previous to being seated in the cabinet. Three of my company instantly exclaimed: "Oh, Rose Wentworth, we are so glad to see you."

'There are times, possibly, in every man's life when unexpected results so suddenly upset his theories and reverse his judgment that reply comes not readily, but as one educated in that most practical school of life—a daily newspaper office—where for fifteen years, as reporter and editor, in the cities of Davenport, Iowa, and Rock Island, Illinois, I had been taught to think quickly, and to be fair and honest in judgment, even at the expense of pre-conceived opinions; I could only bid our celestial visitors welcome and acknowledge myself satisfied.

'The lady in bridal costume was recognised by Mrs. Hutton, Mrs. Knapp, and members of my father's family as an acquaintance who had been buried in her wedding dress similar to the one in which she presented herself.

'The gentleman who stepped out of the cabinet and addressed us for at least three minutes, I afterwards learned was the medium's control, Clarence Wilbourn, who was a resident of New York City, and who was shot near Fort Madison, Iowa, in September, 1862.

'Several other forms appeared during our séance. Among the number was a beautiful little Indian girl, who parted the curtain and threw a bouquet of flowers, which struck me on the shoulder, and who said: "Here's the medium's flowers for you, Brave." Later I learned that her name was "Leotah" or Snowdrop, as she was called, as she usually appeared to other clairvoyants carrying a flower of that name in her hands, or entwined in her black hair. She did not appear to be over four feet tall.

'What was the most convincing of all was the appearance of two forms at the same time, both addressing us in different voices, while the medium was talking. All three were in full view of all the company, with no possible chance for deception. This séance demonstrated to me that they who are so wise in their own conceit as to attempt to define the limitations of the spirit, or to pronounce judgment on any subject without first having investigated the same, must appear foolish in the eyes of those to whom these things have been demonstrated.'

W.

SOME RECENT SEANCES.

BY 'AN OLD CORRESPONDENT.'

II.

The séance at Mr. Husk's house in Peckham Rye was attended by about eighteen ladies and gentlemen, several of whom were well-known to each other, while at least three of the circle besides myself were strangers. We sat round the table and joined hands, Mr. Husk being at one end of the room and his wife sitting close to me at the other. There was no cabinet, and Mr. Husk speedily went under control. We had very soon the manifestation of the fairy bells, with phosphorus rubbed on them, which played in the air, and went up to and tapped the ceiling several times. The illuminated cross was then clearly seen by the circle halfway between the table and the ceiling, and the solemn voice of the 'Cardinal' invoked, in Latin, a blessing on our heads. This lasted for several minutes, and when the devout tones had ceased, the peculiar voice of 'Uncle,' which I clearly recognised, even after an interval of fifteen years, greeted all the company, including myself, by name, and then referred to an episode which occurred at the first sitting at which I was present, in 1889, and when he had found it necessary to stop an old friend of mine who sat next me from breaking the circle when the piano was played by unseen hands. This was to me a very good test of identity and of memory on the part of the control. 'Uncle' also said to me, 'Your little boy has grown a good deal since that time' (he was four and a-half when he passed on), to which I replied in the affirmative. The strident voice of 'John King' was then heard, and he came and showed his face to several of the circle by the aid of a luminous slate. In particular he called me forward by name, and showed me his face, beard, and moustache, quite distinctly. Thereafter some delicious perfume was felt by all in the room for a few moments, and the voice of 'Joey' was heard speaking to several in the circle who appeared to know him. Several materialisations then took place, which were recognised by the sitters to whom they came, by means of the luminous slate, and some of the materialised forms spoke, while others merely showed their faces. As regards myself I expected nothing on this occasion, because I had, as already mentioned, arranged for a sitting with Mrs. Treadwell on the following day, and knew that the power would in all probability be reserved to assist my departed ones to come through that medium and speak with me. Besides, much as I am impressed with the reality of materialisation with a good medium, it is so often fitful and uncertain, depending much on the condition of the medium, the state of the weather, and the harmony in the circle, that, for my part, a conversation with departed friends through a powerful trance medium, like, say, Mr. Alfred Peters, Miss MacCreadie, or the veteran medium to whom I generally resort, Mrs. Treadwell, is to me more satisfactory than a brief view of a materialised form and face. Therefore it was that on this occasion I looked for nothing to come to me in a strange circle, and with a medium with whom I had not sat for fifteen years. But I was agreeably surprised when 'John King' addressed me by name and asked me to come forward to the table; when, by the aid of the luminous slate, I discerned quite clearly the face of Margaret Ann T., a younger sister-in-law of mine (other than the one who so often comes to us), who passed on twenty-five years ago from a rapid decline at the age of twenty-two, and who has written us many messages and materialised in full form to us once, at a séance held ten years ago with Mrs. Davidson, of Gateshead-on-Tyne. This relative did not speak to me on this occasion; but on my saying, 'Is that you, Z.?' (her pet name), she waved the luminous slate in token of assent, and then let it fall. Several other forms afterwards came to other members of the circle, and all appeared to be recognised both by speech and face, and then 'John King' called on me to come forward. On this occasion I had a marvellous materialisation of the face of my brother-in-law, who passed on in September last, face, moustache, whiskers and bald head, all being reproduced most clearly. This is the person regarding whose testa-

