

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,271.—VOL. XXV. [Registered as] SATURDAY, MAY 20, 1905. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	229	The Pursuit of Spiritualism:	
L. S. A. Notices	230	Shadows by the Way. Address	
An American Clairvoyant Medium	231	by Dr. A. Colles	235
Further 'Convincing Tests'	231	Crystal Gazing in Ceylon	238
A Medium in Galicia	232	Automatic Writing in Foreign	
An M.P.'s Double	232	Languages	238
Spirit Teachings in France	233	Music and Mysticism	238
The Problem of Protestantism	234	A Prediction Fulfilled	239
Phenomena Confirmed	235	'An Inquirer's Difficulties'	240

NOTES BY THE WAY.

'The Herald of the Cross' is very exacting. It will have no compromise. It points to the standard, and calls for surrender. It uplifts the ideal, and demands its fulfilment. Spiritually judged, the nations, it says, are 'far from Christ's way of life.' 'How strange His doctrine of Love sounds in the songs and prayers' of the churches!—

The present international jealousies where that doctrine of Love is supposed to be most preached and believed, is an apt, if sadly painful, illustration of the marked contrast between the teachings of the Christ and the way of man. For His doctrine of Love was as all-embracing as that of the Father. It was perfect in its universality, selfless in its patriotism, and knew no bonds of race or religious belief. It thought not first of itself and afterwards of others, but looked upon itself as belonging to all. It inculcated the practice of doing unto others as it would desire others to do unto it, and that without hope even of return or reward. It taught those who wished to follow its Way of Life to forget all self in the service of mankind; to do the Father's will because it was the right thing to do; to realise that Love in every motive and action, because it was unworthy of the soul's Divine dignity to do otherwise; and never to seek after, nor even look for, any return for itself, except the joy of doing the Heavenly Father's will. That was the Way of the Christ; and it must be the way of the man who would follow Him.

In another Article, 'The Herald of the Cross' denounces the destruction of beautiful birds for the supposed adornment of women. It says:—

It is the women of our land who are so heartless, so cruel, so utterly thoughtless, that tens of thousands of beautiful birds are being destroyed every year, in order that a woman's hat, or even a blouse, may receive some fragment of their beauty, and so be made to look 'smart.'

To such an extent is this cruel, wanton destruction being carried that in one of the recent feather sales in London 12,000 ounces of 'osprey' plumes were offered by one firm, and a full-grown egret will only yield one-sixth of an ounce of plumes.

What applies to the egret applies with equally shocking force to what is going on round our coasts as well as inland. The smaller gulls and sea-swallows are shot for their wings, and the fowlers in their haste do not stop to kill any wounded birds; they merely wrench the wings off and throw the birds back into the water to die in agony. A coast fowler once told me that when wounded birds are being torn asunder in this way they cry and scream like a child. Well might the lofty soul of G. F. Watts weep, and his sorrow bring forth 'The Shuddering Angel,' an angel with covered face, weeping over an altar upon which the broken fragments of birds' wings were scattered!

'The Humanitarian' we always feel is spiritually with us, in that it stands up for 'sweetness and light' in

all our behaviour both to one another and to the 'lower animals.' It reports a speech by Mr. George Greenwood, Liberal candidate for Peterborough, at the opening of an Industrial Exhibition in that town. He said:—

One of the objects of the exhibition was for what was known as the P.S.A.—'Profitable Sunday Afternoon.' He was the witness of a most unprofitable Sunday afternoon in London recently. He went to Kingston, where he witnessed Sunday rabbit coursing, and anything more abominable he never saw in his life. It was a most cruel 'sport.' The wretched, cringing rabbits were taken out of baskets in which they had been confined, and were set down before dogs. Some were so frightened that they could not bolt, others ran and were seized by the dogs. Then followed 'tugs of war,' and the results were too disgusting to be described.

He was what was called a 'faddist.' A 'faddist' was, he believed, a man who held strong opinions on certain matters, and he had lived long enough to see that the fads of one generation were constantly being recognised as the proven truths of the next. His fad was what was called 'Humanitarianism.' He belonged to a League called the 'Humanitarian League.' That exhibition was nothing if not educational, and he believed that first and foremost in education should be put the duty of kindness to animals. In some schools they had what were called 'Field Classes,' but there they very often went wrong. It was an excellent thing to teach a boy to observe objects of Nature, but they were too often encouraged to kill. He had a holy horror of what was called a collector—the person who caught butterflies in order to stick pins through them, and who inflicted injury upon animals and birds for the sake of having them in his possession for a short time to look upon.

Mr. Henry Saveriaux, taking Mr. Charles Voysey's place a Sunday or two ago, preached a sermon on 'Job the Unknown,' concluding with a sympathetic reference to the question, 'If a man die, shall he live again?' He said:—

The man who argues only from the physical side of our living organism is quite logical when he declares that life must cease finally with the death of the body, but he stops short just where the Theist begins.

All that is visible in us, we know, dies and in time is dissolved; the only part of us which we believe and hope will never die, but live on after the death of the body, is the invisible part, the part which we never yet have seen and never can see because it is spirit and not matter.

Speaking for myself, I cannot believe in a purposeless world, and it certainly would be if death were the end of all. As the late Sir John Bowring said, 'It has taken millions of years to make a man.' Evolution, ever onward, ever upward; and it is more reasonable to suppose that this evolutionary process will continue than that it should come to an abrupt stop just as the human soul was beginning to learn the lesson of its school-house.

Upon what is this hope founded? It is founded upon the highest and best we can discover within ourselves—Reason, Conscience, Love and Religion, faint flashes they may be from the wondrous Source of All. But faint as they are, they are still an emanation from the Eternal, and the higher we rise the more truly we live the life of Intelligence, Duty and Love; and further, we affirm that these faculties could not have been bestowed upon us by any Being who did not possess them Himself.

'Prabuddha Bharata' reveals, perhaps unconsciously, one of the main causes of India's backwardness and

submissiveness. It gives the place of honour to the following 'Teachings' of Sri Ramakrishna:—

As when going to a strange country, one must abide by the directions of him who knows the way, while taking the advice of many may lead to confusion, so in trying to reach God one should follow implicitly the advice of one single Guru who knows the way to God.

The disciple should never carp at his own Guru. He must implicitly obey whatever his Guru says. Says a Bengali couplet:—

'Though my Guru may frequent a grogshop, yet he is the holy Nityanandarai.'

The Guru is the mediator. He brings man to God.

Listen not, if one criticises and censures thy Guru. Leave his presence at once.

One ought to be amazingly certain about a 'Guru' before such prostration takes place: but how is that certainty to be attained? And, even when it is attained, we doubt the desirability of such prostration and self-effacement.

That 'Grand Old Man' of America, Edward Everett Hale, is not too old to repent and to own up. Writing in 'The Christian Register,' he tells how, in crossing the ocean, on the 'Germania,' he was asked to conduct a religious service:—

They used, he said, the English service, and I used what I could of it—not the Nicene Creed, because I did not believe it and did not suppose that any of the congregation really did, but the so-called Apostles' Creed, which until that time I had been willing to use where people were accustomed to it in divine service.

As I walked the deck afterward with a near and dear friend, he said:—

'I was surprised to hear that you believe in the resurrection of the body.' I said:—

'Why, the creed merely states what St. Paul states, that "there is a spiritual body." What the creed means is that existence, conscious and intelligent, survives what we call death. Paul believed this, and I do.'

'And how much,' said my sensible friend, 'do you suppose that those stokers and waiters and fore-castle men before you followed your fine thought about a spiritual body? They thought that you thought that their hairs and finger-nails are to be preserved as by miracle in heaven. You said, "I believe in the resurrection of the body."'

Now they certainly did think what he said they thought; and language is meant not for the use of the speaker, but of the person spoken to. From that hour to this I have never used the Apostles' Creed again in the familiar language, because that language is not adapted to our time.

'Facts about Flogging,' by Joseph Collinson, is now ready as a revised edition, and is published in London by Mr. A. C. Fifield. The little work is published for 'The Humanitarian League' and is, of course, dead against this degrading 'form of torture.' We find the real inwardness of the matter in the following sentences:—

The true cure for much of the crime of to-day is to be sought not in mere barbarous retaliation but in improved social conditions, and it is always the opponents of such social reform who are loudest in demanding the lash.

As a punishment flogging tends to increase the general brutality of the moral atmosphere, and is productive of much of the modern spirit of revenge and outrage. To panic, prejudice and passion must be ascribed all the silly talk about the virtues and efficacy of the 'cat.' In brief, to quote the words of Herbert Spencer, 'The truth is that savageness begets savageness, and gentleness begets gentleness.'

SPIRITUAL PRAYERS.

(From many shrines.)

O Thou who art the Light of the world, open Thou my benighted eyes that I may see the things that belong to my peace, and follow and rejoice in that heavenly

light which Thou hast graciously given to direct us to our happiness; and then, having through Thy grace and assistance persevered in the way of righteousness, and with faith and patience and hope resisted the temptations and outridden the storms of this present treacherous and tempestuous world, may I at length arrive at the desired Haven where we fain would be, and rejoice in the gladness of Thy people, and give thanks unto Thee for ever. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING NEXT, MAY 25TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

DR. J. M. PEEBLES,

ON

'Immortality: Its Naturalness, Its Possibilities and its Proofs.'

(The Address which was rejected by the Council of the Victoria Institute.)

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. A. V. Peters, on Tuesday next, May 23rd, at 3 p.m., and no one will be admitted after that hour. *This séance will be the last for the present.* Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The last meeting for the present will be held on the afternoon of Thursday next, May 25th, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend, for the last time before the recess, at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday, May 25th, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend for the last time for the present at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, May 26th, at 3 p.m., prompt. *Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter.* These meetings are free to *Members and Associates*, who may also introduce non-members on payment of 1s. each.

