

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. Saleeby's 'Harper's Magazine' paper on 'Is the Human Race Mortal?' has attracted, and is attracting, a good deal of attention. Dealing only with what we call 'matter,' we have been arriving at the conclusion that the planet is being played out, used up, in fact: but Dr. Saleeby interposes with the question, What about the little person who is contemplating the show, who is calculating the rate of the using up of the physical forces, and who is putting up the shutters? Huxley seemed to think that the end was inevitable, but he speculated as to a fund of energy in man which might influence and modify the cosmic process.

Mind or spirit was once regarded as a sort of by-product of cerebral chemistry, but, says Dr. Saleeby, the time has gone by for that:—

Materialists, idealists, or whatever we be, we know, as an inalienable first-hand fact, that purpose and the effecting of purpose do verily exist; if not in the world around us, at any rate in ourselves. Hence I will venture to declare that there are no schools of philosophy, however mutually hostile, which can bring the philosophical argument, at any rate, against my view that in forecasting the future of the evolutionary process as we may observe it in the external world (or in what passes for us as the external world) *the human intelligence has hitherto failed to reckon with itself.*

But it is a far-off speculation that man may be able to arrest the cosmic expenditure. Dr. Saleeby, however, does not despair, and his argument is at least ingenious. Hitherto, we have observed only atomic disintegration, but man is intervening to make compounds, and it is probable that he will learn to achieve the synthesis of the elements as well as their analysis. He does not think that matter and energy will go on in their spendthrift way, ultimately destroying the human race. 'For myself,' he says, 'I incline to the view that victory will rest at last with "man's unconquerable mind."'

'The Literary Digest,' always impartial and independent, says of Dr. Hyslop's 'Enigmas of Psychical Research':—

A candid student of Professor Hyslop's pages cannot but admit that he makes out a strong case for closer examination of these so-called occult and spiritistic; and this without agreeing with the views he freely and with undue warmth expresses in regard to the attitude of leaders of religious and scientific thought generally to the subject that has so long engaged his attention. When the Society for Psychical Research came into being, it was, perhaps, pardonable to endeavour to explain away all seemingly uncanny phenomena on the hypothesis of fraud or chance coincidence; but so much well-authenticated evidence has been secured in the interim that this free-and-easy dismissal is now quite out of the question. A good deal of this evidence, culled from the society's records, is presented in

the present volume, under the several chapter titles of 'Crystal Gazing,' 'Telepathy,' 'Dreams,' 'Apparitions,' 'Clairvoyance,' 'Premonitions,' and 'Mediumistic Phenomena'; and the cumulative effect, as pointing to the operation of some unexplained force or forces, is distinctly impressive. As the Philadelphia 'North American' finds: 'While a single experience might be negated by reason of its exposure to charges of chance, illusion, fraud, misinterpretation, or what not, it is not so easy to break the force of a large collection of incidents, such as Professor Hyslop marshals here.' Undoubtedly the time has arrived for rigid scrutiny of the various phenomena listed above, and until such scrutiny be undertaken it is idle to attempt to criticise those whose individual investigations have led them to definite conclusions, and from definite conclusions to vigorous propagation of their views.

At a late great Christian Convention in America, where representatives from different communities spoke, a member of the Society of Friends contributed a winsome little summary of what 'Friends' stand for. As we read it we said to ourselves, 'Why, all this might have been prepared for the next Spiritualist convention.' Here is a summary of his summary:—

The Society of Friends into which I was born has stood for three or four great principles; and the first of these is the spirituality of religion, for the great principle that the human soul is in direct touch, direct communion with God, and may get its spiritual life at first hand from God—the spirituality of religion, that the human soul is the meeting-place of God and man. And this leads to a negative principle of ours, that therefore priests and ordinances were not necessarily required of us. It led to spiritual freedom.

Then, again, the church of the Friends has always stood for the brotherhood of the world, the brotherhood of humanity, of all men, of all races, of all ages and all climes as a direct corollary of the great principle of the direct contact of man with God and the spirituality of religion. This principle of brotherhood was not something added to us from the outside, but this principle was in the very germinal idea which created us as a Christian body.

The anti-slavery movement and the movement for putting women where they belong, by the side of men—that began with us before you ever thought of it. And to-day we have in our churches women pastors, women presiding officers, and the very highest official in any of our meetings may be a woman. There is absolute equality in this respect. That is what we stand for.

And we are naturally peace-makers. Our views of the horribleness and inhumanity and unrighteousness of war were not grafted on us from the outside. They are in the very structure and foundation of our organisation. Every Quaker boy is born a member of the Peace Society.

The Friends have stood for another great principle, and that is righteousness of heart and righteousness of life; that a man's words and his acts should correspond with his inner profession; and that a man who professed to be good, to be godly, to be truthful, should be so in actual practice.

As we have said, this is good Spiritualism, good Humanitarianism, good Christianity, in so far as Christianity is good for anything.

At this same Convention, Dr. Edward Everett Hale told a story very largely at the expense of the people who want Christianity to be highly respectable, and who have even tried to wash the common fisher taint out of the Apostles. He said:—

I once read a very learned treatise on the Sermon on the Mount. The treatise began by saying: Let us remember that

this sermon was preached to the company of the Apostles; and let us recollect that, while they were fishermen, they might be fishermen of quite a distinguished character. For at Tiberias there were large contractors who had to furnish fish to the garrison; and it is quite possible that Peter and the rest did not wet their hands at the net and handle bait, but were contractors for the garrison, and might be people of very high standing.

We can imagine what fun a good old American humourist and rationalist would get out of that.

'The Young Man' prints an appreciative notice of the famous Scotch blind minister, Dr. George Matheson, a ripe scholar, a successful writer, a brilliant preacher, and a popular hymn writer. His hymn,

O Love that will not let me go,

is known all over the world, and 'The Young Man' tells the following suggestive story as to its production:—

Like many another hymn which has won an innermost place in the heart of mankind, this beautiful sacred song has an interesting story attached to its composition. Dr. Matheson himself has narrated the circumstances as follows:—

'My hymn was made on a fine June evening in 1882. It is the quickest composition I ever achieved. It was done in three minutes. It seemed to me at the time as if some one were dictating the thought to me, and also giving the expression. There was so little sense of effort that I had a sensation of passiveness. I was sitting alone in my study, in a state of great mental depression, caused by a real calamity. My hymn was the voice of my depression. It was not made for any utilitarian purpose; it was wrung out spontaneously from the heart.'

'The Young Man' concludes with a quotation from his discourse on 'The qualification conferred by suffering.' It is a highly strung bit of rapture and defiant faith. Here is the beginning of it:—

My soul, despise not the moments of thy clouding! Think not they are waste moments—moments that have withdrawn thee from the stream of life! They will bring thee nearer to the stream than ever thou wouldst have been without them. They are at present a solitude; they have called thee into a desert place apart from the crowd. But hast thou never read how the crowd came to the man in the desert—to John in the wilderness? Why did they come to him—the man clothed in camel's hair, the reed shaken by the wind, the feeder on locusts and wild honey? It was because they felt that when such a man speaks of God he is worth hearing. They felt that when a battered soul claims to see an opened heaven and a descending dove of peace, there must be something to be said for God, something of which the world knows not. It was because he preached 'in the wilderness' that men came. They came to see the marvel of a faith that could live on so poor a fare, sing to so had an accompaniment, smile in so mean a garb, soar on so feeble a wing. So, my soul, shall it be with thee.

