

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Dr. Peebles has been attending the funeral of a good Spiritualist at Battle Creek, and is greatly troubled in his mind about the funeral service which was conducted by a Presbyterian minister who showed 'artful wisdom' in hiding both the broad testimony of Spiritualism and the narrow doctrines of his church. What these doctrines are Dr. Peebles shows up with his well known thunder and lightning, and then he turns upon his Presbyterian minister, and shakes him as he asks, 'Why did you hide all this at that solemn hour?' He goes on to say that there is a great deal of this hiding of it about; and he wants to know whether this is honest:—

Here we have Presbyterianism straight (he says) that 'man by the fall lost communion with God,' and so 'under His wrath and curse,' is 'made liable to all the miseries of this life, to death itself, and to the pains of hell-fire forever'—tormented 'soul and body in hell-fire forever'—the unspeakable torments of hell with the devil and his angels' and the 'damnation of the reprobate'! Now, honestly, do Presbyterian ministers believe these doctrines of reprobation, doctrines of damnation in hell-fire forever, or do they

'Smooth down the rugged text to ears polite,  
And snugly keep damnation out of sight?'

This questioning is not pleasant, but how can a Spiritualist help it? He stands for intellectual and spiritual sincerity, because he holds that the personal mind and spirit are above all outward and time-worn creeds. The humane and enlightened ministers who are bound by these old cruel creeds do not believe in them. 'They seem jolly and happy,' says Dr. Peebles. 'They have good digestions, sleep well at night, ride in carriages and automobiles and on bicycles, buy and sell, and in no wise are averse to that "lure," the misuse of which is the "root of all evil." 'I congratulate my friend, the Rev. Dr. Potter,' he says, 'upon his pleasant and happy way of not preaching orthodox doctrines at the funerals of liberals and Spiritualists. These funeral sermons of his are in consonance with the reported command of Jesus: "Be ye wise as serpents and harmless as doves."

We give a cordial welcome to a new and very cheap edition of Dr. Charles Beard's Lectures on 'The Reformation of the Sixteenth Century, in its relation to Modern Thought and Knowledge' (London: Essex Hall). The work is somewhat shortened, but it is still a substantial and connected story, with singularly keen references to the lessons of the past, the duties of the present and the hopes of the future.

Dr. Beard, in this book, is both reverential and rational; and, in pleading for the simplification of doctrine, the enlargement of terms of communion, and the reconciliation of theology with new knowledge, he is entirely in the front rank of modern teachers. He is also thoroughly modern in fixing attention upon Christian service rather than upon Christian dogma.

I venture to think (he says) that to restore Christianity to the place which it has lost and is more and more losing in the hearts of thoughtful and educated men, still more to give back to it its old victorious energy in dealing with the sinful and the wretched, what is chiefly needed is a prophet of this latter day who, in the keenness and directness of his religious insight, will speak at once a piercing and a reconciling word. Such a one will be deeply penetrated with the scientific spirit, rejoicing in the interpretation of Nature as an unveiling of God, and desiring only the plain truth of history that he may trace in it the working of the Divine Hand. But he will be too full of the awe of direct vision to lose himself in the arid wastes of criticism, or to be led astray by the pedantries of scientific investigation. I dare venture to predict that, like every other true prophet, the future will fill his eye and heart too completely to suffer him to be a bond-slave of the past.

It is exceedingly encouraging to see on all sides this outreaching for a Religion of spirit and life, to take the place of the Religion of form and creed.

G. A. Wolter, writing in 'The Progressive Thinker,' attempts, and with some success, to bridge the turbulent little stream that bubbles between Spiritualism and Christianity. Here are some of his pregnant paragraphs:—

It is a deplorable fact that many honest but superficial people, in their effort to find light on the subject of Spiritualism, fall into the hands of either frauds, or mere babies in the work, and many of them never search below the scum of commercial spiritism which makes itself so broad and offensive, and, lacking discernment, swallow or reject it all.

While we know that much which passes for Spiritualism is such in name only, we also know that very much which poses as religion, and as Christianity, is such in name only, and that the superficial and the incompetent fail to see the difference in either.

The narrow-minded churchman denounces Spiritualism as the work of the devil and a curse to humanity, and will have nothing to do with it. The other, a narrow-minded Spiritualist, denounces religion and Christianity as the blighting curse to humanity, and absolutely refuses to have anything to do with either; and thus both lock horns in perpetuity.

The churchman who cannot recognise the works of God in the laws of Nature as manifest in Spiritualism is simply the victim of his superficiality and consequent perception and conception; to him the spiritual things of the Bible are in a sealed book, he understands the letter thereof only, hence his opposition to the Spiritualism.

The Spiritualist who claims that religion and Christianity have been a blight to humanity has been led by his superficiality, perception and conception, to confound a stultifying theology with true religion, and a bigoted, intolerant, hypocritical 'churchianity,' with a soul-ennobling Christianity.

The man with a dent on his head where his bump of veneration should be, may find the above beyond his pale of comprehension, and of course is excused from taking any further notice thereof.

Messrs. Lunt Brothers (Boston, Mass., Station A) send us a second edition of a useful work, entitled, 'Mysteries of the Séance, and Tricks and Traps of Bogus Mediums : A Plea for Honest Mediums and Clean Work.' By a life-long Spiritualist. It is a timely publication, but such a work is always in season. The author says :—

The writer of this has been a 'confirmed' Spiritualist for many years, and has passed through all the various stages of investigation, credulity, and scepticism usually experienced by converts to the Spiritualistic philosophy. He has investigated carefully and without prejudice every phase of mediumship presented by professed mediums from Maine to California, and is as firmly convinced as a mortal can be from the evidence of his five senses, supplemented by intuition and a fair supply of common sense, that death (so-called) does not end all, and that the spirit or immortal part of man can, after the change called death, return, under certain conditions, and communicate with those who are still in the flesh. Also, that certain physical phenomena can and do occur at times, but that such manifestations are exceedingly rare, and entirely beyond the control of any medium. To show how the counterfeit presentments of these phenomenal manifestations are produced, in order that Spiritualists may be able to detect and expose them, is one of the objects of this book ; and to defend and assist the honest mediums of our land, and of the whole world, in fact, is another object.

When Spiritualists learn to take care of their true and honest mediums, and kick out of their organisation all the fakes and their assistants, then will the cause stand some chance of recognition by the world, and the intelligent ones who know its truth will not be ashamed to be classed among its members.

We believe the book will be sent to any address for 25 cents.

'Fellowship,' edited by B. Fay Mills, is a Californian (Los Angeles) Magazine. Its May number is an 'Earthquake Souvenir,' and contains 'thirty Articles, with Heroic, Thrilling, Pathetic and Amusing Earthquake incidents from a Fellowship standpoint.' It could probably be obtained through any London publisher. Here is a glimpse :—

In San Francisco every artificial barrier was swept away. 'Society' was on the ground, face to face with the great unwashed. The conventions, the pride, the show and the ease which these people have been erecting as protecting walls, with painful and exhausting labour, for fifty years, were all swept away. Humanity was on the flats, and everyone was on the level. Money momentarily lost its purchasing power.

Servants, luxury, habits, prestige—yes, and enmity, feuds, hatreds, jealousies and contempt disappeared, and nothing counted but human love. As an editor wrote :—

'If you still doubt that the millennium is upon us go down the street two blocks, where the relief committee is working twenty-four hours a day from the show-room of a vegetable grocer, and you will find Gavin McNab and Abe Rouf with arms touching, laughing at the same grim earthquake jokes and putting the two craftiest heads in San Francisco together for the immediate relief of the afflicted. A week ago, as the bosses, respectively, of the Democratic and Republican ranks, America could have afforded no more striking instance of deadly rivalry than would have been adduced by the mention of these two names.'

#### SPIRITUAL PRAYERS. (From many shrines.)

Grant, we beseech Thee, O Lord, the Giver and Guide of all reason, that we may always be mindful of the nature, of the dignity and of the privileges with which Thou hast honoured us ; that we act in all things as becomes free agents, to the subduing and governing of our passions, to the refining them from flesh and sense, and to the rendering them subservient to excellent purposes. Grant us also Thy favourable assistance in the forming and directing our judgment, and enlighten us with Thy truth, that we may discern those things which are really good, and, having discovered them, may love and cleave steadfastly to the same. And finally, disperse, we pray Thee, those mists which darken the eyes of our mind, that we may constantly see the path of right and the blessedness of it, and walk in the same to our life's end. Amen.

#### SPIRITUALISM AND PHENOMENA.

The 'Daily Express,' in closing the discussion on 'Is Spiritualism a Fraud?' which has been going on in its columns for some weeks, published a so-called summing-up by Miss Alice Johnson, Secretary to the Society for Psychical Research. Miss Johnson's article contains several points with which we find ourselves more or less in agreement, although, of course, the Secretary of the S.P.R. does not profess to speak for Spiritualists, and assumes a Rhadamanthine air with regard to Spiritualism. In fact, it is even a question whether she does not go beyond the non-committal attitude affected by the Society. She alludes to the fact that the correspondence in the 'Express' has mainly been occupied with the evidence for the physical phenomena, though, to her mind, this forms the weakest part of the case for Spiritualism. We agree with her when she says :—

'The phenomena on which, as it seems to me, the theory of Spiritualism is really based have appeared constantly in all ages, and appear constantly still. There have always been dreams which seemed to bring knowledge, apparitions of the dying and the dead, trances in which the entranced person appeared sometimes as if dead and insensible to all outward things, or sometimes spoke and acted as if transformed into another personality, demoniac, angelic, or in some way profoundly alien from his ordinary self. And there have always been persons with some unusual power—which we should now call hypnotic—or controlling and influencing their fellow men for good or for evil in an unaccountable way.'

These things, however, are not always to be attributed to the action of spirits, as Miss Johnson says ; but when she admits that in certain cases an entranced person exhibits knowledge of definite facts which he cannot have got by normal means, and has apparently acquired by telepathy from the living or from the dead, she virtually admits the possibility of spirit communion and identity. These 'mental marvels,' Miss Johnson admits, 'have occurred always and everywhere, while the physical phenomena and the materialisation of spirit forms are stated by her to be of very recent growth. We think that history, both classical and Scriptural, is against this latter view.'