mentary writing so much has already been written by me in these columns. He was able to speak to me a few sentences in his earthly voice, thus leaving not a shadow of doubt on my mind that it was really he. More materialisations followed, and again I was called forward and found a familiar face, but changed more to manhood than when I last saw it materialised. I said, 'That is you, F., but you are grown to a man.' The face nodded assent, and then the luminous slate fell, and 'John King' informed me the form had shown himself for the first time to me as he now is. (If he had lived here he would now be twenty.) This closed my personal experiences in the sitting, but I may note that many conversations and materialisations with other members of the circle followed, and all were recognised. Thereafter we had a song or two from 'Joey,' and the several controls then bade us respectively, each by name, 'Good Night,' and one by one departed; and, after a sitting of close on two hours, Mr. Husk emerged from trance, and I had an opportunity of greeting him again in his normal condition. I have stated plain facts, and to me, at least, Mr. Husk's mediumship on this occasion was attended with marvellous fidelity and success.

Next morning I had my séance with Mrs. Treadwell, with which it is unnecessary to deal beyond saying my wife came and communed with me for an hour, at the same time informing me that if she had shown her face at Mr. Husk's the previous night she would not have had power to come to me next morning as she now did; and she also stated that she rather chose to speak with me thus, as she knew I preferred it, which certainly coincided with my own ideas on the subject. She also informed me that she was not able to get photographed at Mr. Bournsell's, but would try on a future occasion; but that Mr. R., a friend of mine, who has often come back to me, had got on one of the plates, but was very indistinct. She also informed me that the guides had been able to give me the excellent results at Mr. Husk's the previous night, and confirmed the identity of the three forms shown there. My son, F., also came, but his power only lasted a few moments. He also was able before he left to confirm his mother's statement of the events which occurred on the Sunday night at Peckham Rye.

Now, this is a plain, unvarnished statement of facts coming under my observation, and, as I have said in previous articles in 'LIGHT,' the phenomena produced through Messrs. Husk and Williams to us in 1889, though somewhat repellent to me as being to a certain extent frivolous and clownish, slowly but surely convinced me of their genuineness; while what occurred on the present occasion made it abundantly clear to me that, given health and good conditions, Mr. Husk is one of the most remarkable materialising mediums of our time. His present spirit circle seems very harmonious, and as he is in good health, that will certainly to a large extent account for his success in materialisations.

DR. FUNK AND HENRY WARD BEECHER.

In his new work entitled 'The Widow's Mite,' Dr. Funk says:—

'In a circle in New York . . . I was called up to the cabinet, it having been announced that Mr. Beecher was present and wished to speak with me.

'Sure enough, when the curtains were parted, there was the Beecher face, wonderfully life-like.

'"Doctor," said a deep, husky voice—all the spirit voices at this particular circle are peculiarly husky, except those of the three controls—"I am glad to talk to you in this way. I and others here wish you to organise on your side, and we shall organise on our side, for an effort to bring about conditions that will make it easy for us to come in a visible form and talk to you face to face. If we shall be able to do this it will greatly tend to bring to an end all thought of materialism on earth, and will lift the world to a much higher plane of thought and action. Do not put this by lightly. It means much to the world.