STROUD.—An earnest inquirer into Spiritualism would be glad to join a private circle in Stroud, Glos. (or neighbourhood).—Address 'H. H.,' care of office of 'LIGHT.'

AN AMERICAN CLAIRVOYANT MEDIUM.

The following interesting account of clairvoyant descriptions given by a New York medium is taken, in slightly condensed form, from the article on 'American Spiritualism,' by Rear-Admiral W. Osborne Moore, in the May number of 'Broad Views':—

'In the evening I started out to the house of a certain materialising medium, but finding her out of town, proceeded on to the house of Mrs. Margaret Gaule Reidinger, usually known as "Maggie Gaule," to make an appointment.

'Mr. Reidinger showed me to a seat in the drawing-room, where some forty or fifty well-dressed people were assembled. It was a double room; and in the place where folding doors would naturally be there was a small table, covered with closed letters and various articles, some packed in paper, some exposed to view. In a quarter of an hour Maggie Gaule came in, and, standing by this table, gave an address on the objects of Spiritualism and the various faculties of mediums. She denied that the power which she exercised was that of telepathy. Her visitors in that room brought their spirit friends with them, and it was from these spirits that she obtained the information which she imparted; and more to the same effect.

'She then took up a small closed parcel and said, "This parcel brings to me conditions of a little child who is reaching out to its mother. It contains a tiny shoe, and inside that shoe is some other article which belonged to the child. Who does this belong to? To you, madam? I now see beside you a small girl form. Her name is so and so, and she says she would be very happy if she could only feel that you had ceased to grieve for her. She says, 'Tell Momma that I saw her when she was doing this or that yesterday morning. I wish her to know that I was with her.' More particulars are given. The lady addressed bows her head in assent, unable to speak. Turning to another article, she said, "May I ask who brought this here? You, sir? Thank you. Am I right in supposing it contains so and so? It does. I thank you."—(approaching the owner) "I see behind you the spirit of a man. He gives the name of Albert, and he says he is your father. He wishes me to tell you to have patience for one month longer and you will find that railway scheme will work out all right." Then turning round unexpectedly in another direction, without taking up either parcel or letter, she addresses an old lady opposite to me. "Ah! madam, I see near you a little girl who is saying 'Momma, Carrie wishes me to tell you so and so.' Have you a daughter in spirit life called Carrie, and another so and so? You have?—thank you. Am I right in saying that you came this evening hoping to hear of them, and that you had a séance at your house on Tuesday last when you were advised to visit me?" Further minute particulars are given. The old lady addressed bursts into tears, exclaiming, "It is all quite true."

'Maggie Gaule then returns to the table, takes up a sealed letter, fingers it for a few minutes, and says, "Here is something which shows a most complicated situation. Who brought it?" The man sitting next to me holds up his hand. She walks towards him, but suddenly stop and faces another man, "You have something to do with this. I see a connection between you and this letter" (muses for a few seconds). "Are you a judge?" "No." "But you are connected with the law; I know it. Was your father a judge?" "Yes." "Well, your father was not a believer in Spiritualism in his earth life, but he had a fair and open mind, and if he knew you were here to-night he would say so and so" (the man assents). "And now, sir" (turning to the man originally addressed) "about this letter of yours. You are in very considerable difficulties. It has seemed to you that your troubles never come to an end. No sooner does one cease than another begins. But a brighter time is coming. I must tell you what the spirits tell me, not what it is most agreeable to you to hear. The words are sounding in my ear, "Better not have started litigation with those two sons." Further particulars are given. After Maggie Gaule had turned away my neighbour whispered to me, "Do you know why she mixed up that man with me? He is my attorney. His father was a judge." Quite twenty minutes after Maggie Gaule turned round to him and said, "You think I mixed you up with somebody else, you are quite mistaken."

'To a young lady who owned to one of the sealed letters she said, walking towards her, "I can tell you that little love affair will come all right" (confusion of the girl and laughter in room), "but you had better go on with your music." "Why," exclaimed the girl, "that was the very question I asked." "Well, your mother is standing here and says you should continue your music. May I open this letter?" (tears open the closed note and reads aloud): "'My dearest mother, is it worth while for me to continue my practice?'" (Great delight on the part of the girl, and much applause from the audience.)

'During the evening Maggie Gaule sauntered up to me and said, "I see you are wearing a chain, and something hanging to it which belonged to someone very dear to you" (takes watch and chain, and fingers watch). "This was not given to you by one now in spirit life, but it was the property at one time of a person who has passed over" (all correct). "You have come a long distance and have travelled a great deal. You have brought across the ocean some photographs" (here followed some private details which I recognised as correct, but which were unintelligible to those around). "You are making investigations into the problems of Spiritualism and the immortality of the soul. You are going to Boston presently. Let me tell you, you will not get an interview with Mrs. Piper yet, not next week, nor the week after; but you will achieve your object before recrossing the ocean."

'This was correct in all essentials. Beyond the few words which passed between Mr. and Mrs. Reidinger and myself in the hall, on my arrival, the seer knew nothing of me. She did not know I had come across the sea. I had never set foot in that part of New York in my life, and was an absolute stranger to every person in the room.'

FURTHER 'CONVINCING TESTS.'

In my article in 'LIGHT' of January 14th I expressed the hope that I should get more evidences of spirit identity, and be able to give another series of them. This hope has been fulfilled, and I now relate the facts in the order of their occurrence.

When my most intimate lady friend from Switzerland was here, she used to converse, through my medial power, with her father and mother. In one of those conversations she asked for the name of the present husband of a sister who died twenty years ago, and had been very unhappy in her marriage on earth. The mother hesitated, for she could not inspire me with a name that was utterly unknown to me. I told her: 'Dear mother F., you have to tell me that name by means of the alphabet.' (In ordinary conversation with spirit friends I speak in syllables with which I am inspired, and every syllable is confirmed by an energetic turning of the book by spirit will, as described in my former report.) I now spoke the alphabet, and at the letter W the book was turned. My friend immediately exclaimed 'Weder!' 'That is the name,' acquiesced her mother. I had never heard that name before. Mr. Weder, who had been a suitor of the sister, died in early life, and in the spheres the true lovers had found each other again. After some time my spirit friend, and daily visitor from heaven, went to the spheres to see my friend's sisters, for my Swiss friend had lost her youngest sister in November last, and the two sisters are now together in the spirit spheres. My spirit friend, during that visit, saw Mr. Weder. I asked that he might be described to me, and was informed that he is of middle size, has dark hair and brown eyes, and very pleasant features. I sent the description to my friend in Switzerland, who informs me that it corresponds with Mr. Weder's appearance when in earth life.

I received exact descriptions of the appearance of spirits in two other cases.

A Munich friend of mine, a musical man, wished to hear from his friend, Mr. Soh, who died two years ago. I had never seen Mr. Soh, nor even heard of him. My heavenly friend found out Soh in the spheres, and gave me the following description of his appearance: 'He is not much over middle size, has brown hair and brown eyes, and an expression of high intelligence.' The musical man and his wife thought this description was correct, but were in doubt about the colour of the eyes. Taking the matter very seriously, they wrote to the widow of Mr. Soh, and asked her if her husband's eyes had been brown or blue? The answer was, 'His eyes were brown.'

Another description of a spirit lady was recognised as perfectly correct by her friends in Western Germany.

These descriptions of personal appearance afford, I think, strong proofs of spirit identity. But in addition I get tests of another kind. A lady friend of mine who has been a widow for nearly forty years, can speak with her spirit husband through my mediumship. She also tries to speak with him when she is alone, and succeeds to some extent. At all events, she has a consciousness of his being near her. I

A MEDIUM IN GALICIA.

advised this spirit to take a bunch of violets from the gardens of the sphere in which he dwells, and to call his wife by violets' scent, as my own heavenly visitor is in the habit of doing. Well, this amiable spirit succeeded in attracting his wife's attention in the way I suggested.

In our séance this spirit said to me: 'My wife perceived the violets' scent the other day, and she said: "Oh, I am so glad!" (O das freut mich.) I asked Mrs. K. (that is the name of the widow) what she had said, and she replied: 'I said, "Oh, I am so glad!"—those were my exact words.'

A few days ago Mrs. K. came to me and said: 'On my way to your house I perceived the most delicious scent of violets, that was coming to me from above.' Her spirit visitor then told me: 'Yesterday evening I overheard my dear wife saying: "To-morrow at five o'clock I am going to Miss Hitz." Therefore I came and accompanied her to you.' I asked Mrs. K. if she had really said so, and she replied, 'Those were my words!' Thus this spirit gave a double test of his identity by repeating to me the words used by his wife and by making himself manifest to her on the way by means of the scent of violets.

I have reserved for the last the most beautiful test. I have in Munich another friend, Mrs. Z., who is the widow of an artist. I did not know her husband's baptismal name, but about a fortnight ago I received the message: 'Frederic Z. is in heaven, and is waiting for his second wife because he loved her more dearly than his first consort.' I communicated this message to Mrs. Z., and I found that her departed husband's first name was 'Frederic,' as stated to me.