Miss Johnson throws out some judicially-worded innuendoes about the necessity for professional mediums, and as to their limitations, which, she says, 'suggest that the medium has learnt certain tricks, and certain ones only. If you ask for others he cannot perform them, though he may sometimes come to perform them later.' We might suggest that spirits need to learn how to produce material effects. The necessary conditions, says our critic, 'are just those which make fraud easier to perpetrate and more difficult to detect,' and she wonders why psychical phenomena should belong to the small class of processes which are retarded by light, rather than to the large class which are aided by it. We would remind her that ignorance of causes does not alter the reality of facts. Miss Johnson also refers to the fact that many mediums for physical phenomena have, at one time or another, been 'exposed,' but she exempts D. D. Home from this charge, saying that he was 'the only prominent professional medium against whom some fraud of this kind has not been definitely proved,' though she thinks that 'most of the evidence for the genuineness of his power is worth very little'; yet again she says, 'some careful accounts of very striking phenomena observed with him were privately printed by Lord Adaro (now Lord Dunraven), and most important of all were the experiments of Sir William Crookes, in which it is difficult, indeed, to find any flaw.' This sounds to us like hitting your nail first on one side and then on the other, which is not conducive to driving home the point.

Of course, Miss Johnson, as Secretary of the S.P.R., is bound to insist on the necessity for special training in these investigations, including some knowledge of conjuring and, we might add, special pleading, in which Hanover-square could give points to the Old Bailey. She sums up by saying that 'the impression that remains on one's mind, after many years' study, is that there is a residual something to be explained,' although what that something may be it would, she thinks, be premature to discuss at present, all hypotheses, such as that

of disembodied spirits, that of nervous energy exercised on objects at a distance, and that of delusion pure and simple, being equally unproved. We are told that 'the next generation, if not this, may be able to solve the problem. But that the solution will be found through working with paid mediums is, perhaps, even less likely than that fortunes will be made by inventing perpetual motion.'

We think that these opinions betray a mistaken notion as to what constitutes true scientific method. If scientific men, chemists, physicists, and biologists, were to shrink from adopting and promulgating good working hypotheses until they, or their descendants, had completely solved the various problems in all their depth, such as the nature of matter, force, and life, where would our science be? It is only because theory after theory has been put forth, and provisionally adopted until a better has been found, that science has steadily advanced from stage to stage. Each theory has, in turn, afforded a basis for valuable work, and has thus led to further discoveries, even to those which have caused it to be superseded; and it is even possible for rival working hypotheses to exist side by side. Therefore, we cannot admit that the hypothesis of a fantastic and unlimited telepathy should bar the way to the consideration of spirit influence; let each theory be tested by the light of facts, and each will finally be justified as far as it is true, and also, each will find its place in the illimitable variety of manifestations of Universal Law.

#### IN MEMORIAM.—DR. GEORGE WYLD.

On Thursday, June 28th, at the burial ground of St. Paul's, Rusthall, near Tunbridge Wells, the last tokens of love and respect were paid to the remains of Dr. Wyld. At the first portion of the service, in the church, a hymn of Dr. Wyld's own composition, 'He giveth his beloved sleep,' was sung; and at the committal to the grave a requiem hymn raised by children's voices concluded the impressive solemnity.

Dr. Wyld had reached a patriarchal age. The corn was ripe; the sickle sharp; the blow swift; angels were the reapers; now comes the harvest home. He 'hath outsoared the shadow of this night.' Born at a time when men had sunk to the lowest depths of materialism and petrifaction, Dr. Wyld will go down to posterity as a fearless pioneer in the upward progress of the race. He esteemed nothing but truth, and in pursuit of truth was ever ready to do good and uphold the right, even when he knew that he himself would be certain to suffer for it. Wonderfully patient with the ignorant and the prejudiced; able, as so very few are, to suffer contradiction and reproach with an unruffled mind; approachable by and courteous to all, rich or poor, ignorant or intellectual: 'true as the dial to the sun, although it be not shined upon,' Dr. Wyld possessed a character to which the Supreme will now give its full expression. Them that honour the spirit, the spirit advances to glory.

'Honneur au Saint Esprit;  
Il console et conduit  
A la Victoire:  
Que nous soyons de ceux  
Qui saints et bien-heureux  
Diront Sa gloire.'

Tunbridge Wells.

T. B. WILMINGTON.

**LEVITATIONS IN ITALY.**—A correspondent writes to ask what we think of the astonishing phenomena of the repeated levitations, and conveyance to considerable distances, of two boys at Bari, which are discussed by Dr. Franz Hartmann in the 'Occult Review' for July, under the title 'Magical Metamorphosis.' The phenomena in question were described in 'LIGHT' for November 25th, 1905, and again referred to in our issue of December 9th. Dr. Hartmann gives other reported instances of bodily transportation from the Tyrol to Rome, over 400 miles, and from Leghorn to Florence, over sixty miles. The only explanation given by Dr. Hartmann is that matter is a product of, and is controlled by, mind; if our spirituality and mental force were stronger we could send our vibrations as 'organised force' to any part of the world, and could produce changes in our physical constitution, and other effects now regarded as impossible.

#### THE PSYCHO-THERAPEUTIC SOCIETY.

The fifth annual meeting of the Psycho-Therapeutic Society was held at 3, Bayley-street, Bedford-square, W.C., on June 29th ult., Mr. George Spriggs, the president, in the chair. There was a good attendance of Members and Associates.

A vote of condolence and sympathy having been passed to the relatives of Dr. G. Wyld, who was a vice-president of the society, Mr. Arthur Hallam (hon. sec.) presented the annual report, remarking that during the past twelve months greater and more encouraging progress had been made than in any previous period. In every direction the work of the society had satisfactorily developed, and it was now carrying on a unique, philanthropic, educational, and medical work, the recent acquisition of further accommodation proving most advantageous. There had been an increase of forty-one new Members and Associates during the year, making a total at the present time of 176, and the meetings and lectures had been well attended. There had also been a growth in the popularity of the 'Psycho-Therapeutic Journal,' the circulation of which continued to increase, whilst the classes for instruction in medical clairvoyance, electro-therapeutics, massage, and psycho-therapeutics had been much appreciated. The library had also been added to during the year.

With regard to the charitable side of the society's work, this was greatly on the increase, whilst the results were most gratifying. To see poor patients, who had gone the round of the hospitals and been discharged as incurable, relieved of their suffering and infirmities by simple psycho-therapeutic treatment, free of cost to themselves, and to see, also, their gratitude for, and appreciation of, what is done for them by willing operators, who work entirely without fee or reward, was, said Mr. Hallam, truly one of the most impressive and encouraging features of the whole movement, and too much praise could not be given to those operators who had in the past so disinterestedly laboured on the society's behalf. (Applause.)

In connection with this work the services of Mr. Geo. Spriggs, in giving clairvoyant diagnosis and advice in the majority of cases, had again been most valuable; moreover, it was perfectly correct to state that through his instrumentality many had been prevented from yielding to other influences and submitting themselves for serious surgical operations as a remedy for diseases which clairvoyance showed did not exist. (Applause.)

Miss C. D. L. McGrigor gave an account of several remarkable cures which had been effected by the society during the year, and remarked that altogether during the twelve months something like 350 patients had been attended to by the society, whilst nearly 3,000 free treatments had been given with very successful results. (Applause.)

The president moved, and Mr. H. Withall seconded, the adoption of the reports, which was carried unanimously. Lady Coomara (hon. treasurer) presented the financial statement, showing a balance of £126 on the right side.

Congratulatory addresses were then delivered by the president and by Dr. J. Stenson Hooker and Alderman D. S. Ward (vice-presidents), and the election of the committee for 1906-7 followed. At a subsequent meeting of the new committee, Mr. G. Spriggs was unanimously re-elected president, and Dr. A. D. Doane, Dr. J. M. Peebles, Dr. J. H. Pugh, Dr. J. H. Jolliffe, Dr. C. W. Withinshaw, Dr. Forbes Winslow, Dr. J. Stenson Hooker and Alderman D. S. Ward were re-elected vice-presidents. Lady Coomara was reappointed hon. treasurer, and Mr. Arthur Hallam hon. secretary. Miss Mackay and Mr. M. Shelley were re-elected joint librarians.

**A NEW TREATMENT.**—The treatment of leprosy and lupus has, in the past, been so ineffectual that we are pleased to see in the 'British Medical Journal,' of June 23rd, and the 'General Medical Practitioner,' of May 26th, an account of quite a new drug, not known until brought out by Drs. Greenwell, of Louth. The salt is an Alginate one, and they have used it on lupus, and believe that it may establish its value in the old historical disease of leprosy.

## SPIRITUALISTS' NATIONAL UNION, LIMITED.

## CONFERENCE IN LONDON.

On Saturday and Sunday last, at the invitation of the London Union of Spiritualists, the Spiritualists' National Union, Limited, held its fourth annual general meeting at the Holborn Town Hall, Gray's Inn-road, and as this was the first visit of the Union to London, the following sketch of its career will be of interest to the readers of '*Light*'.

In 1890 a preliminary public conference of Spiritualists was held at Manchester, at which a society called the Spiritualists' National Federation was formed, consisting of affiliated societies and associate members, the object being to secure the federal unity of Spiritualist societies without interfering with the freedom of action or self-government of those societies, and to promote the spread of the knowledge of Spiritualism throughout the United Kingdom.

In 1898 there were eighty-nine societies affiliated with the Federation and one hundred and sixty associate members, and, as many of the societies were entitled to send two or more delegates to the annual conference, the membership totalled over three hundred. The best attended conference was held in 1899, when the delegates and associates present numbered one hundred and sixty-nine. In 1902, at Bootle, the whole character of the organisation was changed. The Federation ceased to exist and a new body, the present Spiritualists' National Union, Limited, was inaugurated. This Union has two classes of members, representatives (that is, individuals appointed by local societies to represent them) and individual members. Proposals for 'legalising societies' and for giving certificates to speakers and mediums have been of late years brought before the annual meetings, but there seem to be insuperable difficulties in regard to both of these matters. The Union has secured legal status for itself, but cannot confer a legal standing upon local societies. The certificates which have been granted to a number of mediums and speakers do not seem to have given satisfaction, and a new set of suggestions and rules were set forth in the agenda for the consideration of the members of the Union. If those persons, in the societies, responsible for engaging mediums and speakers exercised proper care, there would be no need for certificates or diplomas, and if they will not, or do not, take the necessary precautions, neither certificates nor diplomas will be of any use.