THE ALGIERS SÉANCES PARODIÉ.—An amusing skit on the séances held at Algiers has been published at Genoa, under the title 'Dopo Villa Carmon,' and apparently sent round to all the Spiritualist journals. We hope no one will take it seriously. It is well conceived, well printed and illustrated, and is capital reading as a *jeu d'esprit*. 'After Villa Carmon'—this is the meaning of the title—a series of six sittings is imagined to have been held at a villa near Genoa, with four mediums, mostly Greeks, who had gone through the most extraordinary adventures. Among the test precautions and conditions the very poultry at the villa are described. The characters purporting to appear are racily sketched, and 'Perlette,' the sister of 'Bion Boa,' an irrepressible young lady with a great liking for sweets, and who talks about her 'long experience,' turns out, on being photographed (apparently in semi-darkness!), to be a charming baby of three and a-half years old! 'Bion Boa' does not present himself; he is stated to be 'at Paris with his friends Richey and Delanne.' The conclusion seems to be that it is our nature to be deceived, just as we see the sun go round the earth, when in reality it does not do so. But there is one golden sentence: 'Our five senses leave us in ignorance of a multitude of facts which can make no impression on them.'

THEORIES OF MATERIALISATION.

Now that the Craddock case has become a thing of the past it may not be out of place to consider, calmly and dispassionately, some of the points which were raised during the trial. Attempts were made by counsel on both sides to explain the process of materialisation, and more recently Mr. G. P. Young, of Glasgow, has given us his idea of how the 'forms' are produced. In all probability we shall not know what actually occurs until we join the angels, but, in the meantime, it may be useful to try to understand what is involved in the explanations which have been put forward.

TRANSFIGURATION.

One theory which has been propounded is that, lacking the power to produce a separate and distinct form, the spirits sometimes cause the medium, while entranced, to impersonate the 'ghost,' and so transfigure his features that the sitter is able to recognise the face he looks upon as that of his deceased friend. If this were done openly and frankly there could be no objection, neither would there be need of cabinet, darkness, or test conditions, for the medium might just as well sit in the circle, in a subdued light, so that the observers could take notice of the changes in his appearance. But transfiguration is not materialisation, and it is a false pretence when the medium plays 'ghost' in this way while the sitters are led to suppose that the form is separate and distinct from the medium.

EVIL SPIRITS.

The plea that evil spirits make the medium, while unconscious, pretend to be the materialised form, and even cause him to provide wig, masks, drapery, &c., is not a valid excuse and cannot absolve the medium from responsibility. No high-principled, self-respecting sensitive would submit to be compromised in that way more than once. As the counsel for the prosecution in the Craddock case rightly said, such spirits must be taught a lesson—they must either behave themselves properly or be sent about their business; otherwise the medium becomes a party to their misdeeds, and must suffer the consequences.

HYPNOTIC SUGGESTION.

Mr. Young recently suggested that the sensitive may become hypnotised by the intense desire of the sitters and his own anxiety for success, and in consequence may unconsciously play the game of 'ghost.' If this explanation is intended as an excuse for, and to exculpate, mediums who are discovered in the compromising position of 'ghost'—either with or without paraphernalia—all we can say is that if we admit the correctness of this theory it presents us with an absolutely unanswerable plea for fraud-proof test conditions; not only on behalf of truth and in the interest of the sitters, but on behalf of the medium—to safeguard him against even the appearance of fraud.

THE MEDIUM COMING TO THE FORM.

Another theory which was put forward with much skill and force by Mr. R. V. Bankes, the counsel for Mr. Craddock, was that, as the material for the body of the 'form' was drawn from the medium, 'it was inevitable' that, when the form was seized by Colonel Mayhew, the medium should be found in his grasp. This ingenious theory has been propounded in almost every instance of the capture of a medium playing 'ghost,' to explain away the capture and absolve the medium from blame. There may be a certain degree of justification for this contention, because whenever the 'form' and the medium have been weighed at the same time the latter has been found to have decreased in weight to an extent almost exactly equal to the weight of the 'form'; but since in all such cases on record the weight of the medium in the cabinet considerably exceeded that of the 'form,' it seems most probable that the tendency of the substance, when the 'form' is rudely interfered with, would be to return to the medium as its physical parent or source, and not for the body of the unconscious medium to fly to the 'form.'

In the case of Mr. Craddock, Colonel Mayhew satisfied himself by close scrutiny that it was really the medium, out of

the cabinet, upon whom he looked before he grasped hold of him, and therefore this theory could not apply in his case.

THE DISSOLUTION THEORY.

According to Mr. Young, and other theorists, spirit operators, when they desire to produce materialised forms, draw the substance they require from the medium, and in lesser degree from the sitters. This invisible material they precipitate upon the spirit body of someone on the other side and, in a way unknown to us, it becomes bone, blood, brain, sinew and nerve, until the materialised 'form' of a spirit friend is presented to the eye (and touch) of the observer so complete that it sees, hears, breathes, speaks, moves and *lives*—for the time being—as real and substantial as are those who observe it, and then it dematerialises and disappears, 'leaving not a wrack behind.'

Colonel Mayhew, when cross-examined, said that he thought that, in a genuine case of materialisation, if the 'form' was seized, it would dissolve and return to the medium. In support of this view it may be said that investigators have again and again recorded the fact that when a materialised hand has been grasped, and the sitter has endeavoured to forcibly detain it, the hand has melted away. The most reasonable conclusion, therefore (admitting that materialisation is the temporary building up of a form which assumes a more or less definite resemblance to that of a deceased person), is surely the one which claims that the weight of probability when a sitter grasps the form is in favour of the *return to the medium* of the elements which the spirit operator borrowed from his personality, and not that the body of the medium inevitably flies to the form.

A MARVELLOUS PHENOMENON.

The more one thinks about it, the more marvellous this manifestation of spirit power appears—one had almost said, the more incredible it becomes! In all analogous cases in the realm of Nature the process of form building is conditioned by time. In the case of human beings not only is a protracted period required before birth, but after birth a number of years must elapse before maturity is reached. Yet we are asked to believe that within a few minutes, by some seemingly supernatural power, unseen operators can, at a public séance and under all sorts of conditions, produce a solid, visible, and tangible human body, complete in every detail; that they can almost instantly dematerialise its living tissues and bones and as rapidly re-materialise them in another shape; so that, in the space of say two hours, some eight or ten distinct personalities can be produced, presented, recognised and caused to disappear. All this, we are asked to believe, occurs frequently in public séances for this class of manifestation.

It may be said, on the other hand, that this is not a case of growth of an organic form during a period of years, but of rendering physically manifest a spirit-form which already exists, but is invisible to our outward eyes. Here another difficulty confronts us, for, in some cases, even of materialisations believed to be genuine, the features are waxen, mask-like, or imperfectly formed. In these cases we must suppose that the 'crude matter,' or whatever it be, is shaped and moulded by spirit sculptors to take, as nearly as their skill permits, the form desired to be shown. In our ignorance of what matter really is, we cannot decide between these theories, and both may have a basis of truth.

To effect this extraordinary manifestation it is said to be necessary that the medium's body should be depleted of its 'psychoplasm' (whatever that may be) and its substance diminished—or 'drawn upon'—to provide the material for the building up of these so-called 'spirit forms.' And all this miracle-working is said to be accomplished for the delectation of a promiscuous party of sight-seers, crowded together in a badly-ventilated, darkened room; the only test of their fitness to become witnesses of these modern marvels being their ability to pay the 7s. 6d. or 10s. 6d. charged for admission!

IS IT REASONABLE?

Surely it is time that scientific students of Spiritualism, and intelligent inquirers generally, really studied this subject

and thought seriously about it in all its bearings. Surely they should ask themselves, 'Is it reasonable to suppose that these phenomena occur as described? Is it credible that at the ordinary professional séance the subtle and harmonious conditions necessary for genuine manifestations can possibly be provided? Is it conceivable that a "form" having bones, breath, blood, and body (a perfect replica of the form and features of a deceased person) can be created in a few minutes and then be dematerialised as speedily, to be followed by others of a similar character in rapid succession, and these marvellous manifestations be repeated regularly three or four times a week for years?'

TOO SOLID FORMS.