'"Do you see my face clearly?" He threw the curtains back, and the face was turned full toward the dim light.

'"It is with great difficulty that we come back into visible form. You have no adequate thought of the nature, the largeness and the complexity, of the difficulties that must be

surmounted by the spiritual world in order to return in this way, but we can surmount these fully, so our scientific leaders assure us. We have surmounted them in part; your side can largely help by supplying the proper thoughts and heart conditions. Do not smile when we speak of magnetism and vibrations and waves. There is such a thing as mind or soul ether. To this ether your thought and feeling and will and ours are disturbing and controlling forces—very real. You must study on your side these psychic forces and their laws.

“I cannot hold longer the force by which I have come—watch me closely.” The image or whatever it was, slowly sank to the floor, and then disappeared. Before it sank, a hand was placed upon my shoulder. The hand was substantial—very human. What was it?

Commenting on the foregoing interesting narrative, the ‘Light of Truth’ remarks:—

‘Dr. Funk submitted this statement to forty-two psychical experts, and only seven accepted the theory that he had talked with the spirit of Beecher. Others attributed the manifestation to fraud or “sub-consciousness.” If there is any bigger fraud than this specious “sub-consciousness” theory we would like to have it pointed out.’

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.

‘When Augurs Differ.’

SIR,—Without venturing upon the highly debateable but very interesting ground of the validity or non-validity of the teachings of ‘Imperator’ in ‘Spirit Teachings,’ ‘M.A.’ (Oxon), I should like to introduce a few words. Of course I do not mean to suggest that the questions, either of the source of authority for such teachings or of validity or non-validity, are not of prime importance, but they are questions to answer which authoritatively would be beyond, I almost think, the power of any of us. That is, *ex cathedra*, as it were, to silence all difficulties. The subject to which I refer is contained in a letter of Mr. A. K. Venning in your issue of May 14th, and I feel much sympathy with his view that we should, ‘instead of sitting with mediums and asking questions of someone behind a curtain, try to study these questions for ourselves.’ There is also admirable thought in the same issue on the ‘Larger Environment,’ by ‘M. E. R.,’ and in which the value of ‘self-communion’ is most wisely dwelt upon. It is a paper that will bear careful reading, and after reflection. Self-communion will, I think, if honourably carried on, and self-deception avoided, inevitably lead one to the conclusion that *sin* is a potent factor in our lives and that it is *apparently* of dual equality with good, and, most important conclusion of all, that *it, with good*, emanates from ourselves. *We*, as men and women, manifest and create the good and evil of *this world!*

Circumstances only call forth that which is in us, as we all know. True, this is a doctrine perilously near the old-fashioned one of ‘predestination,’ but it is a predestination which we have destined for ourselves, and may be the Christian application of Karma, involving almost necessarily the doctrine of re-incarnation, *we* having been our own judge and jury throughout, giving our verdict according to the law under which we all are. Of course this, on a *prima facie* view, would seem so mightily atheistic that it is not a doctrine to fling about broadcast, however true it may be, for it is one which would be overwhelming to the minds of those who are constitutionally unfit for self-support, and require continual authority and reliance on some personal power. Such people *will* have a personal God and a personal devil, and who shall blame them? Nevertheless the non-personal view is not necessarily truer, for we know, as the Vedanta doctrine teaches, that whether we formulate or do not formulate, the Mirific doctrine of Deity is absolutely beyond any conception whatsoever of ours in these our mundane minds. Therefore we have to come back to the plain fact that *sin exists* in this world—not in our bodies, which are the mere organism for the output of the soul, but in our souls—our astral bodies, as the Platonists and mediævalists called them; the ‘body of sin’ of the Scriptures; the nervous system and the subjective mind of the modern S.P.R. It is *here* where *sin* resides; it is this region of thought, carried into action and called also ‘sin’ in the region of physical matter, that produces all the trouble, suffering, and tragedy of evil in this world.