The Council, in their annual report, speak confidently of the future of the Union, and the general balance-sheet shows that the Union has £74 19s. 10d. in hand. One important, and possibly the most practically useful, feature of the work of the Union is the National Fund of Benevolence, to which £85 13s. 10d. was contributed during last year and £75 10s. disbursed to needy and suffering Spiritualists and mediums in all parts of England.

The work for promoting the spread of the knowledge of Spiritualism in new districts, and to supplement the efforts of struggling societies, which was the main purpose for which the original 'Federation' was formed, seems to have been almost entirely neglected. The 'Propaganda Committee' started last year with £28 10s. 5d. in hand and received other sums during the year, making a total of £30 16s. 9d., and finished the year with £23 4s. 7d., having spent only £7 12s. 2d., and held but few meetings—the exact number is not stated—yet they complain that their efforts were 'curtailed owing to the lack of funds.' This seems but a poor account of their stewardship!

Surely it would have been better to carry out the work energetically and spend the £23 4s. 7d., and even run into debt for a few pounds. Had good work been actively done they could have appealed confidently for money to continue it; but want of faith and want of energy never yet attracted the money needed for public service! The Council seem to have been too busily engaged upon 'Trust Deeds,' 'Conveyances,' 'Schemes for the Certification of Exponents and Mediums,' and the work of organising district and other 'Unions,' to pay much attention to the primary work of spreading the knowledge of the truths of Spiritualism! Perhaps this may be remedied in the future, as one of the 'motions' on the agenda

proposes to instruct the Council to appoint an 'organiser,' who shall undertake mission work.

At the fourth annual general meeting of the Spiritualists' National Union, Limited, held on Saturday last, at 2.30 p.m., Mr. J. Adams (of London), president, occupied the chair, and after heartily welcoming the members of the Union to London, he said that there had been a steady advance in the growth of the Union during the year, and he hoped that the 'brotherhood' so much talked about would be manifested in the unity of spirit and activity among Spiritualists. After paying a high tribute to the officers of the Union, especially to the secretary, Mr. Hanson G. Hey, he opened the proceedings by appointing 'tellers.'

Mr. G. Tayler Gwinn, president of the London Union of Spiritualists, cordially welcomed the Union, and hoped that the meetings which were to be held would be productive of much good.

The various reports and balance-sheets were adopted—that of the Fund of Benevolence calling forth expressions of sympathy with the sick, suffering, and destitute, and the hope that the fund would be earnestly supported by every Spiritualist. Much good work had been performed since the fund was first initiated by Mrs. M. H. Wallis, but a more liberal response to the appeals for assistance, which appeared each month in the Spiritualist Press, was required if the needs of deserving workers, who were unable to help themselves, were to be adequately met.

The election of officers resulted in the re-election of Mr. J. Adams, of Battersea, as president (unopposed), Mr. G. P. Young, of Glasgow, as vice-president (unopposed), and Mrs. Stair and Messrs. W. Johnson, J. C. Macdonald, J. Collins, and R. H. Yates as members of the Council.

About sixty representative members and between forty and fifty ordinary members—106 in all—were present.

It was decided that a letter of sympathy should be sent to Mrs. Batie, of Halifax, who was absent owing to an accident, and that credentials should be given to Mr. and Miss Coles, of Colne, who were going to New Zealand, and also to Miss Florence Morse, who is shortly going to South Africa to advocate Spiritualism at the request of the societies there.

The motion that the Council should take all necessary steps to facilitate the early appointment of an organiser, who would also undertake mission work, was carried.

It was now apparent that it would be impossible to get through the business in the time at disposal, and it was decided that the matter of the certification of speakers and mediums should be held over and come up for consideration at the next conference, and that, in the meantime, the scheme which had been prepared should be referred back to the Council and the Union of Unions for re-consideration.

Mr. T. Peters, of the Liverpool Daulby Hall Society, in an earnest speech, urged that the time had come for some steps to be taken for the better regulation of public promiscuous circles, especially for physical and materialisation phenomena. He contended that there ought to be light sufficient for one person to clearly distinguish another at the other end of the room, and that at no time should there be total darkness at a public séance, as phenomena occurring under such conditions have little, if any, value in convincing those who are critical. Many celebrated mediums for physical phenomena have been opposed to darkness and have given evidence that a subdued light in no way vitiates the conditions necessary for obtaining successful results. Those pioneer mediums, the Fox sisters, were never known to hold public séances in darkness, and in her work '*The Missing Link in Modern Spiritualism*', Leah, the eldest sister, says: 'We never give public séances in darkened rooms. I do not approve of the practice. Many forms of manifestations thus obtained are calculated to prejudice the investigator and excite suspicion of the medium.' According to Sir William Crookes, Mr. D. D. Home 'always refused to sit in the dark. He said that "with firmness and perseverance the phenomena could be got just as well in the light, and even if some of the things were not so strong, the evidence of one's eyesight was worth making some sacrifice for."

Mr. Peters said that investigators are seldom satisfied with phenomena occurring in the dark, which always leave a lingering doubt or suspicion no matter how strong the manifestations may be, and this feeling of distrust is bad for the manifestations, harmful to the medium, and exerts a pernicious influence over the whole circle. But if a good light were used, suspicion of the medium would be removed, and the better mental conditions would favour the production of more valuable phenomena; hence any tendency that the light might have to weaken the manifestations would be more than balanced by the more harmonious conditions which would prevail. He therefore moved 'That we Spiritualists, in conference assembled, place on record our conviction that the dark séance and the lack of proper test conditions open the door to fraud, and we recommend investigators to insist on light; and search.' This resolution was ably seconded, and, on the suggestion of Mr. G. P. Young the word 'public' was inserted before the word 'dark,' and thus amended, it was adopted unanimously, with the further addition that the Council should issue a circular to its members and to all Spiritualist societies in the country embodying the foregoing resolution.

A proposed scheme for a series of National Bazaars was then introduced, but owing to lack of time it was left to the Council.

The conference next year will be held at Blackpool, on the first Saturday and Sunday in July, when more time will be devoted to the business of the Union.

In the evening a 'mass meeting' was held in the large room of the Holborn Town Hall, which was well attended, and interesting speeches were delivered by Mr. W. Johnson, of Hyde, Mr. J. T. Ward, of Blackburn, Mr. J. C. Macdonald, of Patricroft, Mr. W. E. Long, of Camberwell, and Mrs. Bentley, of Manchester, the last of whom also gave successful clairvoyant descriptions. The addresses, which consisted mainly of the narration of experiences, were supplemented by some excellent singing by the Sowerby Bridge Spiritualist Lyceum Choir, ably conducted by Mr. Harry Thorpe, who have become the proud possessors of a challenge shield, which they won three years in succession at Manchester, and their beautiful singing was a revelation to Londoners of what Northern Spiritualists are doing in this direction.

The meeting on Sunday morning was well attended. After an invocation by Mr. G. Taylor Gwinn, the chairman, Mr. J. Adams, introduced Mr. G. P. Young, of Glasgow (to read a paper on 'The Attitude of Science towards Psychic Phenomena'), as one of the rising men of Spiritualism: a prophet honoured by his own people, for he was president of the Scottish Spiritualist Alliance.

Mr. Young's admirable and thoughtful Paper, which we shall report in our next issue, was frequently applauded, and at the close it was decided that it should be printed as a pamphlet and circulated among the societies in the Union. A number of questions were ably dealt with by Mr. Young.

In the afternoon, after an invocation by Mrs. A. Boddington, Mr. Hanson G. Hey read a forcible Paper on 'Our Attitude towards Social Questions,' which he said must be sympathetic, of necessity, because we are a progressive body and therefore naturally support movements which aim to remove injustice, uplift humanity, and raise the moral tone of the people.

He dealt lucidly and emphatically with the questions which affect the childhood, manhood, and old age of the people. Referring to the sorry spectacle of the child being forgotten in the whirlpool caused by the conflicting interests of the sects in regard to the education question, he said that Spiritualists stand for secular education at national expense, on the ground that what is compulsory should be free. Further, he contended that it is a Divine duty to look after the bodies of the children as well as their souls and see that they do not go breakfastless to school, and not only to see that, educationally, every child has the same chance in the world, but that they are all well-clad, well-fed, and happy. Money spent in this direction is spent to the glory of God much more than when used for battleships and armaments—we want to nourish brains, not blow them out!

Mr. Hey went on to deal with the housing problem, and affirmed that if we are to have a fine fibred race of people they must be provided with spacious, healthy houses. He explained the fact that many people are on the verge of starvation by saying that 'we, as a nation, have been too busy extolling the beauties of brotherhood to practise it!' and he urged that 'To each according to his needs, and from each according to his capacity' was the right spirit in which to strive for the Kingdom of Heaven on earth.

After some strong and condemnatory words regarding drink, gambling and other vices, he expressed the opinion that poverty drives more people to drink than drink does to poverty. He pleaded for a system of old age pensions and said that God is in all, and until our conduct toward each integral unit is in strict accord with our principles of oneness we shall never solve this problem of unhappy old age or face its spiritual consequences. 'Only by collectively taking over the care of the young and tending the aged, and by giving to the vigorous in their prime their fair share of life's good things shall we approach the desideratum of the ages—the reflex of heaven on earth.' When everyone, in his own little circle, strives to ultimate his ideals, he will find himself in the forward group where 'each one seeks not his own, but another's welfare,' knowing full well that, however conditioned, one cannot be truly and really happy while another groans and chafes beneath a too heavy burden. Spiritualism commands us not to wait until we are arisen to show our spirit of brotherhood, but to manifest it now and here. If we do not seek spiritual emancipation for all while in the flesh we are to that extent responsible for the lack of spirituality which we deplore. From the rising to the setting of our earthly sun one thought only should fill the race, and that one thought is fellowship; for truly fellowship is heaven and lack of fellowship is hell.