So much for matter-of-fact tests whose correctness must be evident to any unprejudiced reader. Besides these, a great many others of a more spiritual character are being continually given to me, but their correctness cannot be proved to others because they refer to things only known to myself. I recognise, for instance, every one of my spirit friends or visitors by the style of their conversation. I find out their thoughts, their predilections, their ideas, and realise that they are much as they were on earth, only ripened to higher perfection. A friend of mine who was a great admirer of Goethe's poetry, is so still in heaven. A relative who had, on earth, certain theological prejudices, has, after some time, succeeded in freeing himself of his narrow-mindedness, and so on. But I receive the most wonderful spiritual evidences in the poems that are given to me by the alphabet. I have received verses from several well-known poets who were my friends on earth, and I found in these pieces of poetry not only their own way of thinking, but some peculiar turns which were characteristic of them. My daily visitor gives me verses very often, and they are written exactly in the style in which he used to write poetry when a young man on earth. A French author has said, 'Le style c'est l'homme.' There is a great truth in these words. By their style in prose and in poetry you may recognise your friends—your invisible friends as well as those who have left you for another continent. The other world surrounds us and holds us in a strong embrace of love and sympathy!

Munich.

LUISE HITZ.

GNOSTIC CHRISTIANITY.—The Theosophical Publishing Society, of 161, New Bond-street, issue a shilling volume of 'Extracts from the Writings of Clement of Alexandria,' one of the most mystical of the early Christian writers. These extracts treat of the relation of the soul to the outer world through knowledge, to divine things through faith, and to the One and All through love. We are told, for instance, that 'Sensation is the ladder to Knowledge; while Faith, advancing over the pathway of the objects of sense, leaves Opinion behind, and speeds to things free of deception, and reposes in the truth.' 'Love is not desire on the part of him who loves; but it is a relation of affection, restoring the Gnostic to the Unity of the Faith—Independent of time and place.' 'What more need of courage and desire to him who has attained the affinity to the impassible God which arises from love, and by love has enrolled himself among the Friends of God?' 'Holding festival, then, in our whole life, persuaded that God is altogether on every side present, we cultivate our fields praising; we sail the sea hymning; in all the rest of our conversation we conduct ourselves according to rule.'

In 'Psychische Studien' for May, Herr Samson Tyndel continues his account of the mediumistic phenomena at Kolomea, in Galicia, Austria, already briefly noticed in 'LIGHT' of April 29th, p. 194. The sittings are held under test conditions, by the light of a photographer's red lamp, and a professor of the University of Lemberg is studying them with the aid of experts in physics, chemistry, and psychology.

The phenomena observed by Herr Tyndel are noteworthy. An endless brass chain, with the links carefully soldered, was threaded upon a strong stick, the ends of which were held by the narrator and another person. The curtain of the cabinet was (by request) thrown over the middle portion of the stick, where the chain was, the hands holding the ends being fully in view. The chain flew into the middle of the room while the stick was thus held, and both stick and chain were found to be uninjured.

A small table was raised from the ground and swayed about when the medium's hand was merely laid upon its upper surface. A closed piano was played, or rather a single note was repeatedly sounded, without contact of any person. A zither was played, and a bell rung simultaneously, these being too far apart for any one person to have touched both at once, and the medium being firmly bound. A matchbox, placed on a small table in the cabinet (the medium being outside), was caused to disappear, and to appear again in the medium's hand. A similar experiment was made with an egg. The controls said that this was done by dematerialising the objects and rematerialising them; that the power was not sufficient for forming a materialised hand in order to transport the objects bodily.

Mention is also made of the trance utterances through the medium; these are mainly in Polish, sometimes in German, and seldom in Ruthenian, which is the medium's own language; he does not speak German fluently. The controls give themselves names, probably familiar to the medium, such as Home, Cumberland, and Bastian. Several predictions have been made, the truth of which cannot yet be decided. In the autumn of 1904 it was said that before the year was out a world-renowned chief (Haupt) would fall by the hand of revolutionaries. This would seem to have been verified by the death of M. von Plehve, less exactly by that of the Grand Duke Sergius.

AN M.P.'S DOUBLE.

According to the 'Daily Express,' shortly before Easter last, Major Sir Carne Rasch, who was seriously ill and was absent from the House of Commons on the evening prior to the House rising for the holidays, was seen by Sir Gilbert Parker, seated near his usual place, looking deadly pale and as if about to fall asleep. Sir Gilbert Parker nodded towards him and the next moment Sir Carne Rasch had vanished. One of the Members who was informed of this incident remarked, 'Rasch is either dead or dying,' but subsequent inquiry showed that he was recovering. Sir Carne Rasch himself, it is said, has no doubt as to his presence in some strange evanescent form, to 'help Hood' (the Ministerial Whip), of whom he was constantly thinking.

Commenting on the above the 'Evening News,' after affirming that 'it is no longer correct to say that only the fool and the savage believe in ghosts and similar apparitions,' and that 'high scientific authorities, men whose good faith would not be questioned in any court of honour, have declared plainly and unambiguously that they have not only seen ghosts "with their own eyes" but have conversed with them,' reaches the following absurd anti-climax: 'No doubt, when derision and belief have said their last word, apparitions are to be explained as the mind's creations in dreams, creations made vivid by vision temporarily disordered!'

Writing in the 'Daily News' of the 17th inst., Sir Arthur Hayter adds his testimony in confirmation of that of Sir Gilbert Parker. He says that he himself not only saw Sir Carne Rasch, but called the attention of Sir Henry Campbell-Bannerman to his presence in the House.

SPIRIT TEACHINGS IN FRANCE.

A volume of 'Communications Médianimiques,' or 'Spirit Teachings,' has just been published by Madame la Baronne de W., who some time ago issued a series of similar communications. This book is, we understand, not on sale to the general public, but is distributed among the chief literary sympathisers with Spiritualism.

From the preface, and from a foot-note in the volume, we gather that the communications, which came mainly from two spirits, were received by a writing medium. The form usually employed is that of question and answer, the questioner not being the medium through whose hand the answers were written; and, therefore, the answers cannot be assumed to have been already latent in the brain of the transcriber, as might be the case were these two parts combined in one person.

One of the communicating entities appears to have been, during his earth life, very closely connected with the questioner; the other is a more advanced intelligence. The former ('Rudolph') often replies in a brief, sententious manner, by means of metaphors which are not always fully understood, and then the other ('Charles') is called upon to furnish a fuller explanation. Here is an interesting example. To a question about the recollection of a forgotten event on awakening in the Beyond, 'Rudolph' replies:—

'Yes—one finds it at the bottom of the drawer when one finds the key. When we forget a thing it is because we have locked it up too well in a little box which will not open when we press the button, because the fastening is rusty; but, when disincarnation has destroyed the rust, we find everything intact.'

Asked to make his meaning clear, 'Rudolph' explains that the box is the brain, and enlarges somewhat. Afterwards he says:—

'There are too many things which enter the brain every day for the cerebral force to be able to keep them in the memory, and utilise them at need. There is strength enough to keep them, but not enough to bring them to the surface again. It is because everything is registered and remains, that we keep on learning and increasing in knowledge.'

The author considers this reply 'lamentable,' and calls on 'Charles' for a further explanation, which is given, but with the intimation that there is nothing foolish in the original reply.

The apparent lack of interest in family affairs sometimes shown by departed spirits is accounted for as follows:—

'Life in the Beyond, after a certain time, becomes so absorbing that we wait patiently for those who have not yet finished their task; and time has not the same value that is assigned to it on earth, so that earthly trials appear to the discarnate like those which you would consider your children foolish to trouble over. Those on earth pay little heed to their child's broken doll, because it seems very infantile to shed tears over such a trifle. Yet the parent loves the child very dearly, and so it is with spirits, who, moreover, know that trouble is usually brief and beneficial.'

The spirits teach that 'night brings reflection,' because during sleep the soul is partially disengaged from the body, and is therefore calmer and more accessible to spirit influence. Although not entirely removed to the spirit world, 'in sleep there is a less impassable barrier between mortals and spirits.'

These two spirit communicators hold that America is more favourable for physical phenomena because it is a new country, and the electricity of the soil, being less exhausted, furnishes more of the force for producing them. Older countries, on the other hand, are favourable for purely psychical and impressional mediumship.

Much is said as to the difference between the respective natures and qualities of mediums for spirit intercourse and subjects for hypnotic control, which difference is explained in the following suggestive message:—

'A subject is a person who can be influenced by a magnetiser, because his organism can be penetrated by the fluid of another, and his mind directed by a human will other than his own; but, if his organism has preserved enough of extra-terrestrial elements to be able to receive also the fluid of the discarnate, he will be both a subject and a medium. If he is made of material more extra-terrestrial than terrestrial, he will

be a medium only, that is, the door will be wide open. In this case the fluid of the magnetiser could also penetrate if he were not already completely occupied by influences from the Beyond.'

It is further explained that a medium can enter the spirit realms and see and converse with spirits, but not come into rapport with incarnate beings. The magnetised subject can be controlled by the will, can see at a distance, &c., but cannot receive veritable communications from spirits. Hypnotism without the use of magnetic passes is described as forcing open the door by nervous tension, while magnetism opens it gently. There is a distinction between a magnetiser and a healing medium, the former having much natural force or 'fluid,' the latter being 'penetrable' by spirit influences.

The peculiarities of Eastern philosophy do not meet with much sympathy on the part of these spirit teachers. Although reincarnationists, they are not Theosophists, and have some shrewd hits at the laboured explanations given by the revised Buddhism.

Asked whether the postures assumed by fakirs and Yogis are useful for concentration of thought, they reply 'No, it is auto-suggestion'—which seems not improbable. To the question 'Have you ever seen similar postures?' they reply, 'Sometimes in circuses, dear friend,' and add, 'It is certain that any doubled-up posture produces a slowness in the circulation, and causes the individual to pass into a dreamy state.'