We all know it, but we search for its origin in every place but the right. We blame everything, even Divinity, rather than ourselves. But some take another line, and think to

exterminate it by denying its existence, believing that evolution, as an endless rope, will uncoil further and further, until it reaches with us into Nirvana—a vain dream! The contention of Mr. Venning is one that commends itself to my opinions, formed as the result of my studies and thought—that ‘as long as there is evil upon the earth plane there will be evil also in the lower spirit spheres.’ I agree with him also when he says this: ‘My human, or lower, brain admits the existence of evil, but my spiritual, or higher, brain rejects it.’ Just so—spirit must reject evil!

The difficulty lies in the forgetfulness which induces some writers to speak of their souls and their bodies as constituting themselves, forgetful of their Spirit, or true Self, for, *de facto*, that is the true Self which one cannot indeed have converse with, unless *sin* is *pro tem.* eliminated from the soul. To enter the spiritual region the soul must first be regenerated; this soul is then mediator between heaven and hell in the microcosm, or spirit and body, an analogy between the Saviour, Ishwara, the Lord, the Logos, who is the mediator between ‘heaven and earth’ of the Macrocosm.

It is this poor soul of ours that gives all the trouble, and likewise has so given in previous incarnations, and will go on doing so until we have bought our salvation and achieved the sublime standpoint when the rich, purified soul becomes the King’s daughter, *all glorious within*. Then only is *sin* non-existent, not before. Hell, it is truly said, is a state, not a place; but there is but little difference. This life we analogically call a state, but is it not a place also? It is a mere play of words; but—whether state or place—hell will continue so long as man chooses, and prefers to keep it peopled. It can only be peopled by man and with man. It may be, doubtless, practically a world in itself; and probably ‘Spirit Teachings’ describes very truly much that is to be found in those regions.

‘Facilis descensus’; it is undoubtedly easier to bring back true records of what are vaguely called ‘sub-planes,’ &c., than it can be to bring authentic records from the higher ones, even the revelations that modern Theosophists would have us believe. It sounds so very pessimistic and in such opposition to the optimistic views of the present-day Western-Eastern teachers, that I am almost afraid of expressing my exceeding doubt in the validity of *any* revelations coming from any source, except when the teacher frankly hails from mundane levels; these, to me, embracing the astral region in all its planes and sub-planes.

Evil is a power to be vanquished, and having in itself no essence of true Life, it *can* be vanquished, but no refusal to admit it as a power and factor will be sufficiently potent to extinguish it.

Rock Ferry, Cheshire.

ISABEL DE STEIGER.

‘Continuity of Spiritual Life.’

SIR,—Referring to Dr. Sullivan’s lecture as reported in ‘LIGHT,’ may I ask ‘Is it possible that those present at a séance with a combined activity’ could create spirit forms similar to what have appeared at many séances—spirit forms which have been foreign to the knowledge of either the medium or the sitters? Is the medium or sensitive able to control and direct such forms? If this were so it seems to me a greater miracle than the appearances themselves. The ability to create a personality of spirit out of the concrete substances of the minds and bodies of the medium and audience, seems to me incredible. Although not connected with any spiritualist society I have been for two or three years reading up this subject for more Light, and to prove all things, &c. The healthy criticism of the lecturer enhances the value of this subject, and equally so the reputation of your paper.

Edinburgh.

JOHN ROBERTSON.

‘An Unexpected Séance.’

SIR,—In reply to the desire of ‘S. G.’ for more information about ‘An Unexpected Séance,’ reported in ‘LIGHT’ of April 30th, I can only say that Miss P.’s voice in addressing the different individuals of our party altered in tone, character and mannerisms so remarkably as to unquestionably suggest a *succession* of different controlling ‘entities.’

The impression conveyed to me, and to several others also, by the peculiar attitude towards ‘Jack’ was that some intimate *loving* ‘entity’ was taking this opportunity to get into touch with an erring brother ‘entity,’ whose own conduct had obliged him to *descend* into the body of a *dog*.