Mr. Hey was loudly applauded for his address and was fairly bombarded with questions, to which he ably replied.

The choir of the Sowerby Bridge Lyceum again added greatly to the harmony of the proceedings, and their brilliant rendering of a number of concerted pieces gave great pleasure to the audience.

The chairman announced that there were now in the Union one hundred and thirty representative members (representing one hundred and four societies) and there were one hundred and sixty ordinary members, and he trusted that many others would join the Union. Votes of thanks followed to Mr. Young, Mr. Hey, the Sowerby Bridge choir, and to the London friends for hospitality. The proceedings closed on Monday last with a camp meeting at Chingford (Epping Forest).

#### HERESY TRIAL IN AMERICA.

Commenting on the recent trial for heresy of the Rev. Algernon S. Crapsey, of the Episcopal Church, at Rochester, N.Y., U.S.A., Mr. Hudson Tuttle says:—

'A heresy trial in these times is a solemn farce. . . . All that the "high court" of self-constituted judges can do is to admonish, suspend, or excommunicate him, any one or all of which will only add to his popularity. He can go on preaching, but not with church authority. The scorpion has lost its sting, with which it of old could destroy!'

'Churchmen see in this trial vastly more than an individual issue. It is a battle to the death between the old belief and the awakened scientific methods of thought.'

The fact is, the heresy of to-day becomes the orthodoxy of to-morrow, and, as the editor of the 'Sunflower' points out, as regards our own truths:—

'The most radical teachings of Spiritualism of twenty to thirty years ago, are the utterings of conservative orthodox pulpits to-day, so the principles inculcated by Spiritualism, like leaven, have entered the whole religious loaf.'

**A PALMIST'S PREDICTIONS VERIFIED.**—In connection with the recent terrible disaster to the American boat express at Salisbury, the 'Daily Mail' reports that Mr. Walter Bellatti, a graduate of Harvard, stated that 'there was a young lady on board who read our hands. She told me I should come through two railway accidents without hurt, and I have got the first over. She told Mrs. Cossitt that she would shortly lose a dear male friend by a railway accident, and the poor lady's husband is killed. I shall not be so sceptical about palmistry in future.'

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SATURDAY, JULY 7th, 1906.

EDITOR ... ... ... E. DAWSON ROGERS.  
Assistant Editors ... E. W. WALLIS and J. B. SHIPLEY.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

### A CONFUSED MIND.

'The Daily Express' has been exceedingly active of late in its ventilation of Spiritualism: and, in this case, the word 'ventilation' is quite right. We do not by any means object to it: on the contrary, we thrive by publicity, and we delight in fresh air. It is true that there has drifted into the open window something that is not exactly fresh air, but this has had its uses, for, in the mental and spiritual world, even the offensive can be of use, as contrasting with and setting off the sweet and good.

It may surprise the clever men behind the 'Express' to be told that we reckon among the things which help us some of the effusions which were intended to injure us. We select one of these for special notice, not that it specially deserves it, but because the time has about arrived for our periodical capture of one of these queer specimens, to pin down in our museum. This particular specimen is in the form of a letter by a Mr. W. H. Kitchen, and, as it is more than twelve inches long, we presume the editor of 'The Express' thought it of some importance. Let us see.

Here is the opening voluntary:—

A friend induced two Spiritualists to inquire by means of table-rapping if their practices were of the devil. They were Methodists, and resented his charges that all such deeds were condemned by God. As the result, the table rose on end, and banged up against the wall, and the two ladies in question abandoned Spiritualism.

This funny little story, though childish in its simplicity, is a useful indication of the writer's state of mind. He evidently thinks that a presumption in favour of the devil-theory, and a question intended to elicit a reply in favour of that theory, are favourable to the production of a sane and truthful reply. Our own impression is that they were only provocative of something equivalent to a box on the ears; and that is apparently what the inquirers got. The rising up of the table may be taken as rising to protest, and its banging against the wall may have been an energetic denial. Why the two ladies gave up Spiritualism in consequence, is not at all clear. But, to tell the truth, the story lacks the elementary characteristics of accuracy and meaning.

Mr. Kitchen's idea of the operating spirits is that they are all 'demons,' and his proof is that 'their doctrines include the teachings of evolution and the immortality of the soul.' Think of that now! Is it not truly awful?

The doctrine of evolution is a doctrine of devils; and so is the assertion of immortality! This last, in particular, links us with the Eden serpent, we are told, for did he not say, 'Thou shalt not surely die'? It is the 'primeval lie,' contradicted by God from cover to cover of His Book! Does not that Book say, 'In death there is no remembrance of Thee'? (Psalm vi. 5). Does it not say, 'The dead know not anything'? (Eccles. ix. 5). Is not the unseen world called 'The land of forgetfulness'? (Psalm lxxxviii. 12). And so the writer goes somnambulating on, with his doubtful texts and damaged inferences.

This writer's objection to 'the teachings of evolution' we can quite understand, as it wipes off the general slate so much that has been written there by past ignorance and puerility; but his connecting belief in immortality with demonism does surprise us, because, in relation to that, Spiritualists do not stand alone. Practically the whole Christian world is implicated here, and this may well console us for Mr. Kitchen's cry of 'Old Bogie.' What his own Christian view is does not appear, but we gather that he is a believer in some form of 'conditional immortality,' to which he is quite welcome. He says:—

The light of Christianity, which forced the hosts of darkness to retire for a time, rested every hope of life on Christ, and bade its converts 'sleep' in faith, awaiting the trumpet of God to awaken them together to a glorious resurrection.

Think of it!—no future life for the millions who never heard of Christ; and no future life for the other millions who, having heard of him, hardly know what to think about him, or have not the wit to judge between contending views! And, even for the fortunate 'converts,' no continuance of life beyond the scene of death,—only a long disappearance until 'the trumpet of God' awakens them! We do not mention it in order to refute it: it requires no refutation: we expose it to view only as showing how much we are needed in order to give even elementary education in relation to the primary fact of spirit-life.

Seeing then that everybody who is 'dead' is really dead, says Mr. Kitchen, how can they move solid objects or make sounds upon them (but he does not put it as prettily and as respectfully as that). No wonder, he says, that 'Jehovah forbade all dealings with those who professed, in Israel's day, to hold communication with the dead; nor was it for nothing that he commanded: "Thou shalt not suffer a witch to live." ' That last suggestion has a darkly sinister side to it. Does this writer really mean that it was 'Our Heavenly Father' who gave that command? and does he suggest that we ought to obey it? We should not wonder.

If then the 'dead' do not manifest, who are they that do? The answer is that they are all 'demons'; and a list of supposed Spiritualist denials is headed, 'The demons deny.' There are six of these denials. One is the denial of Christ's Resurrection, and 'LIGHT,' for May 18th, 1901, is cited for that. Well, here is 'LIGHT' for May 18th, 1901, and Mr. Kitchen's reference is, of course, to an Article on the Resurrection, entitled 'A Dean in a fog.' That Article is a good-humoured attack upon the old notion of a resurrection of the body, but, as those who know 'LIGHT' will imagine, it includes an ardent testimony to the real resurrection, the passing on of the spirit. Here is a passage:—

The resurrection of Jesus is valueless to us in every way if it were merely a physical one. It casts doubt on the whole transaction, and says nothing to us about any other resurrection, for we know that our dead do not so rise and never can. No: the whole value of his resurrection resides in the fact that as a human spirit he survived death, and in the precious suggestion that what happened to him, as a child of God, will happen to us all.

And yet this man cites 'LIGHT' as denying the resurrection : and he calls us, or our inspirers, 'demons' ! He may call us or them what he likes ; we are only sorry for anyone who, with such passion and confusion of mind, can rush past the light and miss the truth.

#### FURTHER EVIDENCE OF SPIRIT IDENTITY.

I see in 'LIGHT,' of June 16th, an inquiry from 'W. G. K.' as to whether I attended Madame Lancy during her illness, and whether my wife or I knew of her dream before the communication through 'Ouija.'

I did not attend Madame Lancy, who was in a town 120 kilometres, or seventy-five miles, from us ; nor do I know what doctor attended her. None of us had any knowledge whatever of her dream ; and, on inquiring of her husband, I find that none of her family knew of it except her mother, who was with her during the night, and her husband, to whom it was told next day on his return. He assures me that even now it is absolutely unknown to all her family and friends, and will remain so unless they happen to see one of the published accounts of it. My wife and I had not seen M. and Madame Lancy since July, 1905, when they paid us a visit of a few days.

I am sending you some further communications from 'Sara Lancy,' which were obtained in the same way as those referred to in 'LIGHT,' of May 19th, through the same ladies and in our presence, and verified by letter.

April 15th. Miss McCance and Miss Dobson at 'Ouija,' Mrs. Speakman taking down the letters, Dr. Speakman sitting near.

Communication in English from the usual guide :—

You may now ask for 'Sara Lancy.'

Conversation in French :—

Q. Are you here, 'Sara Lancy' ?

A. Yes.

Q. You know that your husband is coming very soon to pay us a visit ?

A. He cannot come yet.

Q. Why not ?

A. On account of unexpected business.

Q. What business ?

A. He will be detained by the notary.

Q. Why so ?

A. I am often near him.

Q. Yes, but tell us about the notary ?

A. It is only family business, but it will take longer than they think.

Q. Business caused by your death ?

A. No.

Q. Are you sure of that ?

A. Well, only partly by that ; it is family business.

Q. When will he come, then ?

A. Later on.

Q. Has he felt you near him ?

A. He has almost felt me twice, but scarcely believed it.

Q. Where and when ?

A. Once when he was with our little girl. My mother was also there.

Q. And the other time ?

A. He was alone in his room, more than a week ago.

This was sent to the husband, who replied in the early part of May, excusing himself for not having replied at once, as he had been unwell and worn out, as well as very busy. He says :—

'I seemed to have felt her presence several times, and I believe that, about a week after her death, the raps which I heard in my room were produced by her. Please ask her where she rapped, if it was she.'

'As to the notary, I have had nothing to do with any notary. There is not, and there cannot be, by any possibility, any annoyance connected with a notary. So she is mistaken in that.'

Two days after receiving this letter we tried again, and there came immediately in French :—

'I am so glad he heard me.'