An objection is sometimes raised against the suggestion that mediums for 'form' manifestations should sit in a fraud-proof mosquito-net cage, and it is said that the forms would not (possibly *could* not) be fully materialised, because of the intervening barrier of netting. That objection is surely ill-founded if the explanatory theory, ordinarily propounded, is correct. But even if the forms were not solid and could not speak—if they were only 'phantasms'—they would still be eminently satisfactory and convincing proofs of spirit agency if obtained under the conditions suggested above. Indeed, many thoughtful Spiritualists could more readily believe materialisations to be genuine spirit phenomena if the 'forms' were less solid and of the earth earthy! They are inclined to exclaim, 'Oh, that this too, too solid flesh would melt' when a malodorous 'form' appears and claims kinship with them; and they feel that a more spiritual (phantasmal) 'form'—even though it could not show bare feet or whisper in unfamiliar accents—would be infinitely more satisfactory than the ordinary presentations that do duty for 'spirit forms' in too many of the public séance rooms of the present day.

A. E. L.

PREDICTION REGARDING DREYFUS FULFILLED.

To me the ceremony which took place in Paris last week was of special interest, not only because one could scarcely read the reports of it without tear-dimmed eyes, expressive of feelings of joy and gratitude that at last justice had been done to an innocent man, and some slight reparation had been made to Dreyfus by his elevation to the rank of major in the French army, but because I find that a prediction was given to me at the time of his degradation which has now been happily fulfilled. On referring to notes taken as long ago as January 7th, 1895, of my experiences with a clairvoyant friend, Miss C., who has since passed to the other side of the 'veil,' there occurs this entry;—

'On reading the account of the degradation of Captain Dreyfus, Miss C. said: "I know that he is innocent and in the course of some years his innocence will be established."'

I hope you may consider this worthy of insertion in the next issue of 'LIGHT.'

A. WALLACE, M.D.

'A MODERN PILGRIM'S PROGRESS,' by a lady who does not give her name, is an account (published by Burns and Oates, with an introduction by Father Bowden) of how she went through all the stages of religion and philosophy, materialism and atheism, and found rest at last in the bosom of the Catholic Church. The facts would be better expressed by saying that the author found that neither Protestantism in its narrower forms, nor philosophy based on reasoning alone, nor materialism nor monism really solves a problem which imperatively calls for the recognition of living, acting, constraining spiritual forces. Egyptian and Hindu theosophies are not easily grasped by the Western mind, and so this soul, seeking rest and finding none, was driven to renounce the attempt to reach a solution by personal spiritual enlightenment, and to fall back upon 'the moral personality of the Church.' But between the teachings of the Church and our own there is the supreme difference that we believe in a real spiritual world with which we can communicate on equal terms, while the Church knows nothing of any approach to spiritual beings except with such awe and reverence as is due to 'saints and angels'—beings beyond our sphere of present attainment.

VISIONS OF AN OLD-TIME TRAGEDY.

On Sunday, June 24th, two weeks after the experience narrated in 'LIGHT' of June 30th, p. 310, a clairvoyant friend and I went into the Abbey at Whitby, at twelve mid-day, thinking it would then be quiet, and free from other visitors. The following is our joint experience, which (with the sequel) was so interesting to us that we think others may like to know of it too.

We stood in the south transept near the wall at the east end, and my friend, with her hand on the stones, said, 'I see a nun kneeling at her beads: she wants you to dip your hand in holy water, and make the sign of the cross on me.' The nun pointed to the wall, where we saw (clairvoyantly) the holy water receptacle, and, dipping my hand into the ghostly water, I did as she desired.

Perhaps it would be well to say that the previous week, when wandering alone in the Abbey, I felt that in a particular spot a murder had been committed ages before—a nun walled up alive for having broken her vow—but I purposely had not mentioned this, wishing to see if my friend would sense it too.

After making the sign of the cross over both my friend and myself, we moved into the middle of the south transept, to a place quite near where I had previously sensed the murder, and we both saw as follows: A nun, young, refined by suffering to almost angelic sweetness of countenance, evidently in keen distress of mind. In her arms was a little naked infant, but a few days old. She stood before her judges—monks and nuns—and was told that if she would confess the name of her lover and give up her child to its fate, the last penalty should be remitted, and she should be allowed to expiate her broken vows by perpetual penance; but if she refused, both she and the child must at once be placed in a living tomb. Her agony of mind was great, but she refused either to say who was the child's father, or to give it up, and clung to it as a mother would cling, choosing to cast herself and her little one on the mercy of God rather than into the hands of man: and we watched the executioners, two cowed men, wall them up stone by stone, the nun uttering no sound, but gazing into the distance with an expression of courage and determination not of this world.

During the trial a tall dark monk, thin to emaciation, wandered on the outskirts of the south transept, wringing his hands, tortured mentally to the last pitch of endurance, and worn to a skeleton by fasting and remorse for the fate he had brought upon his beloved—he who was respected and revered amongst the brethren as an almost immaculate saint. As the last stone sealed the doom of the nun and her infant, the monk, with an awful cry, threw up his arms and died, and we heard the words, 'Pray for me that I may be forgiven.' My friend took on his condition so truthfully that I really feared she would fall down and die too, but I supported her away from the scene of this long-past tragedy, and she quickly revived.

On July 18th she wrote to me, saying she had two friends with her at Whitby, one of whom was a writing medium; that she had asked this lady to go to the Abbey, taking with her a writing pad, to see if she could get anything further. The following, which I copied from the original written through the writing medium, is what resulted:—

'Thank God, at last a means of utterance is given unto me. After centuries of silence at last the world is waking up to the possibility of a real communion of saints, and, as time goes on, a chance may be given us of obtaining liberation from the trammels which hold and bind us fast as with bands of iron. Why we must thus return to re-enact the deeds done in the flesh we know not, but it must be so; possibly to teach you all that it was never intended for men thus to separate themselves from the world. Such lives of sacrifice are not well pleasing to the Father, and though the idea was that, in so doing, men were imitating Christ and His disciples, they forgot that in every community of men of this kind there were always many who only joined monastic orders after having spent many years of sensuality and sin in the world, and came to repent and expiate their sins. The chosen disciples were men whose lives had been pure, and who willingly gave themselves up to the service of Christ; and, moreover, they still lived in the world. I did not become a monk for these reasons, but was persuaded

of the spiritual benefits to be derived by giving up great wealth to God's service. I was young, full of vigour, and in all ways a man.

'Love came, and we fell, and owing to our vows it was counted as sin, and the wages of sin is death. But God was merciful, and in that very act of mercy, thus re-uniting our souls, showed that love which is pure and holy, under whatever conditions it may exist, is not sin in His eyes, whatever it may become through man-made laws. How strange thus to write of the past, of what happened more than four centuries ago.

'We want you to understand that it is not we ourselves who return to enact these scenes; they are thought-pictures which we project, but why we know not, and for how long we know not. Madam, we thank you for this opportunity of expressing ourselves. Farewell.'

In my friend's words, I think 'we are getting very close to the veil, and I hope we shall be permitted to see the beginning of the spiritual millennium while still here on earth.'

ARJUNA.

PSYCHICAL RESEARCH IN FRANCE.

Under the title 'Recent Researches in France,' Miss H. A. Dallas contributes to the 'Occult Review' for August an interesting article dealing mainly with the investigations carried on by Professor Richet and by Dr. Maxwell, of Bordeaux, and with the results obtained by them through the excellent mediums known as Mme. X. and M. Meurice.

As for Professor Richet's attitude towards Spiritualism, Miss Dallas reminds us that it is 'still non-committal,' yet she claims that

'he has taken a step of great importance in advance of that taken by the majority of those who reject the hypothesis of the intervention of disembodied beings. Although he does not reject that hypothesis, neither does he accept any other as sufficient to explain all the facts. He affirms that the various theories advanced by students to account for the facts do not account for all of them, that there are occurrences of an intelligent character which remain unexplained by the various theories of subliminal consciousness, telepathy, &c., which have hitherto been applied to them. It is therefore patent that the scientific world in France is beginning to own that there are facts verifiable and verified, which bear a character of being intelligently originated, which none of the orthodox hypotheses of science are adequate to explain. Professor Richet and the French researchers generally have not gone so far as to admit that survival is proved by the facts they have verified, but they have gone quite far enough to enable a watchful student of events to recognise that the "little cloud" is already gaining in volume, and for prophetic ears to hear the sound of "abundance of rain."'