There was no trace of pity or of condemnation in the controlling ‘entity’s’ voice or movements, but just a sorrowful acceptance of the existing condition, strongly tinged with a sense of deep shame that ‘Jack’ the *spirit* should be in the form of an *animal*.

MAUDE FOXALL LEWIS.

'The Spiritual Teachings of Islam.'

SIR,—I regret that after Mrs. Stannard's clever lecture on 'The Spiritual Teachings of Islam' I had not the courage to stand up and say a few words on our 'Christian' behalf. I consider it a very gross libel on Christians to say that only where we are is there cruelty to animals amongst Moslems. True in one sense, if we were not there we would not see it; but not in the sense evidently meant by the authority whom Mrs. Stannard quoted. My own personal experience is that a Moslem's cruelty to animals maketh the heart sick and runs the Chinese very close. I have been much through Syria, from Tiberius to Damascus and Jerusalem, and have camped out and stopped in out-of-the-way places, so I have seen life as lived every day, and no day would pass that the treatment of some poor brute would not make the heart ache. A Moslem may not take life, but he can torture, and does, to his heart's content. I have seen donkeys with a red open sore as large as the palms of my two hands, and a boy whacking on that spot with all his might, to hurry up the poor beast. Thank God that in Egypt there is a Society for the Prevention of Cruelty to Animals, so there it is not so bad. I will not enter into further revolting details, but the cruelty remains in the land of the Turk, at any rate.

Personally I am a great admirer of the teachings of Mohammed, if, like the teachings of Christ, they were carried out in the spirit, with the exception that in the Koran I believe the 'Faithful' are taught that they are to persecute the Christian—shall we say 'for righteousness sake.' Many do not know of the insults, and the danger of such, which there is to our women in Turkish lands. I do. How can we get nearer a brotherhood when we must not trust the brother? Of course we know that the Moslem men, and women too, consider our women as *all* shameless, mixing with men-kind as we do; and the educating of this generation will not remove that idea. I have many friends, or as near friends as the 'dog of a Christian' can have, amongst Moslems, both of the educated and uneducated classes. I know both. The Christian is quite ready, I am confident, to hold out the hand of fellowship if only it will be given to him clean and faithful; and I hope that day is not far off. The spread of education in Turkey must do something to help us towards being true friends.

London.

A. RAY.

'Strange Mental Phenomena.'

SIR,—I realise with satisfaction the likeness in result of 'Interpreter's' interpretation of the experiences of 'A Seeker after Light,' and the meaning that comes to myself. Entering a quiet state of mind and shutting out outer suggestion and self-suggestion, as I pictured the symbols seen by 'A Seeker after Light,' the meaning flashed out 'God is Love,' and in detail thus: The brilliant and the sapphire are man's dual spiritual personality, *i.e.*, emotion and intellect, forming the continuing and eternal entity, the 'microcosm'; the starry sky man's conception of the Universe, the 'macrocosm,' which we have been told is not continuing, and shall be resolved again and again; the heart, God's love and wisdom, proceeding therefrom. Man the spiritual, and the Universe, all that is and was and will be, are alike sustained by and live in God's love and its manifestations, which are law and order. Man cannot free himself from God if he would; and as the spiritual law enters and works in the heart of man, he discerns his brotherhood to men, and the Fatherhood of God, and that love and law and God are one.

It is observed by psychologists that the mind appears to naturally deal with its concepts by throwing them up to consciousness in the form of symbols; and it is also said that picturing is the primal method of communicating thought. In practising clairvoyance, the image-making faculty is frequently illustrated, and many clairvoyants 'see' almost entirely in symbols. The present writer experienced 'getting things' in this way, and considered it a valuable psychic exercise; but, owing to occasional hesitation in construing the symbols, has sought later to 'see' rather by veridical impression and actual representations. Picture-writing is, at its best, but a primitive and unsatisfactory record. The mind can readily be suggested into sending its messages, dates, and names up to consciousness in the form of clairaudience and mental writing and typing; and names and dates concerning spirit people in near clairvoyance can be so obtained after sufficient suggestive training.