Q. Is that 'Sara Lancy' ?

A. Yes, it is I.

Q. Are you speaking of your husband ?

A. Yes.

Q. Did you rap anywhere in his room, and if so, where ?

A. Many times on the bed.

Q. What part of the bed ?

A. Near the top, at the head.

Q. Each time in the same place ?

A. Yes ; very nearly. Soon he will hear me oftener.

Q. Your husband says you are mistaken about the notary.

A. No, I am not. The notary is now attending to the business.

Q. He says there cannot possibly be any trouble connected with a notary.

A. Well, I see further than he does.

Sunday, June 3rd ; Pentecost or Whit Sunday.

The same sitters as before ; as we were in the garden, we feared 'Ouija' would not work, but at once there came from 'Sara Lancy' :—

I see what is passing on earth on this Feast day. I saw my dear mother very well.

Q. Where did you see her ?

A. At divine service.

Q. In what church ?

A. In a little chapel quite near her home. (None of us know her home nor its surroundings, only that it is in the neighbourhood of X.)

Q. Do you see your husband ?

A. Oh ! often.

Q. What was he doing to-day ?

A. He wrote many letters.

Q. To whom did he write ?

A. Many letters, some to old friends, to whom he has owed letters for a long time.

Q. To whom else ?

A. He wrote to my mother. (It was here objected that that was certainly not so, as both M. Lancy and his mother-in-law have telephones in their houses, and he had mentioned in his last letter that he received news twice every day on the telephone about his child. He had returned a couple of weeks after his wife's death to his business place at Z., about 115 kilometres from his mother-in-law and child.)

A. He did write to my mother.

Q. Did he write to anyone else ?

A. To his brother.

Q. Which one ?

A. His married brother. (That also seemed impossible as we thought they were together. Miss McC. and Miss D. did not know he had any brothers.)

Q. Have you rapped anywhere else but on the bed ?

A. Ask if he heard me on his writing desk.

This was sent as usual to the husband, and in his reply, dated X., June 8th, he says :—

'Your letter followed me here. Sara's last communication was almost perfect for exactitude and precision. Her mother did go to Mass in a little chapel very near her home.

'As to me, she is practically correct. I did not write to my mother-in-law on Sunday, for I was with her. I arrived that morning. But the day before I had written her a very long letter all about the child, which letter must certainly have made a deep impression on Sara. The letter arrived also on the Sunday.

'I did write to a number of old friends, to whom I had owed letters for a long time, most of them answers to letters received from them at my wife's death. Naturally, I mentioned her very frequently in them. I also wrote to my brother, the married one.

'I have not heard her rap on my desk, but she would be very likely to do so, as each evening she sat there by me when I worked. The raps I heard were on the head of the bed, loud, distinct, and frequent.

'I came here now because I thought I could settle up at once my wife's estate, but my idiot of a notary won't do any.'

thing until the return of his head clerk, who is away on a holiday, as he says it is very complicated. For one thing, the estate of Sara's father had never been divided up, which will entail an inventory of it being taken, &c., &c. What a lot of red tape! There are small difficulties, or rather delays and complications, but quite unforeseen by any of us. They are family matters, not caused by Sara's death, and I cannot understand how she could predict them, as she knew nothing of the intricacies of the law. But had I known I should not have come here now, but gone to visit you, my friends.'

We are still in communication with 'Sara,' and if of interest to your readers, I will send you some more later on, if possible. I have been obliged to leave out some bits which were of a private character. So far everything has been verified and correct.

H. D. SPEAKMAN, M.D., Ph.D.

Château Nirvana, Gelos, Pau, France.

June 25th.

#### A SPIRITUALISTIC VISION.

Of late I have been overwhelmed with anxiety for my children's welfare, caused by the selfishness and inconsiderateness of my trustees, who have done a deep injustice to me, to my son, and to the memory of my late father, who had helped to establish them in life, and trusted to their honour.

So angry, so filled with righteous indignation, have I been that I have prayed God to take from me the desire for vengeance caused in me, as a mother, by seeing the injustice done to my son.

The other day I stood in broad daylight upon my staircase landing when suddenly I found a dim mist or cloud surrounding me, so that I could not distinguish the pictures on the walls. Then I heard a glorious chorus of voices, singing, as it were, approbations. They came crescendo and then died away, and I said, 'But this approbation is not for me, I am so angry and unforgiving.' The answer came, 'Yes! it is for you.' Again the beautiful chorus of voices swelled out into a grand crescendo and then died away. The cloudlike mist also disappeared and my spirit seemed to return again to my body. I stood once more upon my staircase, and could see the pictures on the walls as usual.

Some very good Christian ladies told me that I had been permitted to see a vision that comes but once in a lifetime, and that my spirit had been carried to the astral sphere.

It left me with the greatest feeling of consolation and seemed to lift the burden of my life and to console me. For one or two days afterwards I heard my dead father's voice say very quickly, 'Good girl Lucy! Good girl Lucy!' just as he did on earth. Lucy is my name.

Now I had written letters of righteous indignation to those trustees, who are my cousins, and they had threatened to throw my money into Chancery if I mentioned the subject of their injustice again. However, I believe my father's spirit made me write those letters of righteous indignation, to reprove them.

PANTHERA.

**MISS FLORENCE MORSE.**—We are pleased to learn that the Johannesburg Society of Spiritualists has secured, for one year, the services of Miss Florence Morse as the missionary to succeed Mrs. Ellen Green. Accordingly, Miss Morse will sail from London for Cape Town in the Union-Castle Line steamer 'Gaika' on Saturday, August 4th. We congratulate both our South African friends and Miss Morse, and fully anticipate that the cause of Spiritualism will be largely benefited by the labours of Miss Morse and her inspirers in their new sphere of work.

**AN AFTERNOON SEANCE WITH MR. R. J. LEES.**—Mr. R. J. Lees, the author of 'Through the Mists,' 'The Life Elysian,' &c., will be in London shortly, and has kindly offered to meet friends of the Alliance on Tuesday, the 17th inst., at 3 p.m., at 110, St. Martin's-lane, and afford them an opportunity of conversing with some of his 'controls' on questions connected with the facts and philosophy of Spiritualism. Many of those who enjoyed the privilege of listening to these spirit friends on former occasions will, we feel assured, be pleased to avail themselves of this opportunity of renewing their acquaintance. There will be a charge to Members and Associates of £1. for tickets for their own use, and 2s. for tickets for friends introduced by them. The proceeds will be devoted to the funds of the Alliance.

#### HOPE FOR ALL.

The Rev. R. J. Campbell, writing in the July number of the 'Young Man,' in reply to a correspondent, who raises the question of retribution, says:—

'How in the world anyone with a shred of imagination can believe in everlasting torture inflicted by a God of love passes my comprehension. But the "larger hope" is only a stage better. It postulates what its advocates call "another chance," by which they appear to mean that if a man rejects God before he dies he may have opportunity for a second chance after he dies, but that if he fails to take it, as he should, the terrible punishment will then descend on him without hope of remission. Sometimes the "larger hope" attitude means something rather different, of course. It may mean that punishment is itself remedial, and that a man will go on receiving punishment until he repents and chooses the higher he has formerly rejected. But even this view is strangely inadequate. It pictures a God who, Himself removed far above the necessity for such a discipline, stands outside the sinner's life inflicting penalties on him for his good. If men would only probe these concepts to the bottom they would soon see how impossible they are; but somehow we all seem to be dominated more or less by prepossessions derived from our dogmatic training. I do not believe either in everlasting torture or in the "larger hope." I could not possibly bring myself to believe them, for it seems to me that the Christian view of the nature of God shows us something far different and much higher than either. God is Sovereign; therefore in the end all His will must be done, He cannot fail. God is Father; therefore He will not destroy His children. God is Love; therefore He would be false to His own nature if He could hate. Our relationship to God is even closer than these symbolic terms can signify; we are expressions of Himself, although we have an identity and a consciousness of our own. We cannot possibly get away from Him, for "in Him we live and move and have our being"; God is the great Whole of existence. Every thought we think is present to Him, every breath we draw is His.

'Does not this New Testament teaching make clear how limited is our control over our own lives? We are limited from the start. There is no such thing as perfect free choice between good and evil, and never has been. No man in his sober senses would ever voluntarily choose evil if he had no bias in him to draw him towards it. The utmost for which he can be held blameworthy is that he does the easy selfish thing while knowing the harder noble thing. Sin is first the outcome of our defective nature—a nature for which we are not responsible—and is only secondarily a matter of choice. We have been exposed to this discipline in order that good, in the highest sense of the word, may become possible. Sin is just our failure in the working out of this beneficent plan, and by His very nature it becomes impossible that God should leave us to the consequences of that failure. The worst sin that was ever sinned does not deserve an eternity of suffering. Besides, punishment is nothing else than our better nature (which is God) reasserting itself against the fettering, soul-shrivelling effects of the blundering selfishness that we call sin. A man is only capable of suffering for his wrongdoing because he has some good in him; he could not suffer otherwise. Suffering is a mark of the presence of God in the soul, and shows that He cannot be foiled in His purpose for that soul. Redemption is the rise of the true life, the God-life, the Christ-life in the soul. Pain is at the beginning of that process, peace at the end. . . .

'If a man chooses wrong it determines his character and destiny to an extent. Being made for better things, his own deeper nature (wherein God dwells) refuses to permit him to rest apart from the highest. So he has to suffer for his selfishness until he tries to get away from it. The Infinite is with him in the endeavour; the Christ within him masters the baser self and rises in power; he becomes united to all life; in proportion as the baser nature is destroyed he becomes more and more loving, until at length it can be said of him that, like God, he is love itself. It is towards this blessed consummation that all souls are moving, and this earth-life of ours is but a moment in the process. The true life, the life that never grows old, is love; holiness and righteousness are nothing but love; every human virtue that can ever be thought of can be construed in terms of love. Life is love, and death is selfishness. But when all is love the antithesis between "eonial" life and "aeonial" death disappears, for "death is swallowed up of life."

All this is good Spiritualism and is in accord with the teaching from the other side that the upward way is open to every repentant and aspiring spirit, and that, sooner or later, the Divine Spirit within triumphs in every human consciousness.