Questioned as to the truth of the claim that the Tibetan magi and Theosophists had permitted the Spiritualist revival to take place, the spirits reply:—

'The truth is exactly the contrary. But for the experiments and phenomena prohibited by Theosophy, there would have been no Spiritualism. It is not Theosophy that has caused the discovery of Spiritualism, it is the spiritual phenomena which have caused the discovery of relations between spirits and the living. It was then found that there was a resemblance between the spiritualist doctrine and that of the ancient religions of India, and thus the teaching was developed which has now become antagonistic to Spiritualism. . . I would that the two doctrines might finally come to an understanding. The main lines of Spiritualism and Theosophy are the same. What is important is to direct mankind into the great paths which lead to the discovery of the secret of future happiness.' . .

'When one is ripe for a truth, one begins to have inward intuitions of it, without knowing why. Many people who have ceased to believe in religion, and know nothing of Spiritualism, discover that they have in their inmost souls tendencies to believe in a future life, in influences not of earth, &c., so that when you begin to talk Spiritualism to them they say "But I, too, believe that, though I am not a Spiritualist." Finally, being Spiritualists without being aware of it, they easily come to be so consciously.'

High praise is given by the communicators to Myers' methods and results, and there is a curious note as to the eyes of mediums:—

'(QUESTION).—Is Mr. M. [probably M. Maxwell] right in saying that mediums have spots in the iris of the eye?'

'(CHARLES).—Many have—it is an effect of the fluid. Patches of astral fluid remained in the organism, and, as every vapour assumes colour on earth, they mingled with the substance of the eye, forming spots. The ancients did not notice them, but these spots, by their reflections, render the eye more penetrating, and give it a certain look which can scarcely be analysed, but which is common to all striated eyes. Sorcerers have thus been recognised by their peculiar look. Magnetic subjects who are not mediums have not these spots.'

The closing portion of the book contains a narrative of various tests that were given from time to time by the communicating spirits.

SPIRITUALISM INTRINSICALLY SOUND.—A valued correspondent writes: 'From the "Financial News" to "LIGHT" seems a long step to take, yet we are perfectly at one with a sentiment which that organ of astute City men quotes with approval in a recent issue. "An acute observer," it remarks, "lays it down that "wherever an industry is exploited by swindlers the industry itself will be found to be intrinsically a sound one." If for "industry" we read "movement" and for "swindlers" read "pretenders to mediumship," how well the remark applies to our own subject!'

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

SATURDAY, MAY 20th, 1905.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

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

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

THE PROBLEM OF PROTESTANTISM.

The most acute observers seem to have come to the conclusion that Western Protestantism has been and is drifting away from the ardours of Religion and from a vivid sense of God. It is to the East we must turn for both, they say, and, in a lower degree, to the Roman Catholic Church in the West. The Salvation Army at one time appeared to promise results in this direction, but the fire was restricted to 'the lower orders' outside the churches, and it has latterly largely subsided into social work. As for Revivalism, it is too soon to judge of its influence upon the general Protestantism of the country, but that influence is extremely doubtful.

Dr. C. C. Hall's admirable Address at Columbia University, New York, deals with the subject in a masterly way. Referring first to the Roman Catholic Church, he says:—

Disregarding for the moment all matters of doctrine, an impartial mind must grant that where Rome speaks, be it in London or Cologne, in Milan or Venice, in New York or in a factory town or a prairie hamlet, she speaks to the people, and they answer, flocking to her altars, worshiping at her uplifting of the symbol of the body of God.

This is not the prevailing modern experience within the area of Protestantism. One can understand how the lack of it and the longing for it have led certain within the nominal boundaries of Protestantism to assimilate Roman practice, as in the Oxford movement and the Anglo-Catholic revival of to-day.

Protestantism, pure and simple, on the contrary, tends to poverty of feeling and unimaginative dullness: and Western Roman Catholicism is very largely merely decorative, musical and spectacular. 'In the East,' says Dr. Hall, 'one finds lands where Religion is more than food, more than raiment, even existence itself—the life of the people. The history of the East is the history of its religions. . . Eliminating for the moment the relative values of things believed in the East, and considering only the psychological significance of Oriental religious practice, the scenes that meet the open-minded observer in India, for example, fill one with the conviction that to worship is for man as normal as to breathe, and that modern Protestantism in Europe and America is not equal with the East in satisfying the popular instinct in relation to God.'

All this is very true—in a sense: but we pause for a definition of 'Religion,' and we pause to inquire the

effects of it here and there. The East is emotional and ecstatic—and backward, and dirty, and poor. The West is critical and practical, and, as we have said, even its Salvation Army subsides into social activities. What is the matter with Western Protestantism is that its professions and practices lag behind its insights and its knowledge. 'The altars of Protestantism do not glow,' says Dr. Hall: but how much more glow that is worth having is there on Roman Catholic altars or in Eastern temples? We hold no brief for Protestantism as it is organised in churches and chapels, but we respect it in so far as it has been and, to some extent, is an attempt to break away from mere glittering semblances and emotional misleadings, and to look realities in the face. This is the work of the intellect, and intellect is apt to clip the wings of ecstasy and emotion. The Torrey and Alexander 'revival,' for instance, collapses the moment pure intellect is brought to bear upon it. Mr. Torrey's grotesque dogmatism about the Bible and the way of salvation will not bear the slightest examination in the light of modern knowledge, however rudimentary, and even Alexander's hymns, coolly read outside of the Albert Hall, are, for the most part, pitiable doggerel. Yes: we are afraid it is the old story over again,—that it is eating of the tree of knowledge which opens the eyes: and, if that is 'The Fall of Man,' it cannot be helped. He must recover from his fall as best he may. Perhaps a continued eating of the fruit of the tree may help him to rise—and the right way up.

We have said that what is the matter with Western Protestantism is that its professions and practices lag behind its insights and its knowledge. Its criticism and its knowledge separated it from the Romish Church, but it halted. For the infallibility of the Pope, it set up the infallibility of the Bible; and, for the decrees of Rome, it set up the Confession of Faith of Westminster and the creed of Geneva: and, having gone into bondage to these, it lost the source of its strength and missed the unfolding of its power. And what do we see to-day? Scotland rent asunder by an explosion caused by combustible material stored in an old 'Confession,' the Church of England writhing in the clutches of Thirty-nine Articles almost entirely composed of the rags of antiquated ignorances and superstitions, and Protestant dissent hindered at every turn by ridiculous clashing of modern insights and ancient documents: and so true is this that the world, not in opposition but in sheer unconcern, is drifting past the whole of it, and taking refuge in the hundred worldlinesses that fill the life on week-days, and serve to amuse the vacant Sunday hours.

Dr. Hall notes a contrast. Protestantism in the East, he says, is all right:—

I have observed closely the worship of Protestant Christians among the Singhalese of Colombo, the Tamils of Madura, the Bengalis of the North, the Bhils of Rajputana, the Japanese of Sendai. Everywhere have I found a sense of divine majesty pervading those assemblies that suggested the Church of the first days; an apostolic atmosphere that showed that time has not wasted the essence of revelation, nor exhausted its power to enthrall and to permeate the soul.

All of this popular response to the religious motive in the Orient is very different, I had almost said, terribly different, from what one finds in Christian lands of the West. The East is on fire with the passion of religion. The West is cool and non-committal; her altars do not glow.

Precisely. Western Protestantism is 'cool and non-committal.' That is the penalty it has to pay for its daring in pulling up the blinds. Its only mistake was in not also opening all the windows and doors. But it is not yet too late. Man, as ever, needs a Religion and must have God: and, in saying this, we have Dr. Hall

entirely with us. But the Religion now wanted is a Religion of Life and Duty; and the God we need is the immanent God, manifested in Life and Duty,—a God, not lurking within the covers of a book, but alive in every movement of Nature and active in every operation of natural Law.

The urgent want of the age is the marriage of the East and the West,—the blending and interblending of intellect and insight, criticism and affection, knowledge and rapture: and this is possible. From a combination of Rationalism and Spiritualism will emerge a Religion good for East and West. As Emerson said of such a Religion, so will it be:—

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration: it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no co-operation, he shall walk with no companion. The nameless Thought, the nameless Power, the superpersonal Heart—he shall repose alone on that. He needs only his own verdict. No good fame can help, no bad fame can hurt him. The laws are his consolars, the good laws themselves are alive; they know if he have kept them; they animate him with the leading of great duty, and an endless horizon.

PHENOMENA CONFIRMED.

The April number of the 'Revue Scientifique et Morale du Spiritisme' contains a letter from Madame A. Guillou, evidently a lady well known to M. Delanne, confirming the accounts given in 'LIGHT' by Mr. Reginald B. Span, of phenomena at Mentone. It would appear that, in addition to Mr. Span, M. C., the proprietor of the hotel, is also mediumistic, and that the success of the manifestations is due to the combined powers of these two gentlemen. It is also remarked, since electricity plays an important part in these phenomena, that the electric power works are situated at the foot of the hill on which the hotel stands.

Another article in the same issue of the 'Revue' describes the peculiar and very unwelcome manifestations of a spirit, in 1696 and 1697, at a monastery in Naples, the medium and principal victim being a young man of nineteen, who was on the point of completing his noviciate. On account of the highly disorderly character of the phenomena (stone-throwing, Bibles and other objects thrown down a well, incoherent writing, and general mischief of the most annoying kind, all performed by unseen agency), the reception of the novice into the Order was deferred until he should be freed from his tormentor, and finally he abandoned the idea of taking up the religious life. These facts are detailed in an anonymous manuscript recently published by some Italian investigators, and it has been found by reference to the monastic records that at the date given this case was really occupying the attention of the fraternity. In a critical commentary, M. Zingaropoli points out that the spirit at first asked for prayers, and did not become mischievous until he found that the prayers used were only for his expulsion, and that he was treated to all the abusive epithets contained in the rich vocabulary of formulas of exorcism. In other words, the monks prayed, not for him, but against him.