Let your correspondent cast from him his ideas of magnetic gaze, electric currents, hypnotism and mesmerism. The entrancing of his friend was due to auto-suggestion only; and the other persons attracted or repulsed are so by their own wills, reading the respective conditions of your correspondent's mind. Every man who is clothed in righteousness may stand forth free from fear of any supposed mesmeric influence, or any other bugbear of the imagination; for no such influence

exists outside the imagination. The spiritual law we are recognising and realising in these twentieth century days is 'suggestion,' and by its direction men may be men, and be unharmed amidst the tides of falsity and evil.

G. B. WHEELER.

Mr. Craddock's Mediumship.

SIR,—In a recent issue of your paper a correspondent casts reflections upon some facts of Mr. Craddock's mediumship. Having had the good fortune to witness many wonderful manifestations through the mediumship of Mr. Craddock, I would, for his sake and for the peace of mind of novitiates and in the interests of truth, humbly testify that on many occasions, alone and in the company of others (ladies and gentlemen whose names may be had), I have witnessed many materialised forms walk the room in full gaslight, moderate daylight, but more frequently in semi-darkness, and at *one and the same time* as the medium could be observed. These forms of personalities known to us have materialised and dematerialised by the side of the medium, in *full view of all the sitters* in clear gaslight. This has occurred both at his home and in the rooms of the society for whom he now exclusively sits.

To any careful observer of his mediumship it is quite obvious that when conditions are not favourable to full materialisation his spirit friends give transfiguration of the medium.

Mr. Craddock's mediumship has stood the test of time too long to suffer anything but profit from insinuations of fraud. To know him is to respect and love him.

I have known him very intimately for over two years, having spent days and weeks together in business and sport, and during that time I have always proved him a sincere, spiritually-minded, and honourable man, ever refraining from even the appearance of evil.

J. MCKENZIE.

SIR,—If you will kindly allow me the space, I should like your readers to have the advantage of knowing of a recent experience at a materialising séance, with Mr. Craddock as the medium.

A control named 'Abdullah' materialised and was able to walk several times round the circle, visiting each sitter (fifteen in number), showing most perfect features, and exhibiting his beautiful spirit drapery. After a time he became very restless, and suddenly threw back the curtains of the cabinet and there stood up at full length by Mr. Craddock's side, throwing a strong light on the medium, who was sitting entranced in his chair.

'Abdullah' stood some six feet or more high; he touched the medium's head and hands, and made him move. 'Abdullah's' form and features remained just as clearly and fully materialised as when he was in the circle, in the middle of which a small red light was kept burning. The sides of the cabinet were open and fully exposed to view, as there were no side curtains.

I feel impelled to make this statement after reading a letter attacking Mr. Craddock's mediumship, though I know there is no need whatever to attempt to defend Mr. Craddock, as the friends who are quite assured of his good faith and honesty are innumerable, and feel he is above suspicion.

London, W.

L. M. S.

[Several other letters have reached us to the same effect as the above. One of these, in reply to Mr. Hamilton, we shall publish in our next issue—and there the discussion must close.—ED. 'LIGHT.']

What have Spirits Revealed?

SIR,—Dr. W. R. Washington Sullivan, in his address to the London Spiritualist Alliance, which was reported in 'LIGHT' of May 21st, propounded some very important questions, to which I had hoped there would be some replies in 'LIGHT.' Dr. Sullivan asked: 'Do we really know anything of the after-life beyond the bare fact of its existence? What account do they (the spirits) give of themselves, of their mental condition, of their occupations, of the object they have in living?'

Referring to these questions Dr. Sullivan said: 'Nothing I have read or heard throws light on these the most interesting problems of all—the moral and spiritual life of departed souls.' Dr. Sullivan, of course, can only speak from his own standpoint, but surely his statement does not represent the spiritualistic position generally! It cannot be true that spirit people have not made any disclosures which throw light on their mental, moral, and spiritual life! I do hope, sincerely, that some of your numerous and able correspondents will take this matter up and tell Dr. Sullivan where he can get the desired information—or, better still, give through 'LIGHT' a summary, at least, of what the spirits have revealed regarding life in the after-death world. Surely the spirits *have* done

something more than prove the bare fact of their existence! That Dr. Sullivan's questions will not be allowed to pass without reply through 'LIGHT' is the earnest hope of

INQUIRER.