Miss Dallas admits that it may seem to be 'a far cry from this avowal of ignorance to the discovery of something which affords reason for supposing that we survive death,' but, she says, a closer examination shows that a big step has really been taken. Although Professor Richet, she continues, is not yet convinced that the intervention of conscious intelligences is conclusively proved, nor that these intelligences are human, yet—

'over against this must be set the fact (which he acknowledges) that these inexplicable occurrences not only bear the tokens of intelligent, purposeful activity, but that they are repeatedly accompanied by indications which identify the intelligence purporting to communicate, with someone who has died.'

Miss Dallas sees a danger and an advantage in this attitude; the danger is that the popular mind will jump to the conclusion that 'if an able and intelligent man remains unconvinced, this proves that the testimony is not sufficient to convince anyone,' and consequently will dismiss it as not worth serious consideration. The advantage is, that those who display this cautious reserve still 'pursue their investigations diligently and persistently with the result that a constantly increasing bulk of evidence is being amassed, the result of which cannot fail eventually to be weighty, and will probably be far more permanent than it would have been if the investigators had been less cautious and critical.' Miss Dallas congratulates our French neighbours on having taken up 'researches inaugurated by British investigators,' and regards it as a matter for an *entente cordiale* in the highest interests of the whole human race.

'NOTES OF A PRIVATE CIRCLE.'

In January and February, 1900, a series of interesting 'notes of a private circle' appeared in 'LIGHT' reporting the manifestation of spirit friends of the sitters through the mediumship of Mrs. Coates, wife of Mr. James Coates, of Glenbeg House, Ardbeg, Rothesay, N.B., and again in 'LIGHT' of June 30th, 1906, there appeared an address, given through the same medium on March 25th last, purporting to be from Mrs. Emma Hardinge Britten. A reliable correspondent informs us that on a recent occasion, at the conclusion of the communication, Mr. Auld, one of the sitters, asked the control if she could write her name in a book which he had with him. She assented, and in the presence of both Mr. Auld and Mr. Coates the medium wrote the name 'Emma Hardinge Britten' in a style of hand-writing which, in the opinion of those who have seen it, closely resembles the signature, with which it has been compared, of Mrs. Britten before she passed over.

At the circle held on March 25th, 1906, after Mrs. Britten's address, the medium was influenced by Mrs. A., the mother of one of the sitters, and spoke in a characteristic manner which could not be mistaken. Our correspondent says:—

'She spoke clearly and rapidly about herself and of family matters to her daughter, Mrs. P., and to Mr. P., in turn, and then, for a short time, she addressed both Mr. P.'s sister and Mr. D., who had never sat before and was inclined to treat matters in a sceptical and jocular manner, but who now began to realise that he was in the presence of someone whom he knew and who knew him. She cut him to the quick with some of her remarks, which he acknowledged to be true. There was some pleasant banter, it is true, but it was manifest that all four, including Mrs. D., were truly convinced that it was Mrs. A. and no other, who was influencing the medium to act and speak as she did. It was simply impossible to imagine that it could be anybody else. Mrs. P. was reminded of what she did and said when sitting alone in the room with her father's dead body, and of much which had happened since then, and she was told that for the part she had taken he was very proud of her. There was a curious break in the control, and then it came out that one "M. T.," an old friend of Mrs. A.'s, was trying to manifest through the medium, but Mrs. A. would not allow this, as, she said, "M. T." was not in the right state of mind to control; there had been something wrong with her head when she passed on, and she was still "so jumbled" that she had to be kept away.

'Mr. P. asked: "Does it do you good to control the medium?" and Mrs. A. replied: "It does me a world of good; it relieves my mind, and puts me in a higher and brighter state; it helps me to see and grasp things, as I did not or could not do before." After conversing in a natural and familiar manner with her relatives, who recognised her clearly and acknowledged her identity, she bade them an affectionate good-bye.

'It then transpired that the "M. T." referred to was a Mrs. P.—r, who had died a few days previously in an asylum. It was all curiously convincing, and those present wondered what would happen next.

'Mr. P.'s father controlled the medium and made himself more fully known to his daughter, Mrs. D., who, having got over her fright of the previous and first sitting she had been at, readily recognised him. Through the medium, he addressed each one of his relatives familiarly by their Christian names, and what he said appeared to be very convincing to them.

'The spirits were urged by the sitters to release the medium, and she partly regained her normal condition and opened her eyes. She told Mr. P. that there was a spirit present, a Willie Hutchieson, who wanted to speak to him, but Mr. P. could not recall anyone of that name. He was reminded that Willie was, or had been, a school companion, whom he had lost sight of; but still he could not recollect anyone of the name of Willie Hutchieson.

'The medium then fixed her eyes steadily on Mr. D., and said, "Do you know anyone of the name of Maggie?" He had

barely time to reply when the medium said, "Maggie D. is here." The control deepening, she looked steadily at him as if peering for recognition, and said, "I am your sister, Willie," and big tears began to roll down the medium's cheeks. Finally, she threw herself into his arms, and clung to him and murmured something to this effect:—

"It was so difficult to get control, Willie. I was trying to get you to come here so that I might speak to you. I was terrified to go away. I was awfully frightened to die and go away and leave you all, and to leave you, Willie. I could not get anyone to bring you to me, and then I asked Minnie, through the medium, to bring you here with her. Oh, Willie, you were a good brother to me. . . . I never can pay you back sufficiently for all your kindness and love to me on earth. You were very good to me during all that long illness, Willie. I will never forget you. You will come again? Do, like a good soul. I will try and come. I would like to tell you such a lot. I will try and use Jim's hand. I have been waiting around and trying to speak to you, Willie, but you did not hear me."

"Are you quite happy, Maggie?" asked Mr. D.

"Yes. Oh yes, I am quite happy. It is only coming back into the circle that makes me sad. It brings so many things to me, and I have such a lot to tell you. Yes, I am getting on well. You know, Willie, that I could always speak to you fully and tell you anything. You were always so sympathetic and kind to me. I will give you a message for father and mother. Yes, I'm glad that I have come. The lady that came in just now" (evidently referring to Mrs. Britten) "is very happy and is doing a lot of good. Won't you come again and let me speak to you in this way, Willie?"

'Here the medium held Mr. D. at arm's length, as if admiring him and studying him, and turning to Mrs. D., she asked, "May I kiss him?" Assent being given, the medium kissed Mr. D., or perhaps rather, Mr. D. kissed the medium gently on the cheek and appeared to be very much affected.

'Now for the facts. Mr. D. had a favourite sister named Maggie, to whom he was very much attached. She had a very long and serious illness. She had great confidence in him and told him everything. The P.'s knew nothing of this sister, and even Mrs. D. had only a dim notion that she had heard the name, and nothing was known about her by the medium. The whole was very convincing to Mr. D., and was as unexpected as surprising, and it became a matter of lively conversation between Mr. P., Mr. D., and the writer, after the ladies had retired, and also when all met again. This was conceded to be one of the most interesting sittings the P.'s had been at, and Mr. and Mrs. D. went away thoroughly convinced of the genuineness, if not of Spiritualism, at least of Mrs. Coates's test mediumship. It is one of the great puzzles which meet the investigator that striking tests like these are given when not actually sought for, and that others, who are always seeking, appear to get nothing.'

[Mr. James Coates informs us that investigators and friends, who write in advance expressing a desire to attend the circle above referred to, will be made welcome. The sittings are held regularly on Friday evenings at 8 o'clock, and are entirely free. All that is expected is that visitors will co-operate in giving good conditions for the conduct of the circle.—ED. 'LIGHT.']