Thus the path of eternal progress is open to all, and ultimately every wandering and wayward child of the All-Father will find the way home and delight to be 'at-one with God.' Not retribution or arbitrary punishment, but educational and remedial consequences, is the divine method by which the spirit is awokened to a realisation of its true nature and the beneficence of Infinite Love.

#### A VERIDICAL APPARITION.

Some of the psychical stories received by the S.P.R., which were not thought to be sufficiently corroborated by independent attestations, were handed by Mr. Myers to Miss Goodrich-Freer, now Mrs. Spoer, who contributes a selection of them to the 'Occult Review' for July. Miss Goodrich-Freer was urged by the late Marquis of Bute to continue the publication of these rejected evidences, but the accomplishment of this idea has been postponed. After referring to the 'disendowment and disestablishment of the ghost at Glamis,' Mrs. Spoer comes to her 'solitary example—for the present—of a ghost that was of use.'

This was told by Colonel Brown-Ferris in 1893. He and a brother officer were one day, in India, making a list of the effects of another officer who had just died suddenly of cholera. The story proceeds :—

'We were sitting one at each end of the table with writing materials, and as each article was named, put it down on the list. While we were so engaged we heard a step on the verandah. We looked up, and said to each other, "If we did not know —— was dead, we should say he was coming in now." He did come in, and spoke; and the strange thing is that he seemed to think it quite natural that he should be there and speak, although he knew he was dead. He said, "I cannot be at rest because there is something I ought to tell and to do. Will you write it down? Before I left England I was privately married in —— Church," giving the name and date. "My wife lives there now, and I have a boy. I wish this to be known, and that the property I have here should be sold and the money sent to her. I could not rest till this was done, as no one knows I was married." This was all, and he was gone. We had both written the directions, and they were word for word the same. We made inquiries in England; it was all true, he had been married, and at the place and date given. Of course, the money was given to the wife. If he had not come back to tell us, no one would ever have known anything about it.'

And yet they say 'dead men tell no tales'! The above is about as flagrant and direct a contradiction of the proverb as we have come across. By all accounts 'dead' people seem more surprised when they can *not* communicate with the living than when they are seen and recognised, and their wishes understood. Living seems natural enough to them, it is only those left behind who are hypnotised by the belief that 'death' is an impassable barrier to communication.

#### 'TO HELP MADAME MONTAGUE.'

In response to Mr. Samuel Hopgood Hart's suggestion in 'LIGHT' of the 2nd inst., that a relief fund should be raised to help Madame Montague, and in addition to his gift of books (to the value of £1) to be sold for that fund, we have, up to the present, received the following subscriptions :—

	£ s. d.
Mrs. S. E. Coates	5 0 0
'B. A. H.'	2 2 0
'Some Eastbourne Friends'	1 14 0
Mr. E. Dawson Rogers	1 1 0
Mr. Morell Theobald	1 1 0
Mrs. Swanston	1 1 0
Mr. and Mrs. Hipkins	1 1 0
Mrs. M. S. Allen	1 1 0
Mrs. E. S. James	1 1 0
Miss C. Elphinston	1 0 0
Mr. James Hopgood Hart	1 0 0
'E. D.'	1 0 0
Mr. and Mrs. G. B. Richmond	0 10 6
'C. L. S.'	0 10 0
Miss F. Hider	0 5 0
Miss Wormall	0 5 0

We shall be pleased to receive further contributions to this fund and to forward them to Madame Montague.—[Ed. 'LIGHT'.]

#### THE CLOTHING OF APPARITIONS.

As we mentioned when reviewing the June number of the 'Occult Review,' one of the essays sent in for the competition on the question as to why 'ghosts' should appear clothed was by our esteemed contributor Miss H. A. Dallas. This essay, entitled 'The Clothing of Apparitions,' is printed in the 'Occult Review' for July. Miss Dallas begins by considering what process incarnate 'ghosts,' otherwise ordinary mortals, adopt in order to manifest themselves in clothing, and says :—

'When an incarnate ghost wishes to appear in clothes, the first thing he does is to create in his own mind a concept of clothes. He may be scarcely aware that he does so, but whether the clothing be simple or elaborate, a mental concept is the first stage in the process of clothing. The next stage is generally to find in other minds some suggestions which will assist to perfect the concept. Clothes are thus the result of the combined thoughts of the manufacturer, the designer, the tailor, and the wearer, and, possibly, the friends of the wearer. The mental image thus becomes objectified in some form of matter which can be recognised by sense-perceptions.'

Miss Dallas proceeds to infer that discarnate beings will also 'picture to themselves some familiar garb and think of themselves as clothed with them.' Other minds may enter into this process also, for 'if the discarnate find difficulty in clearly picturing the clothing in which they would be seen,' they may 'find, in the memories of those on earth, images which will assist their efforts,' and they may be able to avail themselves of these in order to form a clear mental image of themselves as they were wont to appear.

Next comes the question of the ghost's power to 'mould matter in harmony with its thoughts.' As to the means of doing this, two theories are suggested by Miss Dallas, either, or both, of which she thinks may be true :—

'The first theory is that an apparition is a thought-image which has actually taken temporary form in the inter-atomic ether. If atoms are ether under altered conditions, free, non-atomic ether may yield more readily to the control of individual minds than the bound atomic ether, and intelligent beings may project in this medium images of themselves, which may be projected on the retina and seen as other objects are seen.'

'The other theory is that the process is primarily telepathic, that the discarnate being transmits direct to the mind of the percipient a memory image of himself, clothed as he was wont to be clothed. This may be so visualised as to appear to be exteriorised, or this effect may possibly be produced by a reversal of the ordinary mode of vision. Assuming that by telepathic impact an image of the deceased is projected on the mind of the percipient in such a manner as to affect the brain cells, it is conceivable that the image, which thus reaches the brain without the intervention of the optic nerves, may be transmitted from the brain to the retina, and by this reverse process the image may actually appear to be an object at a distance, much as things do when normally seen.'

'But these are speculations. The main point is that the image itself is created by thought. It is a thought-form, projected by the operation of intelligence. This theory renders it perfectly reasonable that if discarnate ghosts appear they should be seen appalled in familiar garments.'

One word in this clear and thoughtful exposition might well be changed: we might rather speak of the image being referred to the retina, not transmitted to it, which would involve re-transmission back to the brain. If the brain receives an impression of the same character as those it is accustomed to receive from the eye or from the ear, it naturally refers these impressions to those organs respectively, and we say we have 'seen' this or 'heard' that.

The theory that ordinary apparitions, if we may use the term in order to exclude spirit-forms seen by clairvoyants, are thought-forms projected into the brain of the percipient, no doubt explains why the ordinary 'ghost' is dumb and apparently lacking in intelligence, while the contrary is the case with real 'spirit communicators.'

'SILENCE IS GOLDEN.'—'There are times when we should refrain from speaking all the truth, but we should refrain by silence or an adroit change of subject. We should not feel called upon to relate all the unpleasant truths we know of people.'—'Progressive Thinker.'

[July 7, 1906.]

## A CLAIRVOYANT WARNING.

The Rev. Theodore P. Brocklehurst, of Giggleswick Vicarage, Yorkshire, sends to the 'Spectator' for June 23rd the following narrative, of which he says he has personally certified every detail and vouches for its correctness :—

'A friend of mine went away for his Easter holiday, taking with him his wife, nurse and child, leaving in his house the cook and the housemaid. On Saturday, April 28th, at noon, the housemaid came running over to our house, asking if one of us would come over to the cook, who was in a fit. I myself went over at once, and found the cook in hysterics, caused by a telegram she had just received from her brother, who lived near Durham, telling her that their mother was dead. When the cook recovered from her hysterical condition, we sent her off to her own village in Durham County. The cook had no idea that her mother was in the least unwell, and, as the sequel showed, the mother had not been ill. After I had, in the absence of my neighbour, seen the cook off by train, I returned to the house, and then the housemaid, whose parents live in our village, told me that she had gone home about eight o'clock on the previous evening, and that when she returned about eleven o'clock the same (Friday) evening she found the cook in a violent state of excitement, declaring that she had seen her mother, that someone was trying to smother her mother with sheets of brown paper, and that she was sure something dreadful had happened to her. The cook then had a fit of hysterics. However, the housemaid got her quietened down, but it appears that all through that night the cook was greatly upset, and kept the housemaid, who slept in the same room, in a state of alarm.

'The sequel came out at the coroner's inquest. The deceased, who was a widow, was left by her son on Friday night, April 27th, about eight o'clock. When he returned about eleven o'clock he found his mother dead. A clay pipe was found close to the deceased, who was an Irishwoman and in the habit of smoking. Her left leg was burnt through at the knee. There was no fire in the grate. The jury returned a verdict that deceased died from injuries received through accidentally setting herself on fire.

'The cook substantiates the statement of the housemaid, and the officials at Durham have furnished me with all particulars germane to the matter. Such second-sight phenomena are not unknown; but it is well to preserve such a veritable case as this.'

## TRANSCORPOREAL ACTIVITY OF SPIRIT.

Among the many interesting letters which have recently appeared in the 'Daily Express' there was one on the 12th inst., written by Mr. T. Erskine, of Clifton, which, we think, will be welcomed by the readers of 'LIGHT.' Mr. Erskine says :—

'When I was a youngster in 1870 my elder brother left for India. We were inseparable chums. The effect of his absence on me I can only describe as terrible. For three days I remained in my room, eating little or nothing, smoking much, and thinking of him with incessant yearnings which are more easily imagined than described.

'My dear old father, a medical man, came up often and entreated, and returned to his room downstairs, only to come again and plead, until he gave me up as a bad job. After the third day I came down and ate heartily, as if a burden had been taken from me.

'That was my experience. Now for my brother's. He was a hard business man, strong in every way—in physique, in moral character, and will power, and a great reader of Darwin, Huxley, Tyndall, and Spencer, and the greatest sceptic on matters spiritual.

'I went out in my turn to India in 1872, and went straight to him. Sitting after dinner one day I saw him look at me for some time with a look at once affectionate, mysteriously frightened, and yet quizzical.