THE LONDON SPIRITUALIST ALLIANCE.—Considering the subject of the address to be delivered by Dr. J. M. Peebles, on Thursday next, to the Members and Associates of the London Spiritualist Alliance, and the fact that this will be the last public appearance of Dr. Peebles before his return to the United States, as also that it will be the last meeting of the Alliance for the present season, it is hoped that friends will avail themselves of this opportunity of doing honour to one of the oldest and most efficient advocates of Spiritualism.

THE PURSUIT OF SPIRITUALISM: SHADOWS BY THE WAY.

ADDRESS BY DR. A. COLLES.

On Thursday evening, the 11th inst., Dr. A. Colles delivered an Address to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Pall Mall: Mr. Henry Withall, Vice-President, in the chair.

MR. WITHALL, in opening the proceedings, dealt with some of the difficulties experienced by inquirers into Spiritualism and expressed his opinion that nine-tenths of the so-called 'exposures of mediums' were due to the fact that the influence of the sitters, exerted consciously or unconsciously upon the medium, overpowered that of the spirits. Referring to the 'shadows' he thought there was one which all thoughtful Spiritualists must deplore. Whenever heavy demands are made upon mental or vital energy there is danger of exhaustion and of a tendency to rely upon stimulants, and he urged that when mediums have been overtaxed they should be guarded, not tempted. It was mistaken kindness, and a wrong idea of hospitality, to offer them alcoholic stimulants when exhausted after a depleting séance, and he earnestly hoped that some steps would be taken to disperse the 'shadow of intemperance which darkened Spiritualism as it does most other movements.'

Before calling on Dr. Colles, Mr. Withall said that he had, in the past, been associated with Dr. Colles in the management of some séances and had found him to be a very careful observer and an accurate recorder, and he anticipated that his Address would be an interesting and valuable one. (Applause.)

DR. COLLES said: The 'shadow' mentioned by the chairman is not one that I have included in my Address, but I agree entirely with every word he has said.

I do not propose to dwell to-night on the pursuit of Spiritualism in the past. To do that would necessitate a survey of the whole religious history of the world. Everyone here must be well aware that Spiritualism does not date from the middle of the nineteenth century; that the greater or less realisation of the possibility of spirit communion has never been altogether banished from the human consciousness. We have no knowledge of any time in the history of the world in which it has been unknown; or of any country on earth in which men have not been aware of it. Even during the centuries in which the Western world combined in ridiculing the belief, there were always those whose experiences witnessed to the eternal fact.

From the universality of the belief a powerful argument in favour of its truth may be drawn, and it has been ably developed (up to a certain point) by Mr. Andrew Lang, though at that point he somewhat inexplicably stops short. Having shown that our statement of facts is certainly correct, he refuses to acknowledge that disincarnate agencies have any hand in them, though he has no alternative explanation to offer. Perhaps he believes more than he is prepared to acknowledge!

The Rochester Knockings were not the beginning of a new intercourse between the two worlds, but a sign rather of a fresh influx of spirit power. History is rich in instances of similar exceptional outpourings. The Hebrew histories alone record at least three very remarkable instances of such influx: first, in the time of Moses, then during the early prophetic era, and lastly, in the period treated of in the New Testament. In later history it is the same, as, for example, during the troubles in the Cevennes, and again in the time of George Fox, and many others which I need not stop to particularise. Each influx left to the world some residuum of permanent value as a legacy, but the amount of such legacy depended (and always will depend) on the spirit in which the gift was received. In this respect, as it has been in the past, so it is now, and so will it be in the future.

The present outpouring of spirit influence is very remarkable. It is impossible to say whether it differs materially from previous ones, but to us, at all events, the conditions are new, and so far are we from understanding them thoroughly

that I should venture to say it will appear in the future that our study of them is but at its very beginning. Be that as it may, it is a matter of extreme importance, not to individuals only, but to the world at large, that we receive the gift wisely and pursue its investigation in a spirit of wisdom and sobriety, avoiding an over-critical attitude on the one side and credulity on the other.

A distinction is often made between Spiritists and Spiritualists which, I think, is not without its value. A Spiritist believes in the intercourse with spirits; a Spiritualist will further press on towards the goal to which such a belief ought to lead, with untiring aspiration after the higher life here and now. Many who call themselves Spiritualists have in reality advanced no further than Spiritism. (Hear, hear.)

I should like to say a few words, first, on the methods followed by inquirers into the truth of our beliefs, and afterwards to consider a few mistakes (as they appear to me) into which inquirers may fall—the shadows by the way. That a good deal that is foolish will be done and said by some within our ranks is, of course, only what we must expect and put up with. It is what always is found amongst those whom I may term the camp-followers of a great movement—it is unfortunate, but, luckily, it cannot affect the truth of what we hold. Putting such people aside, however, I have thought that a hint of warning, gathered from a somewhat extended experience, may not be out of place. Those who disagree with me will not fail, I am sure, to give expression to their difference of view when I have closed.

Roughly speaking, there are two roads open to us by which the subject may be approached, although to draw an absolute line of distinction between them is not always easy in practice. I will speak of them, however, as if they were sharply divided, though most often, perhaps, they are both, in varying degrees, made use of by the inquirer. There is, then, first, the scientific method; and secondly, that which may be called the intuitional. I have placed them in this order, not because I hold the first to be the highest, but because of my desire to speak of it first. In some more or less modified form it is the method which is followed by most inquirers—that is to say, they acquire conviction through the observation of phenomena.

In the case of scientific Researchers we have to deal with two classes of persons—those who follow a truly scientific line, and those who follow a mistaken one. Some Spiritualists, forgetting that they have, in a more or less imperfect way, made use of it themselves, object to all scientific inquiry as being quite unsuitable for obtaining evidence of psychic phenomena. It is true that its use is limited, but, so far as it goes, it presents a useful and legitimate means of acquiring knowledge.

Some scientific men have approached the subject with some such formula as this held firmly before their minds: 'In physical science we find that, given the same conditions of experiment, the same results will always follow. If, then, the statements of the Spiritualists are true, we ought to find that, if we sit under the same conditions, we shall invariably obtain the same results.'

In saying this they are perfectly right. The law is as true in Spiritualism as it is in physical science. It is a true law. What, in practice, is overlooked is that to obtain identical conditions is just the very thing which it is impossible to do. Any variation in the mental or bodily conditions of the medium may just make all the difference, and so may similar variations in the conditions of one or more of the sitters. It would further be requisite to secure identical conditions amongst those on the other side, and all these details it is, of course, entirely out of our power to arrange. With equal truth it may be said that—given the same conditions—every time you walk down a given street you will meet Tom, Dick, and Harry at exactly the same places on it. This also is perfectly true—given the same conditions. The law is always true, as Nature's laws have a way of being. If it could happen that all the conditions, mental and spiritual, which surround and influence Tom, Dick, and Harry, could be precisely the same on every day, then you *would* meet them at the same places whenever you walked down the street at a given hour—only they never

are the same; and so this law, true and universal as it is, fails to help us when applied to such investigations.

The attitude with which we are most familiar, and which is the most unscientific of all, is to say, 'We must have such and such test conditions if we are to be convinced; without them we can have no evidence of the *bona fides* of the phenomena.' With such investigators we are justified in declining to have anything to do. Their demand is unscientific, and is such as in no physical experiment would ever be exacted. If such conditions are demanded, I am inclined to think that our wisest course is to boldly decline having anything to do with the matter. We may for a time incur ridicule and odium by adopting such a line, but in the long run experience will justify us in refusing to do so, and the sneer of the unbeliever need not frighten us. What lies at the back of the demand seems to me to be something of this kind—that the man of science is hampered by an uneasy feeling that in investigating Spiritualism at all he is condescending somewhat from his dignity, and is probably wasting his time. He will consent to sit once, or perhaps twice, and if not then satisfied will decline to take any further interest in us, unless he cares to relieve his mind by denouncing us. Probably it is all fraud, he thinks, and though he has failed to discover the trick, he does not wish to be mixed up in it.

Were he called on to approach the consideration of some physical problem, how different would be his attitude! Someone announces that after, perhaps, many years of research he thinks he has made a discovery. At once all who are engaged in similar studies address themselves to repeating, varying and developing his experiments. Years of patient work are not considered wasted for the establishment of a new truth. The failure of some to verify the results is not held to nullify the success of others, and only after a careful comparison of the varying results obtained by all is a final decision arrived at.

Now an investigation of Spiritualism carried out on these lines is the only one which we need condescend to trouble our heads about, and if people would only realise it, proofs are incidentally obtained in this way which are far more convincing than anything in the nature of so-called tests. If these proofs are patiently waited for, and watched for in the small incidents of a sitting as well as in the great, they, ere long, acquire a cumulative force which is irresistibly convincing, and the atmosphere of suspicion, which is so disturbing an element, and which generally so largely pervades what is called a 'test sitting,' is eliminated.

It appears surprising that the phenomena of physical science should be deemed by able men worthy of so much more exhaustive treatment than they will give to the question of the future which lies before every member of the human race. It cannot be the trouble entailed in any effort to search into it which deters them, for they are willing enough to give labour unstintingly in their own department. Apparently, materialism has become so ingrained that to lay it aside has to many become well-nigh impossible. (Hear, hear.)

We may freely acknowledge that there are some men eminent in the scientific world who have been fair-minded enough to treat our claims in this truly scientific way, and who are still doing so. They are as yet comparatively few, but their number is increasing, and to them our most cordial thanks are due for their courage in facing adverse criticism and for the assistance which the weight of their names has given to the advancement of the truth. In following their endeavours, moreover, it cannot but be a gratification to us to see how one by one they are brought to acknowledge that, after all, the much despised Spiritualist was right, imperfect as (from a scientific point of view) were his methods. (Applause.)