THE TRUTH OF SPIRITUALISM.—An excellent little pamphlet entitled 'What Spiritualism Is: Hints for Inquirers and Students,' has just been published by Mr. E. W. Wallis, and can be had from the Office of 'LIGHT,' price 2½d., post free. Commencing with an emphatic statement of the need for Spiritualism as solving a question which lies at the root of all religious belief, the progress of the modern movement is sketched, and recent scientific testimony is adduced. Other chapters dispel many hazy ideas about circles, mediumship, and the nature of spirit communications, and a concise summary of foundation facts of Spiritualism is given, these facts being beyond dispute, and accessible to all open-minded truth-seekers. Finally, the nature of the after-death life, and the effect of death on man himself, are briefly indicated, and the relation of belief to character is clearly pointed out, the last page being devoted to a series of extracts showing the beneficial effects of the knowledge of Spiritualism upon the character of earnest and celebrated men. This is, perhaps, the pamphlet *par excellence* to put into the hands of inquirers.

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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.

WHERE IS GOD ?

An Address, on 'The critical point in Theology to-day,' was given at the late Congress of Religion, by Gerald Birney Smith, Professor of Theology in the University of Chicago. It is a theologian's *De Profundis*, aware of the damaged, not to say bankrupt, condition of the old bases of belief, and driven to find a refuge from the non-scientific and non-spiritual 'evidences' of more 'texts.' But there are always 'critical points' and the poor theologian has to make the best of them. From age to age, 'certain movements of thought capture men's minds, and theology must enter the arena, either to vanquish the rival movement or to form some friendly alliance with it. The significance of the present crisis is due to the peculiar nature of the new thought which theology to-day must meet.' This is in our neighbourhood. Let us look at it.

Until recently, the theologian had a comparatively easy time of it. He had an authoritative revelation, and all he had to do was to know his Hebrew and Greek, and tap 'Holy Writ' according to his need. At intervals, the poor man had his troubles. Archaeological discoveries haunted him: Geology worried him: even Astronomy nearly flooded him: and, of late years, he has been kept exceedingly busy revising his Commentaries, and what Dr. Smith calls maintaining his ground by skilfully altering his exegesis to suit his exigencies,—a troublesome task!

Latterly, a specially formidable foe has appeared on the scene. For want of a better name, we call it 'Science.' Now Science is a slippery thing—almost as slippery as Theology, and quite as agile in revising its commentaries and calling back its assertions. But, on the whole, it represents a distinct field of inquiry and a method of search. Instead of texts and decrees, it has gone in for facts and experiments: and, in doing so, has been particularly uncomplimentary to texts and decrees. It has laid emphasis on things visible and tangible, and has been apt to pride itself on superiority to the superstitious beliefs in things intangible and unseen. Dr. Smith states fairly well the situation when he says:—

When men begin to question the time-honoured doctrines, the theologian tries to call attention to the fact that there is no flaw in the logic underlying the doctrines. And he is usually right. The modern man does not attempt to disprove these doctrines. He simply declines to give the theologian a hearing unless he plays the game according to rules fixed by modern

scientific methods. It is not that orthodoxy has been refuted, but rather that the science of to-day does not consider it worth refuting. No conclusions are to be admitted to consideration unless based on scientific methods.

This situation is quite new. Fifty years ago a novel scientific hypothesis would be graciously admitted to theological favour if it could show itself compatible with Scripture. To-day theological doctrine will be admitted to intelligent popular consideration only if it can justify itself by appeal to scientific canons.

This has been a sore trial to the theologian who hitherto had felt quite secure behind his inspired revelation: but, as usual, he is making a good recovery. It was open to him, as Dr. Smith points out, to insist on the solidity of the traditional method. Catholicism has done this, and many Protestants are trying to do it: but it is obviously a losing game. The only alternative is to try to express the theological 'truth' in scientific terms: and this is having a fair success: but herein lies 'the critical point of Theology to-day'; for it is not enough to learn a new vocabulary: what is necessary is to know new facts and to adopt new methods; and this is the theologian's difficulty. Dr. Smith keenly says:—

The new demand upon the theologian brings him into a position where it is easy for him to become a charlatan, proclaiming a new nostrum whose supposed virtues he has learned by rote, but about whose inner substance he knows nothing. For let the theologian remember that if he is to employ in his theology the principles of modern science, he must know science well enough not to become a laughing-stock to men who are scientific specialists. A certain respect can be paid to the theologian who, holding to the authority-method, challenges the world with all the learning and skill of a specialist in his field. But when a theologian attempts to bring over bodily his system of doctrines which was consistently formulated on the basis of exegesis of scripture or of creed, and to paraphrase this body of divinity in terms borrowed from current science, his well-meant efforts are of doubtful value. He may, indeed, allay the panic in the minds of a few bewildered souls, but the superficial 'harmonisation' of theology and science by clever logomachy is sure to react disastrously.

The man of Science will only laugh, and go on asking for 'facts.' But that, according to Dr. Smith, will give the poor harassed theologian his opportunity. What is a 'fact'? 'Natural Science,' says Dr. Smith, 'is accustomed to affirm that the only facts are those realities which can be apprehended by the senses, or posited as the physical causes of what we thus apprehend,' and it declares that we ought to base our affirmations concerning the existence of God and of the human soul on some argument which would establish their objective reality as 'facts.'

It is plain, however, that Natural Science goes beyond its bounds and its rights when it tries to get God and the human soul into its laboratory. They belong to a different plane. So then, the theologian has here his opportunity. He must work up a science of his own, just as the Spiritualist and the advanced Psychical Researcher are doing. He must show that there are facts of another order which demand recognition. It is here that we get into the world of ideals and idealistic experiences,—into a world where, not the visible and tangible objects are everything, or even the chief things, but where mental, ethical and spiritual emotions, ideals and confidences are the highest realities. It is a 'fact,' says Dr. Smith, that your wife and children are beings existing according to certain biological laws: but this fact is trivial compared with the ideal, the spiritual, verity which gives the true significance to these beings:—

The 'facts' which make up a large portion of our experience are our fears and hopes, our dreams of attainment and our struggles to realise these dreams, the love of friend and the hatred of foe, the mysterious call of duty, the paradoxical joy of self-sacrifice for one whom we love, and the imperative quest for meaning in life. The world of atoms and molecules seems like the shadowy realm of academic philosophising in

comparison with the vivid reality of these elements of our active life.

It is in this region of ideas and ideals, of meanings and creative significations, that we must look for God and the Soul. The scientist presses on to his splendid 'affirmation of some unitary force or energy' at the centre of all forms and modes of physical existence: and even so must the theologian press forward to 'the supreme conviction that the universe is so constituted that our ideals, which are so precious to us, can be realised.' In the physical world, all experiments and inferences point to one physical basis for all that exists in the physical world; and, in the spiritual world, all confidences, longings, instincts, ideals and affections point to one great creative and answering Life of which, or of whom, we are all spiritual manifestations. Dr. Smith's conclusion seems, then, to us a perfectly sound one:—

The theologian who attempts to 'prove' his doctrines by analogies drawn from physical science is not likely to rescue his subject from the disfavour into which it has fallen in these days. But the theologian who realises that the chief facts of human life are not the molecules and atoms which man possesses in common with sticks and stones, but the ideals which make of man a supernatural being—such a theologian may win the scientific respect and the heartfelt gratitude of his fellows by showing that belief in God is demanded by the facts of spiritual life as imperatively as is belief in energy by the facts of physical reality.

REMINISCENCES OF THE REV. W. STANTON MOSES.

V.

Amongst the MSS. left by Mr. Stanton Moses we find the following in his own handwriting:—

October 18th, 1874. Séance at 13, Alexandra-road, Finchley-road, N.W. Present, Dr. and Mrs. Speer and myself.

I had removed from my fingers three rings which I had been wearing during the day. My arms are sometimes jerked about during the manifestations, and rings on the hand are apt to make a noise on the table like rapping. I threaded the rings on my watch chain, a double one, having at one end a watch and at the other a pocket aneroid. The chain was passed through a button-hole of my waistcoat. The room was dark and I was in a state of the most perfect clairvoyance that I have yet attained. I was not in a state of even partial trance, being able to describe to Dr. and Mrs. Speer the movements of the figures which I saw in the room. These figures, to my eyes, were as clearly defined as are the forms of individuals in broad daylight; to the other sitters they presented the appearance of luminous foggy masses, shaped like a column some five or six feet high. On occasions when the clairvoyant state has been less completely established a similar foggy appearance has been presented to my eyes.