The Spirit Body.

SIR,—In Mr. Girdlestone's letter in 'LIGHT,' of May 14th, he speaks of a 'given spirit . . . his heart and head.' In reading Crookes on materialisation I find that he listened to the beating of the heart, counted the pulse and the respiration. Again, I am told that this world is the counterpart of the spirit world. Must I then conclude that the spirit body has a heart which pulsates etheric blood through etheric arteries? And that lungs and other organs, which we know are in the physical body, are present and functioning in the spirit body? In short, am I to understand, literally, that the spirit body is the ethereal counterpart of our present physical body?

Halifax.

J. K. CRAWSHAW.

National Union Fund of Benevolence.

SIR,—Will you kindly allow me on behalf of my committee to acknowledge with hearty thanks the following contributions to the Fund of Benevolence received during May? Our especial thanks are tendered to the London Spiritualist Alliance for the generous subscription of £5, and to the members and executive of the Marylebone Association of Spiritualists for their cordial and practical help in donating to the fund the proceeds of their successful anniversary social meeting, and, as previously intimated, the list is now given of the several donations received in association with that effort.

We regret that two of the recipients of regular grants from the fund have passed to the higher life, Mrs. S. Brown (late of Burnley) in April, and Mrs. Zillah Ellis, of Wibsey, Bradford, in May. But we have frequent appeals for help, and there are other worthy workers who are in need, so that there is continual necessity for our fund to be sustained by the practical interest of all who are in sympathy with our work.

Yours faithfully,

(MRS.) M. H. WALLIS,
Hon. Financial Secretary.

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

Amounts received: From Miss E. L. Boswell Stone, 2s. 6d.; Marylebone Association of Spiritualists Executive, per Mr. S. J. Watts (including donations per Mrs. M. H. Wallis, from Mr. Hamiltonberg, £1; A Friend, £1; A Sympathetic Friend, 10s.; Mrs. Kreuger, 5s.; Mrs. Eves, 5s.; Mrs. Campbell, 3s.; 'W. L.,' 7s.), £9 14s. 6d.; Mr. T. Wilson, per Mr. D. Gavin, £1; Mr. H. G. Hey, 2s. 6d. (subscription books); 'E. S.,' 2s. 6d.; For book, 'Beauties of Marie Corelli,' 2s. 3d.; Mr. E. Bertram, 5s.; The London Spiritualist Alliance, per Mr. H. Withall, £5.—Total for May, £16 9s. 3d.

Omitted from list for April, from Lancashire Mediums' Union, per Mr. J. Kay, 4s.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

UNION OF LONDON SPIRITUALISTS.—TOTTENHAM.—On Sunday next, at 3 p.m., open-air meeting at the corner of West Green-road; in the evening, at 7 p.m., at Wyvern House, High-road. Speakers, Mr. G. Tayler Gwinn, Mr. Adams, Mr. Wright, Mr. Such, and others. Tea 5 o'clock.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last we had a good time with Mr. Ronald Brailey and his controls. Next Sunday, at 11 a.m., Mr. E. W. Wallis, 'Talks with a Spirit Control'; and at 7 p.m., a trance address on 'What is Man? A Spiritualistic Reply.'—A. C.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. Millard delivered an interesting trance address on 'A Religion through Spiritual Facts.' All tickets for the séance to be conducted by Mr. J. J. Vango on Tuesday, June 7th, have been sold. Mr. J. G. Huxley will give trance address and tests on Sunday, June 12th.—R.