There is a limit, however, to the scope of their efforts. Having established facts on a firmer basis before the world, their work is done—they have strengthened the foundation on which we must build. It is unfortunate that many of our friends are content to stop short at this point, and to spend the rest of their time in laying the foundation over and over again, seeking ever to witness fresh and, if it be possible, more marvellous phenomena. (Hear, hear.) This is not the way to

make true advance. It is a missing of opportunities. Spirit power is being poured out—not to raise wonder in our minds, but to raise and elevate the world. If Spiritualism is to mean anything of permanent value for the individual it must mean the constant pressing forward of each towards the attainment of an ever higher life, for only so can any lasting benefit be reaped. (Applause.)

I would say a few words now about what I have termed the Intuitive method.

There are some people—not the majority—who need no demonstration, who have never in their lives witnessed a single example of phenomenal Spiritualism; yet their belief is as firm and unshakable—I think often more firm and unshakable—than that of those who depend on demonstration. They are using a higher faculty than reason, a faculty which I have termed intuition, but which is in reality the true spirit sense—that sense by which the spirit is enabled to discover truth without the need of seeking conviction through a chain of argument. They *know* but they cannot *prove*, do not need to prove in the logical sense. To a great many people an assertion of that kind seems not very far removed from nonsense. But why? There are so many things which in daily life we cannot *prove*, and often these are just the very things that we feel we most surely *know*. Does one ask for, nay, would it be possible to give, proofs of a mother's love? Can we *prove* that a thing is beautiful, that this is good and that bad? The late Poet Laureate, with all a poet's true insight, puts this well in his poem, 'The Ancient Sage.' To a sceptical neophyte the sage says:—

'Thou canst not prove the Nameless, oh my Son,
Thou canst not prove the world thou livest in.
Thou canst not prove that thou art Body alone;
Nor canst thou prove that thou art Spirit alone;
Nor canst thou prove that thou art both in one.
Thou canst not prove thou art immortal—no,
Nor yet that thou art mortal. Nay, my Son,
Thou canst not prove that I who speak with thee
Am not thyself in converse with thyself;
For nothing worthy proving can be proven
Nor yet disproven.'

Phenomena can, in a sense, be proved, but the very name 'phenomena' teaches us that they are after all but appearances presented to our physical senses. The important thing—the *Ens*, that absolute though intangible reality which is ever hidden from our senses, but which none the less lies behind all phenomena, is beyond proof. It is again Charles Kingsley's allegory of Madam How and Lady Why. We can discover Madam How, but Lady Why is coy and elusive and hard to discover. We have often to content ourselves with intuitively *knowing* a truth, and abandoning all attempts to *prove* it.

Each one must, of course, convince himself by such method as appeals to him individually. It is after conviction has been attained, I think, that the 'shadows by the way,' of which I desire to say a few words, are likely to fall across one's path. It seems to me that we often, by want of care and thought, put most serious stumbling-blocks in the way of the outside world; so much so that I have heard it said: 'The strongest arguments against Spiritualism are the Spiritualists.' Of course the speaker had been unfortunate in his acquaintances; but there it is—that was the impression he had got. I suppose he had chiefly run across our camp followers!

Why should such impressions get about? I think they are sometimes unintentionally strengthened by a certain lack of wisdom and discretion shown by a certain number of Spiritualists in dealing with, and in recounting to others, the experiences which they have had, as well as from a rashness which, at times, brings about unfortunate results. Let me mention one or two such points. I may say, first of all, a few words on the undue value often set on the high-sounding names given by communicators. It may be natural to do so, but it is not wise. People appear to become elated at receiving at their sittings such names as Shakespeare, Mendelssohn, Isaiah, David, and so forth—as if in some way reflected credit on themselves. (Laughter.) Now no spirit is too high to communicate if only there be some reason why he should do so, and yet such names ought to be received

with great caution. The communicators *may* be what they profess to be, but it should be remembered on the other hand that equally they may be personators; and again, the name may have been given as indicating, not an individual, but a band of spirits who have adopted the name as their designation. I have noticed, besides, that there is often a curious difficulty in getting names correctly through a medium. Why names should present peculiar difficulties I am unable to say, unless it be that names, as we use them, seldom have any particular applicability to the holder of them and so have lost in the spirit world any significance which they had in earth life. This difficulty about names seems to run through every form of mediumship. I have found it not only with writing and trance mediums, but the materialised forms of those who had for years been in the habit of manifesting have in my presence found it impossible to give names with which they were perfectly familiar. If we are to accept the givers of big names as the genuine individuals whose names they bear, we have a right to expect from them communications such as will be worthy of themselves and their opportunities. Yet too often we find on inquiry that what they have said is mere inanity of which they would have been ashamed in earth life. (Hear, hear.) I know well that the communicators have great difficulties to contend with in attempting to speak with us, and I have no wish to underrate them. In this connection, a description I once received regarding the state of a communicator when endeavouring to use a trance medium will be instructive.

'We find ourselves in a dense mist, which blinds us, deafens us, and clogs our senses. Then we seek to make some movement, perhaps not knowing what will be the result. The result is often totally unexpected by us. It is as though you meddled with some machine whose properties you did not understand. As you remain isolated, confused, some word floats through the medium's atmosphere. You seize it with gladness, believing in your confusion that it is a word from your spirit friends, reminding you of what you intended to say. An idea once started suggests another, and a whole story may be fabricated, the communicator sincerely believing that he is speaking the truth.'

Such difficulties must be taken into account, and all allowance be made, though the description, I may add, was said to apply to *some* spirits—to those only who were unable to control the conditions. But if a spirit of a high order found himself in this way debarred from transmitting to us anything but the merest commonplaces, would he persist in doing so? I think not, inasmuch as, if unable to transmit the message himself, he could have no difficulty in finding some more competent manipulator or transmitter on the other side who would act as a medium, and readily get his message through for him. But, so long as he remained in his primitive condition, the less we talked of his communications the better. They should be looked on with caution, and acceptance of their genuineness should not too readily be accorded to them. But supposing the messages to be genuine, of what value is it for the spirits to come in this way, being for practical purposes reduced (for the time at least) to a state of childishness? If they can give us nothing but commonplaces, while Tom Snooks or some other unknown individual can give us instruction and help, or can rouse in us enthusiasm for all that is highest and best, then is his coming by far more valuable to us than is that of the spirit of the higher order. The name is but little and is not worth dwelling on, the message brought to us is the thing of supreme importance. (Applause.)

I quite understand what is the value of those trivial matters of detail which, as Professor Hyslop points out, are so often dwelt on as the readiest and most effectual means of identification in the case of friends or relatives. In such a case we do not demand (at first, at all events) more than identification, and we obtain it, as we do in earth life, not by lofty teaching, but by the small matters of everyday life, which give the best evidence that it is indeed our friend with whom we are speaking: but in the case of the great ones of the past, such details, if given, have no significance. If we know these petty matters to be true, we can only know them historically, just as anyone else can do—the communicator included. 'By their fruits ye shall know them,' is

a useful rule to keep in mind in dealing with such personalities. If we announce 'Shakespeare spoke to me,' and on being asked 'Well, what did he say?' we reply, 'He said he was very happy, and was in the sixth sphere,' and so on, I cannot feel that a scornful reception of our statement is to be wondered at.

(To be continued.)

CRYSTAL GAZING IN CEYLON.

The 'Times of Ceylon' for April 6th, publishes a description, signed 'Anchises,' of the manner in which the professional crystal gazers earn a good livelihood in Ceylon. They can also enable others to 'see the light' in the blackened surface of a tin box, after certain preliminary ceremonies. The writer tried, but could see nothing; but a boy of ten, who was there on a visit, described what he saw, the first thing being the appearance of certain 'gods,' who presided over what followed.

When all was ready for 'sending the light' to any desired place, it was agreed to think of a house of which the boy, who is called 'Little Knickerbockers,' knew nothing. The writer continues:—

'The boy was told to ask that the light might go to the house we had in mind. It accordingly did, and the boy described the outside of a house he saw. The description was true in every detail. The light then went from room to room, and everything in the place was described with marvellous accuracy.

'One room of the house was a sick chamber, and an elderly lady, closely connected with several of us, was there. We were not quite prepared for what followed. "Little Knickerbockers" described a number of people about the bed, who had been dead several years, all closely related to the sick lady, and whom the little boy had never seen. They were all there, though only in spirit. I cannot describe my own feelings at the disclosure. We knew every person from the description given of him or her. Where there was any doubt about the name the boy was made to ask if the person's name was not So-and-so. The gods on their thrones indicated yes or no by a nod of their heads. If no name could be guessed, one of the gods got off his throne and wrote the name of the person on the ground, letter by letter. Names were written for us in English characters. Besides these spirits of the dead there were also present a number of strange forms who were described by the "guru" as spirits, good and bad, of the spirit world. There was no trickery, for we made that impossible by the questions we asked. Often it was a question we had thought of but had not uttered, but the answer came right enough. The "light" even gave me the number of the next house I was going to occupy. I had not thought of shifting then, but when I did shift I lived in a house which had a large patch of water on one side of it and a church on the other, as described in the "light." The "guru" tells me that all the smart work of the police, at detecting thefts, has been done by inspectors who had first consulted his "light." I very much believe it.'

AUTOMATIC WRITING IN FOREIGN LANGUAGES.