We were seated round a small, square table, about three feet square, Dr. Speer facing me and Mrs. Speer sitting between me and him. My attention was directed to a figure which stood in the corner of the room behind Dr. Speer. It stood looking fixedly at me, and slowly advanced towards the table. I described its movements, and Dr. and Mrs. Speer saw the pillar of light shifting its position. The form approached with outstretched arm pointing towards me. I was astonished to find that the table was no barrier to its advance. It remained standing about a couple of minutes, apparently in the middle of the table, or rather on the floor of the room where the table was placed, and then retired backwards to its old position, still pointing at me. After a short interval the hand dropped, and, simultaneously, my three rings were thrown on to the table from the corner in which the form stood. It then faded from my gaze.

About a month previously—on September 20th, 1874—the same persons being present, I saw a luminous hand moving about in various parts of the room near the ceiling. The fingers and thumb were gathered together and held about two inches over an object which looked like a luminous pea. At

intervals the hand was opened, and a little round object fell. I was able exactly to describe the part of the room in which it would fall. The act was repeated as many as twenty times, and when the séance was over a number of little round beads, corresponding in size to the luminous pea I had seen, were found in various parts of the room. We have had such beads brought many times before in our circle, but I never saw the *modus operandi* before. The object was suspended under the hand, and appeared to be held in attraction to it.

After the séance was over, the window leading into the garden was thrown wide open, the gas was lighted, and I passed in and out, the night being clear and beautiful. Dr. and Mrs. Speer were sitting in the room. The phenomenon of beads falling was repeated until some thirty descended. We could see them dropping, sometimes one by one, and sometimes in a shower. One shower of eight or ten struck me sharply on the head as I had a tumbler raised to my lips. I was unable to see the hand in the light. We all saw the falling beads, and gathered them up at once.

THE CLEAR VISION OF THE SOUL.

The 'Daily News,' of July 14th, gave an extract from Canon Bigge's 'Wayside Sketches in Ecclesiastical History' (Longmans), which plainly sets forth the difference between perception and argument with relation to matters of religion. The essays which make up the book refer to three great movements in the progress of Christianity. The first three lectures on Prudentius, Paulinus of Nola, and Sidonius Apollinaris refer to the making of Mediæval Christianity, and the second series on Grossetête, Wycliffe, and à Kempis illustrate the decay of that system. Three concluding lectures on the English Reformation explain the doctrines which overthrew and replaced the theory of the schoolmen.

In the essay on Thomas à Kempis, Canon Bigge points out that there are two ways of approaching truth; one the way of reason and experiment, and the other that of the mystics, when the soul, abandoning this obstinate questioning of things, finds peace and 'the knowledge which passeth understanding' in simple contemplation of itself. He adds:—

'You will perceive, then, that à Kempis cannot argue with you. All that he attempts is to show you a sight; he just unfolds to his reader's view the delicate life of his own spirit; if you can see it and comprehend, well; but you must ask no more. And the reason for this is plain. His religion is entirely a thing of the spirit. "He to whom the Eternal word speaks," he says, "is freed from many opinions." You see what he means. Wearied with the strife of words, with the endless see-saw of debate, the soul turns to itself, and finds there what it had vainly sought elsewhere. "Thou shalt never have rest," he says again, "unless thou be inwardly united unto Christ." Religion is the answer of the heart to its Father and Creator.'

The last sentence is a beautiful definition of religion, and as true as it is beautiful. Canon Bigge rightly holds that 'there is no excuse for asserting as dogma things about which there is no positive assurance.'

'TO HELP MADAME MONTAGUE.'

The following subscription has been received in addition to those already acknowledged:—

	£	s.	d.
Mrs. Warner	1	0	0

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

NATAL ASTROLOGY.—Mr. Geo. Wilde, of 6, Central-street, Halifax, has issued a new 'Primer of Natal Astrology,' which has been brought up to date by the inclusion of the influences due to the planet Neptune. But the experience of many astrologers is that the good aspects of this mystic planet, symbolical of the higher spiritual spheres as well as of primeval chaos, bring more than the 'modicum' of good fortune admitted by Mr. Wilde, to those, at least, who are capable of receiving these influences. This manual is concise, clear, and sufficiently complete for the use of the beginner in astrology, while the advanced student will find it handy for reference.

THE LATE T. L. HARRIS.

From a review of the career of Thomas Lake Harris, by J. Cuming Walters, which appeared in the 'Daily Chronicle' of July 21st, we take the following passages, commencing with an extract from a letter giving the date of his decease:—

"At one o'clock, on March 23rd last, our beloved Father left his earthly home for his home in heaven. . . His friends do not recognise the event as death. Knowledge of it will be allowed to reach the public 'as it were of itself.' No word will be sent out. . . The funeral was on the 26th. . . We shall not drop the fight against death, but in all things, inward and outward, try to carry out his wishes."

"Such, with a pathetic simplicity, is the record by a disciple and a believer of the passing of a man who, in 1891, at the age of sixty-eight, had declared that he had renewed his youth. Thomas Lake Harris had then been a recluse for thirty or more years, dwelling, with his influential and intellectual band of adherents, in one of the most beautiful valleys of Sonoma County. Here were poets, men and women of title, and a Prince of Japan; here were learned and cultured men who had abandoned the world and worldly ambition—and all these were drawn around a man who taught that by inhaling "the Divine Breath" physical death and decay could be overcome.

"This was only a part of his creed, or, rather, it was the final outcome of it. The preacher of the "New Life" had always believed literally in the redemption of the body. His followers were quite prepared for the announcement that he had put on immortality. They still believe that immortality is possible; and meanwhile they subscribe to a creed whose keynote is absolute Purity—purity of thought, word, and deed, as enunciated in the Sermon on the Mount. His community, which engages in no active propaganda work and seeks no converts, numbers thousands who have been "drawn" to him; and "The Brotherhood of the New Life," a veritable Christian Republic, with Thomas Lake Harris as supreme (some would say despotic) head, has lasted close on fifty years.

"In his humanitarian views he would be classed as a Socialist. The Brotherhood is a commonwealth. All men and women in his community at Fountaingrove worked and were under strong discipline. A poet might be ordered to the plough, and a dreamer sent to dig. The "Father's" commands were implicitly, unquestioningly, unhesitatingly obeyed. Men were sent from America to England, and called back from England to America.

"Mr. Harris was born at Fenny Stratford, Buckinghamshire, of poor and obscure parents, in 1823. He lost his mother in infancy. At the age of three he had "a first glimpse into the unseen world" as he tossed in agony upon his bed. When he was nine he began to work for his living, in the meantime studying hard, reading everything, and "comforted by visions." At the age of seventeen a crisis came. "A soft light filled the room, and a glorious being appeared. He felt that it was his mother. She told him to obey God and love mankind as brothers." He forthwith consecrated his life to religion and humanity. The first time he prayed in public he set the congregation weeping; it is said he spoke as one inspired, and crowds came to hear him preach. His sermons were published. They are remarkable not only for their bold and original thoughts, but for their poetical phrasing, their opulent imagery, almost Oriental in its brilliance. But he was not orthodox, and he left for America.

"All this time Mr. Harris was in feeble health, and it was thought that he must soon succumb to a lung disease. But he had been developing his views on natural respiration, or, to adopt his own explanation, "the method of breathing in the very breath of God into the soul." His full exposition of this theory is to be found in various volumes, both in prose and verse; for seventeen years he practised the method with amazing results, and in 1891 he reappeared before his followers to all seeming a young man, vigorous and alert, and determined on the accomplishment of that social regeneration which he had set himself.

"This marked another epoch in his history, and a circular was issued to the Brotherhood in explanation of what had occurred.