'After his long stare he scrubbed his cheek and said : " You are the rummiest chap I have ever known ! "

'Then he gave me his story, and knowing the dear old man as I did, for he has now "passed within the veil," I vouch for its truth. This is what he told me and many members of my family :—

"I was in the Bay of Biscay, and had gone down to brush and wash up for tiffin. As I was brushing my hair and looking in the glass, who should I see smiling over my shoulder but you, old man. I thought you had done 'stowaway,' so I turned and said, 'How could you have done it, man ?' Then you got fainter and fainter, and vanished, and I had fit of the shivers. 'He's dead, he's dead, the poor young beggar,

he's dead,' I kept on repeating. I went to tiffin, but couldn't eat, and I was dreading our arrival at Gib., as I expected a telegram. Gib. was reached. No telegram; and so I suffered excruciating pain before reaching Alexandria. No telegram. Then at last, Bombay, when I got a letter from yourself. You are a rum un, you are ! What made you do it ?"

'That's the true history of a thought impact taking form, and I am still in this world, alive to human sight, and my dear brother who saw me as a "spirit?" has passed away.

'My apparition wasn't a spirit as we understand the word, a soul without a human or earthly body. What, then, was it ?'

## THE MYSTERY OF DREAMS.

The 'Sunflower,' of Lily Dale, New York, U.S.A., says :—

'The duration of a dream is so seldom accurately measured that a story published in the St. Louis "Medical Record" is worth repeating.

'The writer, a doctor, was seized with an uncontrollable drowsiness during a call and was struggling to keep awake when he was asked by his companion, "How long may you stay in B.?" His answer, which came promptly enough, was, "That depends on the Western Union," and catching himself, he explained that he was expecting a telegram. In fact, however, his answer related to the facts of a dream which had been sandwiched between the two parts of the sentence.

'After hearing the words "How long?" the doctor had dozed off, dreamed that after long and tedious experiments he had invented a wonderful apparatus for holding telegraph poles in a vertical position, had negotiated with the postal company for sale, but unsuccessfully, and had gone to the authorities of the other company. They, in the dream, told him they were considering a German invention for the same purpose, and the dreamer crossed the ocean to examine the rival device, returned, explained the differences to the intending purchaser and was writing a reply when he awoke in time to hear the end of his companion's question.

'The events of the dream had apparently consumed months, yet the actual time that elapsed was merely that required for uttering about four short words.'

## 'KNEW IT ALL ALONG.'

We venture to paraphrase, for the benefit of Spiritualism, a portion of an article in the 'Spectator,' on quite another subject :—

'We fully appreciate the truth of the old saying that every new invention or new development goes through three stages of criticism. In the first place, people say it is all nonsense; secondly, that it is contrary to Scripture; and, thirdly, that they knew it all along. We have got through the "all-nonsense" stage, and are fast drawing out of the "contrary-to-Scripture" stage. When we actually get to the "we-knew-it-all-along" stage we shall feel that we have achieved success. And here we may remark that if it was always known that spirit return was a fact, and that, therefore, our investigations were quite unnecessary, we should like to ask why this interesting and important piece of knowledge has been kept so profound a secret by the ecclesiastical authorities, and why they never acted upon it or used it for the organisation of an auxiliary force for religion. Surely it was a truth of a kind so useful that it ought not to have been hidden under a bushel, but should have been set upon a candlestick to illuminate the religious world.'

**Is NATURE CRUEL?**—The 'Spectator' for June 23rd reviews Mr. E. Kay Robinson's recent book, 'The Religion of Nature' (Hodder and Stoughton), in which he enlarges on the theory, 'older than Plato and argued at length by Descartes,' not that animals do not feel pain, but that they are not conscious of it in the same sense as we are—that there cannot be unhappiness or suffering in the human sense unless one knows what one feels, and is able to think about it. In Mr. Robinson's opinion the 'cruelty of Nature' is not felt as such, and there is therefore in the study of Nature no stumbling-block to religion, but rather the deeper foundation of belief in the future of the human soul. Mr. Robinson considers that the power to think about pain, given to man alone, is the spur to lift him away from cruelty, 'the animal quality lingering in man, the joy of the hunting animal in the possession of a victim.' As man advances he becomes more humane, and consciously benevolent; he is 'destined to complete his evolution in power and purity and to rejoin God.' According to this, man's cruelty to animals does not hurt them so much as it retards his own progress in evolution. But Mr. Robinson is, we think, unduly given to minimising the mental powers of animals.

## 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.*

## 'Good Causes and Bad Arguments.'

SIR,—Permit me to make a mild protest against discussing my views on vegetarianism before I have stated them. On the general question I have called it 'a good cause,' that is all I am now going to say; my quarrel is with the bad arguments supporting it. Your correspondent of June 30th, 'Another Re-specter of the Writings of A. J. Davis,' in fixing on me a correspondence I wished to avoid, uses other bad arguments which I had charitably refrained from naming. In speaking of flesh diet as 'corpse diet,' he is not using a legitimate argument, but is creating a prejudice by using a word that carries offensive connotations. 'Corpse' primarily means a dead human being, and the 'argument' applies only to cannibals.

Another bad argument is in speaking of vegetables as a 'purer' and higher form of food than meat. Flesh is distinctly higher in the scale of creation than vegetables, and, to use his own style of argument, is one step further removed from the dirt and manure in which vegetables grow. Meat has greater affinity with the human body than vegetables, and is more easily digested and assimilated. This is a significant point which vegetarians evade. The cause he favours will be strengthened by dropping all bad arguments. In conclusion, I hope your correspondents will not repeat the blunder Mr. Dixon made in your columns recently regarding Christian Science, of forcing a friend into the position of opponent.—Yours, &c.,

E. WAKE COOK.

20, Fairlawn-park, W.

[This correspondence is now closed.—ED. 'LIGHT.')

## 'Psychical Research' Justice.

SIR,—In her communication to the 'Daily Express' of June 25th last, Miss Alice Johnson says:—

'In the portmanteau of Eglinton, the slate-writer, Archdeacon Colley found in 1876 a false beard and a piece of muslin drapery. A few days before, some fragments had been cut from the drapery and a lock of hair from the beard of a "spirit form," Abdullah, and it was found that these fragments exactly fitted into certain portions of the muslin taken from the portmanteau, while the lock of hair from Abdullah's beard was indistinguishable under a lens from the hair of the false beard. Eglinton also co-operated with Mme. Blavatsky in pretending to send letters by "Astral post," and I have in my possession the details of at least one clear case of fraudulent slate-writing on his part which has never been published.'

Now, sir, as I never before heard of this alleged discovery by Archdeacon Colley, I shall be obliged if you will allow me to ask, through 'LIGHT,' what evidence Miss Johnson has for the charge she makes against Mr. Eglinton? And further, sir, may I ask Miss Johnson if she thinks it fair, when 'summing up' a correspondence which has been closed, to introduce new matter, especially matter consisting of charges which reflect upon the honour and character of people who are unable to reply? Further, I would ask her if she thinks it fair to refer to an unpublished anonymous charge of fraud, and characterise it as a 'clear case'? Who decided that it is a 'clear case'? Is Miss Johnson prosecutor, witness, jury, judge, and executioner? Is this psychical research justice, or mere personal prejudice?—Yours, &c.,

INQUIRER.

## 'Automatic' Writing.

SIR,—I wonder if any of your readers, in their endeavours to obtain 'automatic' writing, have passed through experiences similar to mine, which have been rather disappointing, because I have got no writing that I am thoroughly satisfied is 'automatic' writing in the true sense of the word. In such writing as I obtain, my own individuality is provokingly and persistently en évidence. The communications repeat too accurately my own state of mind; they reflect too obviously the experiences through which I am (or have just been) passing. As an example, I had no sooner returned to England from the Black Forest, in Germany, than my hand began to form its 'automatic' writings in German characters! My sub-conscious self, it may be, was still reminiscent of recent linguistic struggles in that language!

When trying to write automatically I endeavour, as much as possible, to withdraw my attention from the actual process

of writing, and by reading a book, or by concentrating my thoughts on some alien subject, leave my hand and pencil free to follow their own devices. As a rule, in a few minutes, my fore-arm becomes slightly numb, then my hand and arm are moved with a sort of clock-work motion across the paper. It is almost as though some kind of machinery, over which I had no control, were at work inside my arm, guiding my hand, and directing the movements of the pencil.

That the 'machinery' inside my arm is really, though unconsciously, controlled by myself, I have little doubt. An incident, which occurred a few nights ago, was, in its way, illuminating. I was holding the pencil very loosely, and it slipped from my hand, and rolled away from me, across the paper, and out on to the table beyond. Now my eyes were shut, and I had no notion how far the pencil had gone, or in which direction it had rolled. I wondered if my arm would move towards the pencil and my hand re-possess itself of it. Not a bit of it! My arm and hand remained quite motionless. I waited and waited, but there was no movement in any direction whatever. My arm and hand were, clearly, *wanting to be told where the pencil was*. But I could not tell them; for, having kept my eyes resolutely shut, I was as ignorant as they were. None of us knew where the pencil was. Things were literally at a stand-still.

At last I opened my eyes, looked round the table, saw the pencil, and shut my eyes again. In a few moments my arm moved 'automatically' towards the pencil, and my hand 'automatically' picked it up.—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage, Wilts.

## Ancient and Modern Phenomena.

SIR,—Few readers of 'LIGHT,' who have studied the similarity between spiritual phenomena in all ages of history, will accept Miss Alice Johnson's dictum in the 'Daily Express,' to the effect that physical manifestations are of modern origin. The reason why they appear to be so is that it is only lately that manifestations of this kind have been studied either as revealing the presence of spirits of the departed, or as affording a means of intelligent communication with them. In olden times such manifestations were simply dubbed 'signs and wonders' or 'miracles.'

It is often difficult, even in modern narratives, to distinguish between materialisations, or objective appearances, and those which are 'subjective' in the sense of being objective only to the inner perceptions. But in such cases as the three men who appeared to Abraham, and two also to Lot, and in each case received hospitality, had their feet washed, and partook of food; and again in the case of the angel who wrestled with Jacob, and that other who rolled away the stone from the Sepulchre—even leaving out of account the subsequent appearances of Jesus himself—we feel that no theory of 'hallucination' will cover the ground, and that nothing short of materialised forms will fit the cases.