Professor Richet, President of the Society for Psychical Research, addressed a general meeting of that society on May 11th, at 20, Hanover-square, on some observations of his own with regard to automatic writing. The medium, not a professional one, was a lady in whose good faith he had perfect confidence. While in a state of semi-trance, and with her eyes closed, she wrote sentences in Greek. Some of these were in modern Greek, and contained such errors as might be made in copying by a person not conversant with the language, which was quite unknown to the medium herself. A phrase which, after much search, was found to be a translation of a sentence in 'Paul and Virginia,' caused Professor Richet to write to Athens, and thence he obtained a scarce Greek and French dictionary, published in 1856, which contained most of the phrases written.

Professor Richet reviewed the possible explanations, and showed that neither conscious memory nor that much-relied-on phenomenon, the unconscious memory, could be appealed to in explanation. The spirit hypothesis was dismissed, not as impossible, but as undemonstrable and irrational. He brought

forward the facts, but left them unexplained. Sir Oliver Lodge suggested that there might be a connection between these experiences and the remarkable performances of 'infant prodigies.'

An interesting discussion followed, in the course of which Professor Barrett related an authentic story of a lady who was hypnotised by a clergyman. On one occasion the clergyman asked her to write down the contents of a letter which had just arrived by post and was unopened. She wrote most of the contents correctly.

In order to present the problem clearly to our readers, we may say that Professor Richet dwelt upon the difference between the bold strokes of a writer who reproduces familiar characters, and the hesitating ones made by a copyist, as in this case, and showed also how the characters had been misread, an accent or breathing being sometimes joined on to the body of the letter. It thus appeared as though the medium was copying words presented to her sight in an unfamiliar language, and, moreover, did not clearly discern the exact forms of the letters.

These phenomena remind us of some that are related by Mr. Stainton Moses in 'Spirit Identity,' Appendix I, p. 80, and if the key to their production cannot be found at 20, Hanover-square, we invite the Psychical Researchers to apply at 110, St. Martin's-lane.

The 'Standard' of the 12th inst. gave a lengthy report of Professor Richet's address, and said:—

'In the discussion it was generally taken for granted that Madame X. had exhibited only the powers of a copyist. Mrs. Verrall believed that Madame X. must have been under some sort of hypnotic control, but was influenced through her eye only and not through her intelligence. But there were other instances, overlooked in the discussion, where Madame X. had written sentences with a meaning applicable to the immediate circumstances; for example, when she wrote her sentence about the shadows. In such a case she must have been controlled through her intelligence.'

It might rather be said that the appropriate passages were presented to her eye by an intelligence.

MUSIC AND MYSTICISM.

Beyond a series of extracts from Mrs. Besant's lecture on 'The Perfect Man,' taken from the 'Theosophical Review,' there is not much in the May 'Review of Reviews' that touches upon our subjects. An interesting summary is given, however, of a paper in the 'International Journal of Ethics,' by Mr. J. W. Slaughter, of Clark University, which presents music and religion as rivals, regarding which the 'Review of Reviews' says:—

'Both find their psychological origin in that part of human nature which we denominate the mystical. . . Music is that form of art in which the conditions are so arranged as to place the emotional attitude at its best, with a minimum of the thinking process. It is the most mystical of the arts because its limitations are the least. Religious mysticism goes farther than this; it is not content with the mere ideal, it insists that the ideal is also actual. It is this extra claim which, the writer considers, handicaps religion in its rivalry with music. Both appeal to the same mystical craving; but religion demands, in addition, something which the modern mind does not so readily concede.'

In another branch of art, a similar pronouncement, by Mr. Heathcote Statham, in the 'Nineteenth Century,' also quoted by the 'Review of Reviews,' may be noted for comparison. Mr. Statham says:—

'Although painting may be used to illustrate subjects in history, or fiction, or everyday life, or to point a moral lesson, these are secondary and incidental objects; the main end is the intellectual pleasure of the spectator through an expression of the mood of mind or the imagination of the artist, using natural forms as a language. Imitation of human or inanimate nature is not the end in itself, but only the means to an end; a painter works on our minds through form and colour as a musician through sound.'

Another reference to mysticism is contained in Dr. C. F. Holder's wonderful story, in the 'Arena,' of the first successful voyage of the early Quakers to America. The

'Review of Reviews,' in its abstract of this article, tells us how the first Quakers, who arrived in Boston in 1655, were imprisoned and then sent back to England, but in 1657, as the result of a series of impressions and coincidences, a small craft, 'little more than a smack,' was placed at the disposal of Friends desiring to cross the ocean as missionaries. 'The crew consisted of two men and three boys, none of whom had any knowledge of the ocean.' The voyage is described as 'miraculous':—

'Knowing nothing of navigation, the captain looked to his spiritual-minded passengers for guidance, and we have the singular spectacle of a vessel being sailed across the Atlantic, the helmsman each day taking his orders from the ministers, who daily held a silent Quaker meeting for this purpose. During this period one or more of the Friends would invariably receive an impression as to the course to pursue, which at the close of the meeting was conveyed to the captain, who laid the course until the following day. Early in the voyage they were threatened by a foreign fleet, which attempted their capture, this danger having been announced beforehand, but the wind suddenly changed and in a fog the Quakers' vessel escaped.'

The result of this 'remarkable method of navigation, without knowledge of latitude or longitude' was that the vessel sailed straight into Long Island Sound, and landed its passengers at New Amsterdam, now New York.

LETTERS TO THE EDITOR.

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

Sir William Crookes' 'Researches.'

SIR,—As copies of the work by Sir William Crookes, entitled 'Researches in the Phenomena of Spiritualism,' are needed for the Library of the London Spiritualist Alliance, and we find much difficulty in procuring them, may I be permitted to ask if the readers of 'LIGHT' who have spare copies will kindly present them to the Alliance, for the use of the Members and Associates?

E. W. WALLIS,

Secretary of the London Spiritualist Alliance.
110, St. Martin's-lane, W.C.

A Prediction Fulfilled.

SIR,—In your issue of August 27th, 1904, at p. 419, you inserted a letter written by me, signed 'Barber-Surgeon,' recording an interview which I had in 1900 with Mr. Von Bourg, and I there related that although I had never seen or known him, or he me, previous to my visit, he told me at least a dozen facts concerning my past, every one of which was absolutely correct. My letter went on as follows: 'As to "fortune-telling" or the future, he said nothing and I asked nothing, though he told me I had a friend, a Mr. S. (spelling his name, though incorrectly), an old gentleman and a bachelor, who had inserted my name in his will for a legacy. This was a surprise to me and I doubt it, but as my friend is still alive I cannot prove it.' The Mr. S. referred to was Mr. Nathan Salaman, of 41, Gordon-square (Mr. Von Bourg spelt it either Salomon or Solomon, I forget exactly). However, he died last month over eighty years of age, a bachelor and a wealthy man.

On the evening preceding my visit to Mr. Von Bourg, I dined with, and sat next to, Mr. Salaman at the Hall of the Barbers' Company (formerly the Barber-Surgeons, a City guild with a record of over six centuries), and as we were both members of the 'Court,' we of course stood in the position of trustees of the company's estate. It seems to me that the 'influence' of my friend must have remained with me, when I visited the medium on the following day.

To many friends I have often related what I had been told, but always affirmed that if there was any truth in the statement, it would be found in the fact that Mr. Salaman and I were co-trustees of the Barbers' Company, and that any legacy would not come to me personally, but to the company.

Now for the sequel. Mr. Salaman died a few weeks ago, and at a Court held at the Barbers' Hall on the 2nd inst. the clerk read a letter from his executors stating that he had bequeathed to the company £500 and an oil painting!

To show how unusual it has been of late years for any bequests to be made to our company I may mention that the last one previous to this was in 1856, when a Mr. Philip Lawton left us £500.

SIDNEY YOUNG, F.S.A.

'Anti-Vivisection.'

SIR,—I was pleased to see the subject of Anti-Vivisection mentioned in 'LIGHT' of the 6th inst., and should like to draw the attention of interested readers of 'LIGHT' to an appeal by Hope Huntly, issued by the Little League of Mercy, asking for help to augment a special outpouring of dynamic power by thought concentration, or prayer, for the abolition of vivisection. The effort is being made every Sunday at 10 a.m., for ten minutes' duration, in our homes. The necessity for *regularity* and *punctuality* is emphasised in order that the effect may be perfectly simultaneous.

It is believed that there is immense spiritual force put into action by united effort, concentrated on the same object, but no feeling of personal antagonism against the vivisectioners is to be excited by this movement. The effort is made as much in the interest of *their souls* as on behalf of the animals, and any indulgence of anger or even of righteous indignation against the operators is distinctly deprecated, as such feelings are prejudicial to our cause.

I trust many of your readers will co-operate in the good work.
J. M. L.

'The Art of Being Kind.'

SIR,—The remarks by Mr. A. K. Venning on 'The Art of Being Kind,' in 'LIGHT' of April 29th, are the most refreshing that I have read for some time past. It is wisdom that is most wanted everywhere, viz., a happy blend of intuition, knowledge, power, intention, and goodness, all rightly poised, amid all sorts of confusing circumstances and in every situation of life, and not the uncontrollable, gushing, or gaseous explosion of kind feeling which is so often quite ephemeral, but whose force, for the time being, often turns people from a preconceived, decorous, and judicious course of action, even as at other times it may clear the mental atmosphere of one afflicted with brooding, dismal and stagnating thoughts.