HACKNEY.—YOUNGS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last Miss Chapin gave a trance address on 'The Gift of Mediumship,' and concluded with psychometry. She will hold a circle for inquirers on Friday, at 8 p.m., at 95, Downs Park-road. Next Sunday, at 7 p.m., Mr. Robert King.—N. RIST.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—The platform on Sunday last was occupied by Mrs. M. H. Wallis, who delivered an excellent address upon 'Spiritualism: Its Gifts and Graces.' The subject was most ably treated at some length, and the friends who had the privilege of hearing it were highly gratified. Mr. H. Hawkins, vice-president, presided over the meeting. On Sunday next Mr. W. J. Boulding will deliver an address.—S. J. WATTS.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington delivered a practical and interesting address on 'Spirit Possession,' taking as his text the newspaper account of a barbarous attempt at exorcism in Switzerland by a Roman Catholic priest. Music by string band. After-circle well attended. Good meeting on the Common in the afternoon. Next Sunday, June 5th, at 7 p.m., Mr. John Adams will occupy the platform.—W. P. S.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning we had a good attendance at the public circle, and Mrs. Ridley, of Bermondsey, gave very successful clairvoyant delineations. In the afternoon a splendid meeting was held on Peckham Rye by Mr. Clarkson and Mr. Ray. In the evening Mr. Cecil gave an address on 'Jesus Christ, His Teachings, and Modern Spiritualism.' A large number of members remained to the after-service circle, when Mr. Cecil gave good clairvoyance. Sunday morning, at 11 a.m., public circle, clairvoyance by Mrs. Ridley; at 7 p.m., Mr. A. J. Butcher, trance address.—VERAX.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last Mr. Geo. Cole (from Portsmouth) was present and delivered an inspirational address upon 'The Scene of the Transfiguration,' giving advice relating to spiritual investigation, and on Monday he also lectured on the 'Science of Spirit Manifestation in and through its Phenomena,' taking for his text, 'Then—face to face.' These addresses were much appreciated. On Sunday next, at 3 p.m., special Lyceum demonstration; at 7 p.m., flower service, address by Mr. Ronald Brailey and solo by Mrs. Brailey. Help desired for our forthcoming sale of work.—A. P.

WEST LONDON SPIRITUALIST CLUB, 61, BLENHEIM-CRESCENT, NOTTING HILL.—Last Tuesday Mr. Peckham kindly took the evening service, and gave a very beautiful address.—W.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. E. W. Oaten's guides gave us eloquent discourses on the 'Attributes of the Soul' and 'Is the After-Life Progressive?'
TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Huxley gave a trance address on 'God's Weeds' to a large audience, and great interest was taken in the after-circle, conducted by Mr. Huxley.

ROMFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—After a reading by the vice-president, Mr. G. W. Lear, who presided, a deeply interesting address was delivered by Miss F. M. M. Russell on 'Angels, Spirits, and Thought-Forms.' Her remarks were much appreciated.—W. H. SUCH.

PLYMOUTH.—BANK-CHAMBERS, BANK-STREET.—We had a good time on Sunday evening, when Mr. Glover gave an address on 'How and Why I Became a Spiritualist.' He spoke with great earnestness and power.—T. MITCHELL, Sec.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—On Wednesday, 25th ult., we had an interesting meeting, and on the 27th ult., a members' circle. On Sunday, the 29th ult., Mr. A. W. Clavis gave a very instructive address on 'Heaven: Where is it?' Mrs. Short also gave successful clairvoyance.

LITTLE LIFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. G. Tayler Gwinn performed the service of dedication to our cause of the infant son of our president, Mr. H. J. Abel. The service was exceedingly impressive. Good after-circle.—A. J.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Very clear and convincing spirit descriptions were given at the morning circle, which was largely attended. The evening teaching, 'Prayers for the Dead,' afforded a valuable opportunity for the guides to explain the conditions and states of the after life.—W. E. LONG.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Thursday, Friday, and Saturday last Mrs. Jessie Crompton, of Bolton, held successful séances here, and concluded her four days' mission with a splendid address on Sunday, entitled, 'Can a Christian be a Spiritualist?' concluding the service with successful clairvoyance. Hall packed.—E. J. W. HERBERT.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—Mr. D. J. Davis was unable to be with us on Sunday last, owing to the serious illness of his son. Mrs. Podmore kindly gave a brief but earnest address, and afterwards conducted a circle. Much sympathy was expressed for our absent brother, and Mr. Belstead, who presided, referred in very kindly terms to the past trials and experiences of Mr. D. J. Davis. The choir sang the part-song 'Softly Falls,' and Mrs. Sinclair also gave a solo.