"Mr. Harris would not be misunderstood (ran this epistle). His natural degree of person is now transposed into the spiritual degree. Hence he is divested of the failing passions of old age and the tendencies that result in final decease. He is alive in the sense of a new divine—natural life. Spirit is diffused throughout the flesh. He is reincorporated into the potency and promise of psycho-physical immortality. He is in the youth, and spring, and morning of the new existence. . . He does not show personally, by a transfiguration, as some might suppose, but by renewed ability to enter more and more

into the sympathy and burden of the suffering and earthly man."

"The problem of Mr. Harris's life and creed must be left to time to solve. In a letter from him, which I saw some years ago, he said: "I am conscious that I hold in quickened mind and flesh the final secret and method, law and power, for the resuscitation, the rehabilitation, the organic restoration of the nobler multitudes of Earth's aged and almost exhausted race." Was there such a secret? Has it gone?"

DIVINE GUIDANCE.

An ever-vexed problem which many of our readers have had before them, and no doubt have regarded from very different points of view, is discussed by Miss Caroline E. Stephen in the 'Hibbert Journal' for July. It is the question as to how far we are to regard the various intimations and suggestions which may come to us from the unseen, as being really sent, or permitted, by a superior Being for our guidance in our earthly pilgrimage. The writer reminds us that 'the supernatural' is being explored from a scientific point of view, and therefore is being regarded with less of the awe attendant upon impenetrable mystery; some of the phenomena 'have by this process been reduced in rank, and messages purporting to come from an unknown world of spirits have been lowered to the level of interesting cases of thought-reading, or mere pranks of the "subliminal mind."'

But these encroachments, the writer thinks, do not narrow the bounds of the region to be explored, for, she says, 'the further boundary of the supernatural, or, as I would rather say, of the super-human, has, I suppose, never even come within sight.' She thinks that there may be danger in inviting 'spiritual manifestations' by the ordinary methods out of mere curiosity, though for the purpose of serious study it may be justifiable.

The main purpose of the article is to call attention to the 'spontaneous personal intimations' which have occurred to many people, including 'presentiments and premonitions, knowledge without outward information, mysterious promptings to perform certain acts or visit certain places, apparitions, and visions, and dreams, and voices,' and the question is asked, 'How are we to estimate their value as intimations?' As Miss Stephen says:—

"The Society of Friends, to which (not by birth but by conviction) I belong, has in its annals and biographies a rich store of records of "remarkable occurrences" (as Friends used to call them) of this kind. Such incidents are very familiar, not only in the past but in the present every-day life of Friends, by whom they are often regarded with a certain reverence as bearing a sort of divine stamp—as in some degree evidence of a right guidance from above.'

The conclusion come to is, in brief, that 'the mere fact of mystery or unaccountableness can neither give nor take away the authority' of a message; and that we must watch with a 'single eye,' by 'obedience to the innermost and central light which shines through conscience,' in order to see what authority the message has for us; 'each instance of a personal intimation must be judged on its merits.' There is safety, the writer thinks, in the plan recommended by Friends: not to act on such an intimation hastily, but to 'dwell under it or pause upon it long enough to test its abiding power,' and, where practicable, to 'share such impressions with others before acting upon them.' The Quaker tradition recognises 'the need for the most careful testing and correction of individual impulses by the collective judgment of the meeting.'

In these remarks it is, of course, inferred that these messages come directly from a personal Deity; is it not more likely that, however high their origin, they are mediated to us through the agency of spiritual beings who are, through their closer contact with earth conditions, able to impress directly our finer senses, which, however, may be all too coarse to respond directly to the higher grade of impulse? Here is where our Spiritualism comes in; we recognise that, while many of our communicators from the other side are only giving us their own thoughts, whether trivial, or loving, or

intellectual, these spirit friends are not unfrequently made the vehicles by which we receive teachings of an advanced order, which serve us in good stead as real and effective guidance along the pathway of life.

Let us pay due honour, and reverence, if need be, to the unknown sources from which these intimations originally proceed, but let us not forget to thank, with the tribute of our love, the gentle and watchful spirits through whom these impressions reach us. If the Deity be for us an abstraction, a phase of Being beyond our highest thoughts, then all the more do we need a hierarchy of 'ministering spirits,' each in his own rank and degree, to bear to us these messages of love and joy and comfort unspeakable.

PHENOMENAL MUSIC IN AUSTRALIA.

On Saturday evening, June 16th, a select party assembled by invitation at the home of Dr. Harrison, 282, Miller-street, North Sydney, to enjoy a remarkable musical treat furnished by his wonderfully gifted daughter, Miss Florence Harrison, whose extraordinary improvisations on the piano are constantly calling forth expressions of amazement and delight from all lovers of music who are privileged to hear them. This singularly gifted artiste is a young lady who appears in excellent health, and whose remarkably robust playing never seems to weary. Inspiration is the only word that suggests even a clue to her marvellous execution, and the peculiar condition in which she finds herself while seated at the instrument strongly supports the theory entertained by many of her friends that she receives extraordinary assistance from unseen sources. Musicians who have listened with delight to the greatest pianists of the age frankly confess that, in some particulars, Miss Harrison's execution surpasses even that of Paderewski, and the most noteworthy phenomena connected with her personal condition find expression in the beneficial effect these masterly performances exert upon her health, which grows steadily stronger the more frequently she welcomes the beautiful inspiration in which she wisely takes a true delight.

It was my good fortune to be so placed in a small select company of attentive observers, as well as listeners, that I could closely watch the remarkable facial expression of the artiste as well as the intensely rapid movement of her flying fingers as they scampered up and down the keyboard.

The young lady appeared as though in semi-trance, in a condition of partial ecstasy, as though her attention was entirely diverted from the ordinary mundane plane and very agreeably occupied elsewhere. The range of selections rendered was in itself remarkable, and I was told by competent judges who have listened to this mysterious music frequently, that it sometimes continues day after day, often for from two to three hours at a time, and constantly presents most startling variations in subject and rendition. On the occasion to which I am specially referring the opening selection was grand, majestic, triumphant, and so were many of the other numbers, the heroic movement being dominant throughout the concert, but by way of charming contrast to such bold assertive strains three of the numbers were soft and liquid, and one was pathetic in its supplicating melody.

A silent request of mine was granted, and a majestic march, introducing an ancient chorale, was rendered superbly. Frequently, during the evening, we were forcibly reminded of Richard Wagner, and it requires no difficult stretch of imagination to believe that this great composer is one among several of exalted musical rank who are the unseen prompters of these glorious productions.

From my childhood I have heard, at intervals, a great many gifted *improvisatori* and several unquestionably inspired *virtuosi*, but I have never listened to anything like so astounding an exhibition of genius in this particular line as when in the presence of Miss Florence Harrison who, as an Australian product, is certainly a glory to the land which gave her birth. A well-conducted magazine, entitled 'Theosophy in Australia,' gave a reasonable and sympathetic account, a short time ago,

of one of Miss Harrison's concerts, but the average reporter for the Press seems quite unable to grasp the wonderful character of the music produced or rendered, which is of a very high order of merit.

The complex harmonies dashed off at lightning speed and in numberless variety, constitute the problem to be solved, and the theory of inspiration seems solely adequate to solve it. Miss Harrison gives promise of soon becoming generally acknowledged as one of the greatest executive musicians of the world.

W. J. COLVILLE.

Progressive Thought Library,
5, Moore-street, Sydney.
June 23rd, 1906.

LIMITATIONS OF CREATIVE POWER.

The 'Westminster Gazette' gives extracts from, and comments on, Professor Laurie's Gifford Lectures, published in two volumes entitled 'Synthetica' (Longmans, Green and Co.). The first volume analyses Knowledge, on Kantian and Hegelian lines, and shows how man differs from animals in being able to project, as it were, an image of himself as an object to be perceived by himself as subject. This power constitutes self-consciousness, and is the 'genesis of Ego.'