F. HIDER.

SIR,—It never occurred to me that any reader of 'LIGHT' would question either the truth or the beauty of Ella Wheeler Wilcox's poem on the 'Art of Being Kind,' so entirely had it captivated me, until I was aroused, by Mr. A. K. Venning's demurrers, in 'LIGHT' of March 4th and April 29th, to reconsider it. This I have now done, and so far from finding it to be either untrue or inadequate, it has grown in my esteem and affection, for I find that it embodies a profound principle, which when fully applied will go very far, if not quite all the way, to emancipate mankind. The poet should be allowed to reveal herself, but Mr. Venning will insist on our reading her through his spectacles. I submit, however, that we must not put a too literal interpretation on the words employed, else we inevitably miss the truth they are intended to inculcate. Mrs. Wilcox is painfully impressed with the sadness she finds in the world, and appears to think that only by a universal diffusion of kindness can it be removed—not the many misnamed forms of it in common use, many of which are little better than wayward impulses, but, as her use of the term 'Art' implies, by systematically studied and well-directed thought force, intended to accomplish that beneficent end—by, in short, the Science of Kindness, or, as others may call it, the Law of Love.

Gosforth-terrace, Gosforth.

J. MOULD.

'Health of Spiritualists.'

SIR,—I read the paragraph on the 'Health of Spiritualists' in 'LIGHT' of April 29th, with special interest, and think I can 'go one better.'

My father, Mr. Robert Young, who is ninety-five years of age, is not only vigorous mentally and physically, and reads and writes without the aid of spectacles, but mentally he is really as brilliant as at any period of his long and active life. He has always been a natural Spiritualist, long before the advent of 'Modern Spiritualism,' and has taken a deep and practical interest in the movement for over forty years.

I am sixty-seven this month, and feel as fit as at any period of my life: am frequently engaged eighteen hours of the day without knowing fatigue, and for over forty years I have taken a very active part in the development of various forms of mediumship, healing especially.

I am merely calling attention to these facts to combat a prevalent opinion 'that the practice of Spiritualism is detrimental to health and longevity.' On the contrary, I believe that, by the study of the philosophy and phenomena, we may learn the essential conditions that lead to *health and happiness*.

J. FOOT YOUNG.

'An Inquirer's Difficulties.'

SIR,—I should like to endorse all that your correspondent 'Inquirer' has written in 'LIGHT' of May 6th with regard to the difficulties of investigation, so exactly does he express my own sentiments on this great subject. I also, like 'Inquirer,' have for many years studied Spiritualism, but hitherto have had no personal proof of any of the wonderful phenomena of which I hear and read so much. Why is it so difficult to gain access to any séance held by conscientious, pure-minded Spiritualists? I should have thought that some of the leading Spiritualists of the day would, for such a good and scientific cause, organise some means whereby earnest inquirers into this vast field of truth could gain knowledge through attending well-conducted séances with reputable mediums. My own personal experience, I regret to say, has been more or less unsatisfactory. The many mediums to whom I have paid visits in the true spirit of an inquirer have invariably spoken in the vaguest terms, which might apply to any, or every, one—the same reason always being given, that the spirit friends prefer speaking symbolically. Some few mediums, in their obvious attempts at guess-work, have stumbled on the verge of the ridiculous! It is said that the best tests and results are to be had in one's own home-circle—with which I heartily concur; but, on the other hand, how few are so fortunately placed as to be able to hold such séances. Personally, I am longing for some tangible proof, so as to be able to say that I am convinced from actual facts; for, despite the scepticism engendered by the falsity of some mediums, I feel the truth of the principles of Spiritualism, and that, under favourable conditions, our dear departed may sometimes be permitted to communicate with us.

Hove.

T. S. C.

'Mental Telegraphy.'

SIR,—No doubt many of your readers will have noticed experiences similar to those related by Mr. Montague Ward in 'LIGHT' of the 13th inst. My own earliest recollections are of amusing myself in a similar manner, and subsequently, whilst studying in a life-class, as certainly as I looked at the head of the model even from the back, so certainly would the eyes come round to meet my own.

On the same principle a trapper would avoid looking directly at a bird or animal he designs to catch, as it would be the signal for its flight.

J. F. D.

'Counterparts.'

SIR,—I hasten to reply to Mr. Thurstan's letter in 'LIGHT' of April 8th, and to express my regret if I have been the means of perpetuating an error with regard to the authorship of the beautiful lines in question.

As Mr. Thurstan will see on referring to my communication, the quotations were all taken from Mrs. Fitzgerald's treatise. There are no means here of verifying all the quotations, even if I had thought of doing so. With regard to the last paragraph of Mr. Thurstan's letter, in which he disclaims accepting the doctrine of counterparts, it would be very interesting to me, and no doubt also to others, if he would elaborate his theory somewhat more fully for our benefit. Is there, after all, any very great difference between 'linked hearts' and 'counterparts'?

Los Angeles, Cal., U.S.A.

A. K. VENNING.

National Union Fund of Benevolence.

SIR,—Kindly allow me to acknowledge, through your columns, the receipt of the following contributions to the National Union Fund of Benevolence.

On behalf of my committee I return thanks to the friends who have so kindly responded to my appeal of last month. There is still, however, an urgent need for funds, and I trust those friends who have been generous donors in the past will continue their support, for the sake of the deserving and earnest workers of the Cause who are involved.

22, Bellott-street,
Cheetham-hill, Manchester.WILL PHILLIPS,
Hon. Secretary.

Amounts received during April:—Nelson, Every-street Society, 6s.; London Open-Air Workers' League, £2 17s.; Mrs. Francis Trueman, 5s.; Mrs. S. Clarke, 15s.; Mrs. S. Butterworth, 10s.; Mr. W. P. Browne, £1 1s.; Mrs. W. P. Browne, £1 1s.; Mrs. K. T. Robinson, 8s.; Mrs. A. M. Waterhouse, £1 1s.; 'Old Marylebone,' 10s. Total, £8 14s.

THE 'DUGUID TESTIMONIAL.'—Since the publication of the list of contributions to the 'Duguid Testimonial Fund,' in 'LIGHT' of May 13th, we have received an additional sum of 10s. from Mrs. Harwood, which makes the total amount received up to date £13 5s.

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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Webb delivered an address and gave good clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Pearson. On Thursday, Mrs. Webster. On Thursday, May 25th, Mr. John Lobb, L.C.C.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave an address on 'The Threshold of Death.' Large and successful after-circle. Sunday next, at 11.15 a.m., circle; at 7 p.m., Nurse Graham. Clairvoyant descriptions at after-circle. Thursday, at 8.15 p.m. (Room 3), clairvoyance.—Y.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mrs. Turnpenny's and Mr. Burton's controls addressed an appreciative audience. At the after-circle (large) good clairvoyant descriptions were given. On Sunday next Mr. T. E. Frost, of Fulham, secretary of the Union of London Spiritualists, will conduct the meeting.—T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last a good circle was held. In the evening Mr. Long continued his interesting series of addresses on 'The States of the Dead,' and Mr. A. V. Peters gave clairvoyant descriptions. In future the morning circles will be held in the large upper room, to which all are welcome.—S.C.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, good addresses and clairvoyant descriptions were given by Mrs. Bezan. On Saturday, May 20th, at 8 p.m., Mr. Ronald Brailey will give demonstrations of psychometry and clairvoyance, 1s. each sitter, and will speak on Sunday evening.—A. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday evening, May 10th, Nurse Graham gave very successful clairvoyant descriptions. On Sunday last Mr. Harry Fielder gave an address on 'The Spiritual Columbus, Swedenborg.' On Sunday next, at 7 p.m., Mr. and Mrs. Roberts. On Wednesday, May 24th, Dr. Peebles. Tea at 6 p.m., address at 8 p.m. (See advertisement.)—W. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday evening last Mr. Ronald Brailey gave an interesting address entitled 'The World of Shadows.' Convincing clairvoyant descriptions followed, supplemented by personal messages. A solo by Mr. Gay was much appreciated. On Sunday next, at 7 p.m., Mr. H. Boddington, address; Mrs. Webb, clairvoyant descriptions. May 28th, Mr. George Spriggs.—G.

LEAMINGTON.—PRIORY-TERRACE, NEAR G.P.O.—Our new hall has been duly registered as a place of worship and is called 'The Spiritual Temple.' We had large meetings on Sunday and Monday last with Mr. and Mrs. Kelland; Mr. Kelland also sang a solo. A week's mission was commenced on the 15th inst., with Mrs. H. E. Litt as missionary. Mr. S. Bartlett and a nurse are now daily engaged at our 'Temple' rooms, treating the suffering.—S. B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—At the Wednesday evening public circle Mr. A. Claireaux's psychometrical delineations were very good. On Sunday morning last the guides of Mr. Puddle gave an interesting address. In the evening Mr. Butcher presided, and Mr. Hyman gave an able address, followed by psychometric readings, all recognised. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. J. Sloan. Wednesday, at 8 p.m., public circle.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday afternoon and evening last, the Lyceum anniversary services were conducted by Miss Morris. The children's cleverly rendered recitations, pretty songs, and solos by Mrs. Cousins and Miss PARSONS gave much pleasure. Addresses were given by Mrs. Boddington, Messrs. Cole, Spriggs, Clegg, Frost, and Adams. Miss Doncaster, Mr. H. Boddington, and other friends supported us in the afternoon. On Sunday next Mrs. Roberts, of Leicester, address and clairvoyant descriptions; also on Tuesday, at 8 p.m.—H.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last the visit of the 'Spiritual Pilgrim,' Dr. J. M. Peebles, was a great success. In the morning address on his travels in India, he related many interesting experiences with wonder-working adepts. In the evening he dealt with the condition of infants, idiots, suicides and the wicked in the spirit world. The hall was overcrowded with an appreciative audience. The Doctor also attended the Lyceum service and gave encouraging words to the children. Truly an outstanding day with this noble soul, the remembrance of which will be treasured by all who heard him. Sunday next, Mr. John Lobb.—S.