Now as to physical phenomena. These, too, are by no means scarce in the Bible, among the so-called 'miracles.' Some of those performed by Moses are said to have been repeated by the Egyptian magicians. Leaving aside the wonders of Sinai and the desert, and the dividing of the waters of the Red Sea and of Jordan, we hear of the falling of the walls of Jericho, and of stones cast down from heaven (Jos. x. 11). Then we have the story of Gideon's fleece, of Elijah and the widow's cruse of oil, of food prepared for the same prophet by an angel (1 Kings xix. 6), of Elisha making the axe-head swim, and other physical effects that will occur to the reader. Nor are records of levitations wanting; some are obscure, but 'flights' by occult means appear to have taken place in Elijah's case (1 Kings xviii. 12), as well as in that of Philip (Acts viii. 39-40). As there was no S.P.R. in those days, we have to rely on the accounts as they have come down to us, but our belief in their possibility (and perhaps substantial accuracy) is strengthened by finding that similar physical phenomena have been observed in modern times. Even if these phenomena were actually new, this would not necessarily either throw doubt on their validity or denote any new force coming into existence, for magnetism, electricity, and radial energy all existed long before they were discovered by man.—Yours, &c.,

ZEBAL.

## 'Human Magnetism.'

SIR,—I think Mr. A. K. Venning, in 'LIGHT' for June 23rd, makes the mistake of confusing involuntary loss of magnetism, from an unrecognised cause, with voluntary transfer of magnetic force by one who knows what he is doing.

It is, I believe, quite true that those who give their magnetism freely and willingly, for the benefit of others, can draw freely on the inexhaustible source of life and power, and

thus be gainers as well as benefactors. But it is equally probable that those who, knowing nothing of magnetic or psychic force, come into close contact with the aged and infirm are liable to be drained of vitality without knowing how this comes about, and without either the will to benefit others or the thought of being able to regain what they have lost. It is therefore well that such persons should be made aware of their danger, and still better, that they should know how to turn this danger into a blessing for themselves and others. The knowledge of the liability to a drain on one's vitality need not, as Mr. Venning considers, encourage 'selfish and unsympathetic feelings,' for with the recognition of the danger comes knowledge of the remedy; but ignorance of these things may lead to a person suffering depletion without 'acquiring merit' by a voluntary sacrifice.—Yours, &c.,

KIM.

**'Materialisation.'**

SIR.—Since some of the leading materialising mediums of England have drawn, with such success, our beloved cause through the mud of the gutter in the eyes of outsiders, I have been looking weekly, in your pages, for some pronouncement from the leaders of Spiritualism that should make such actions impossible for the future. Surely, if the leading Spiritualists were to put their minds together they could evolve some line of appropriate action!

Personally, if I had the power, I should absolutely forbid all commercial mediumship. Venality and spirituality will no more mix than fire and water; money invariably taints all but the strongest, noblest, and purest of characters.

This is one of the most important basic principles of mediumship, and until this is realised and acted upon it will never become reliable and admirable, nor will Spiritualism take its proper place in the world.

But I merely advance this as a suggestion for present action.  
—Yours, &c.,

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

A. K. VENNING.

**Battersea Spiritualist Lyceum.—An Appeal.**

SIR.—Kindly grant me a small space in 'LIGHT' to appeal once more to your readers on behalf of the children. The summer is with us, and the children are eagerly looking forward to their annual outing to the country, and we as anxiously desire to take them there. The smallest donations towards this end will be gratefully received, and duly acknowledged in 'LIGHT,' and may be sent to Mr. J. Adams, 105, Cheapside, E.C., or to Miss J. Morris, 41, Crampton-street, Newington Butts, S.E.—Yours, &c.,

J. MORRIS.

**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.

**BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.**—On June 25th Mrs. A. Boddington gave very successful clairvoyant descriptions. On Sunday evening last Mr. Hopkinson gave a good address. Sunday next, at 11.15 a.m. and 7 p.m., Mr. R. Boddington. Hall open on Thursdays from 3 to 5 p.m.

**STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.**—On Sunday last Mr. Savage's address and clairvoyant descriptions were well received. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. and Mrs. Smith. Thursdays, at 8 p.m., investigators' circle.—A. G.

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—On Sunday evening last Mr. J. W. Boulding's able and eloquent address on 'The Whirlwind Medium' greatly pleased an appreciative audience. Mr. F. Spriggs presided. On Sunday next, at 6.30 for 7 p.m., Miss MacCreadie, clairvoyance. Silver collection.—A. J. W.

**OXFORD CIRCUS.—22, PRINCE'S-STREET.**—On Sunday last Mr. W. E. Long's fine address on 'Christian Spiritualism' was listened to with profound attention, and, in response to the request of many present, he promised to visit us again on a future occasion. On Sunday next, at 6.30 p.m., Miss Violet Burton will speak on 'The Two Hungers.'—P. E. B.

**CLAPHAM INSTITUTE, GAUDEN-ROAD.**—On Sunday last Messrs. Knight and Johnson gave interesting and effective addresses on 'Temperance,' and Mrs. Holdsworth gave well-recognised clairvoyant delineations. Mr. J. Adams presided. On Sunday next, at 11.15 a.m., Lyceum and circle. At 7 p.m. (prompt), service. Thursday, at 8.15 p.m., psychometry and clairvoyance. Silver collection.—H. Y.

**BRIXTON.—8, MAYALL-ROAD.**—On Sunday last Messrs. A. E. Button and Hanson G. Hey gave addresses and answered questions for over two hours to a delighted audience. Speaker on Sunday next, Mr. H. Feilder.—J. P.

**HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.**—On Sunday last Mrs. Porter, of Manchester, gave an impassioned address on 'There is no Death,' and Mrs. A. E. Bentley, also of Manchester, after an eloquent appeal for the formation of Lyceums, gave excellent clairvoyant descriptions. The society's warm thanks are accorded to these ladies. Sunday next, at 7 p.m., Mr. R. Brailey.—N. R.

**BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).**—On Sunday morning last the Faithist Bible was discussed, and Mrs. Eatwell gave clairvoyant descriptions. On Wednesday and Sunday evenings Mr. Morley gave fine trance addresses on 'Faithism,' answered questions and gave clairvoyant descriptions. On Wednesdays, at 8.15 p.m., and on Sundays, at 11.15 a.m. and 7 p.m., public services are held for Faithist teachings, questions and clairvoyance.—W. E.

**FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.**—On June 29th Mrs. Podmore gave successful clairvoyant descriptions in aid of the society's benevolent fund. On Sunday last the rousing addresses of Messrs. Young (Glasgow), Shaw (Sheffield), Green and Jones, conference delegates, were much appreciated. At the after-circle Mr. Shaw gave interesting psychometrical readings. On Sunday next, at 7 p.m., trance address by Mrs. Wesley Adams.—M.

**CHISWICK.—110, HIGH-ROAD, W.**—On Sunday last the morning circle was very enjoyable. In the evening bright and encouraging addresses were given by Mrs. Butterworth, of Lancaster, and Messrs. Reuben Latham (president B.S.L.U.), Will Edwards, of Accrington, and Thornton, of Croydon. Mr. W. Tidman presided, and Mr. Percy Smyth cordially welcomed our visitors. On Sunday next, at 10.45 a.m., choir practice; at 11.15 a.m., circle; at 7 p.m. (prompt), Mr. John Adams (president National Union), address.—A. P.

**WISBECH PUBLIC HALL.**—On Sunday last Mr. D. Ward gave an interesting address on 'Spiritualism, the Light of the World,' followed by good clairvoyant descriptions.—H. S.

**LINCOLN.—UPPER ROOM ARCADE.**—On Sunday last Mrs. Springthorpe gave splendid addresses on 'The Passage from Earth to Heaven' and 'God and His Wisdom,' followed by excellent and well-recognised clairvoyant descriptions.—H.

**WINCHESTER.**—On Sunday, June 24th, afternoon and evening, Mr. Wm. Fitch Ruffle delivered addresses and gave good psychometrical readings. His services were much appreciated by some thirty inquiring friends.

**DUNDEE.—CAMPERDOWN HALL.**—On five recent Sundays addresses have been given by well-known workers from a distance. On Sunday last our own members, Mrs. Odhner, Mrs. Ogilvie, Mr. Watson, and Mr. Dand, spoke acceptably.—J. M.

**NOTTINGHAM.—MECHANICS' HALL.**—On Sunday last, morning and evening, Mr. John Lobb delivered powerful addresses to large and enthusiastic audiences, and was repeatedly applauded.—T. L. R.

**BOURNEMOUTH.—21, CHARMINSTER-ROAD.**—On Sunday last Mr. A. Zanetti's address on 'Thought' was much enjoyed. At the after-circle clairvoyant descriptions, given by a lady visitor, were recognised.—C. S.

**READING.—8, BLAGRAVE-STREET.**—On Sunday last Mr. Frank Clarke, of London, gave an interesting and instructive trance address to a good audience. We hope to have him here again.—C.

**STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.**—On Sunday last an interesting and scholarly address by Mr. Firth, of Halifax, was followed by a short address and clairvoyant descriptions by Mrs. Stair, Mr. G. Tayler Gwinn presiding.—W. H. S.

**PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.**—On Sunday last Mr. Le Cras gave an able address on 'Being the Children of God, what manner of persons ought we to be?' Miss Demelweek sang a solo. Mrs. Short gave good clairvoyant descriptions.—J. T. M.

**TOTTENHAM.—193, HIGH-ROAD.**—On Sunday morning last Mr. Hewitt spoke ably on 'Some Aspects of Spiritualism.' In the evening several conference delegates were present. Mr. E. Yates gave an uplifting and earnest lecture on 'The Suggestiveness of Spiritualism,' and Mrs. Bursted gave successful clairvoyant descriptions.—N. T.

**SHEPHERD'S BUSH.—73, BEECKLOW-ROAD, ASKEW-ROAD, W.**—On June 25th Nurse Graham's meeting for ladies was well attended. On June 28th Mrs. Atkins gave well-recognised delineations. On Sunday last Mr. S. Keyworth, of Harringay, and Mr. W. Proctor, of Barrow-in-Furness, gave interesting addresses to an appreciative audience in the Cobbold-road School Hall.—E. A.