Professor Laurie insists that immortality is a postulate of human nature, and says:—

'It would appear, then, that pure reason as Ego which alone can raise the question of immortality, when closely interrogated, gives, in its genesis, nature, and process, affirmative answers. Accordingly, it is not out of the mere desires of men, but out of that which specifically constitutes man—viz., the Ego with its contained dialectic, that the conviction of life beyond death issues. The answer is a scientific answer. As Emerson well says: "When the Master of the Universe has points to carry in His government, He impresses His will in the structure of minds."'

He takes up the question of evil, and the apparent contradiction between the ideas of an omnipotent Creator who might have left evil out of His plan, and a beneficent Father who wishes to aid us in overcoming evil; the latter alternative signifying that by overcoming evil we are in reality helping the Deity to perfect Himself as the Sum of all things. Professor Laurie says:—

'I seem to be forced to the conclusion that God is a Spirit, but a Spirit in difficulty. I find that I must modify my inherited conception of God; and it is only when I do so that I seem to approach the understanding of the great enigma, and in doing so affirm, with more emphasis than ever, the high position of the spirit of men in the hierarchy of Being. God Himself is, I repeat, in a difficulty from which, it may be presumed, He is slowly extricating Himself and us. His life is, in truth, a strenuous life. He sympathises with us; we also must sympathise with Him. Every victory we register is a victory for Him. This is not rhetoric. If the One of Being was to pass into the Many of Existence there was no other way than that we see. The Creative Energy cannot, even if it would, escape these contradictions. They are inherent in creation—at least in this Man-Orb of Being—this plane of the Divine Evolution. The principle of anarchy is involved in the creative movement; but it is not "purposed." God does not "willingly afflict." If we are not only fellow-workers, but fellow-sufferers, with God, we then become reconciled with the universe. We gather ourselves together and fortify ourselves with a great Faith, a generous Trust, and a resolute Will.'

The divine movement, says Professor Laurie in another passage, 'has to fulfil itself in and through a stubborn anarchy—what I have called "cosmic sin." God, as creative, could not fulfil Himself as finalised, save through discord, pain, and death, and we men, His highest product, have to accept this and to fulfil his ends in ourselves and in others.' The 'Westminster Gazette' calls this Manicheism, but what matter about labels when the question is solely whether or not it is true? It is not that, as the reviewer thinks, 'we come back to the ancient idea of a conflict between the powers of light and darkness,' but that we recognise a continual drawing from imperfection towards perfection, an evolution under an ordering

and leadership which we rightly call Divine, whether we regard the leader as a person or a principle. The 'Westminster' writer well concludes: 'Let us remember, meanwhile, that all these terms—anarchy, cosmic sin, even creator itself—are purely metaphorical when applied to these high matters, and all necessarily vitiated by associations and analogies which have no application beyond human limits.'

ARE WE LESS RELIGIOUS?

The 'Daily Express,' having closed its discussion on Spiritualism, has inaugurated another on the subject 'Are we becoming less religious?' In reply to Mr. Whittaker, who opened the correspondence, Archdeacon Wilberforce contributes a useful letter, in which he says:—

'I consider Mr. Whittaker's letter superficial and misleading.

'There may be a certain mental revolt against narrow, conventional and rudimentary conceptions of religion—which word in its highest meaning signifies the ligament that binds the soul to God—and this may possibly account for less church-going; but I contend that a marked characteristic of the age is a genuine hunger for a high, noble, and rational conception of the Infinite Originator called God, who is solely responsible for our present existence under these finite conditions, and where this hunger is satisfied, the churches are not empty.

'Moreover, side by side with this spiritual hunger, there is a strenuous and ever-increasing activity on the part of the wealthier classes to ameliorate the condition of those less well off than themselves which has never been equalled in any previous generation.

'I deny that true Christianity is declining.'

A great many thoughtful people (to whom Job's question, 'If a man die shall he live again?' is of immense and pressing importance) cannot be satisfied with the formal and often perfunctory services of many of the Churches. Their 'heart-hunger' for satisfactory proofs of continued existence cannot be appeased by the 'consolations' of conventional religion, and in the same way many sincerely religious people are dissatisfied with the formal observances which so often do duty for religion. They desire a living faith and an inspiring love, and the very discontent which sends so many outside the Churches is in reality evidence of the deeper religious life which is stirring in the hearts of all sorts and conditions of men. The growth of Spiritualism, too, is a sign, which he who runs may read, of the trend of modern thought and desire, which is away from externals and incidentals and towards evidences and fundamental principles.

A COMPACT KEPT.—Dr. Wickland, of Chicago, tells in the 'Progressive Thinker' how his wife, who is a medium, became converted to Spiritualism. She and a friend made a compact that whichever died first should communicate with the other. The friend died, and a few mornings after her death Mrs. Wickland felt a cold hand laid against her cheek as she was lying in bed. She looked up and saw her friend standing beside her, dressed as on the last occasion on which she had seen her. The spirit said that she was happy, and asked Mrs. Wickland to tell her husband that the diamond ring he was looking for was in a certain drawer. Mrs. Wickland went and saw her deceased friend's husband, and together they found the ring in the drawer indicated. It was through such a positive evidence as this that Mrs. Wickland came to believe in Spiritualism.

GOOD CAUSE, GOOD ARGUMENTS.—The Rev. C. M. Sheldon says in 'Fellowship' for July: 'Not only do civilised people eat too much, but they spend twice the time necessary in getting food ready to eat. I do not see why my wife should be expected to spend more than half her lifetime planning meals and getting them on the table, or why another woman should spend three-fourths of her time in washing a multitude of dishes and putting them back on the table. The vegetable habit simplifies life. It helps us to do other things besides getting our meals. Ten minutes is time enough to eat breakfast. Then we have leisure to eat slowly the little we have. People ask what the vegetarian does when he is invited out, when he is one of the victims at a banquet. This does not trouble me. Most of my friends have enough on their tables to keep me from starving until I get home. If apples fail, I fall back on prunes. At most banquets there are radishes, celery, and olives. Meanwhile I have the satisfaction of unusually good health.'

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.

'Mercy and Justice.'

SIR,—Mr. Clayton has raised an interesting point which, if I remember rightly, has been well dealt with in one of the early chapters of 'Through the Mists.' Christians have been misled by applying to the next world the beatitude which promises mercy to the merciful: yet all experience teaches that it is on this earth that the merciful reap what they have sown. No need, therefore, to carry over to the next world the reward which, however appropriate in this world of partial judgments and imperfect comprehension, is quite out of place where perfect justice reigns, founded on perfect knowledge of the circumstances of every case.

The petition, 'Lord, have mercy upon us,' in Catholic and Anglican litanies, is addressed to a God such as the Jewish tribal Deity, who may be won over by supplication to take a more lenient and merciful view of the repentant sinner's state.

Orthodox Christians do not seem to realise that it is this limited and partial idea of the Deity that, far more than Bible criticism, is alienating thoughtful men from the churches.

Christ's teaching is perfectly clear. Man is to leave all judgment to God, and to show mercy to his fellow-men.—Yours, &c.,
L. J. J.

Automatic Writing.

SIR,—I enclose a copy of a message given by automatic writing through my boy, a lad of thirteen years of age.

The Intelligence states that she is one recently described clairvoyantly to my wife by a friend in this city.

I may say that when showing me the writing the lad asked me the meaning of the word 'Gnosis,' as he had never heard it before.

Perhaps this may be of interest to some of your many readers.—Yours, &c.,

Newcastle-on-Tyne.

W. J.

'The Christian faith is not really the enemy of the spiritualistic phenomena shown through mediums. The older Church had a privileged inner and higher body of men who were learned in the Gnosis, or Wisdom. These men knew of spirit communion and practised it too, but in time the knowledge they possessed became lost, and this higher Wisdom disappeared.

'The Bible itself abounds with phrases about the various phenomena of clairvoyance, writing mediumship, the seeing of visions and clairaudience.

'So even if some Christians deny the facts of Spiritualism, by doing so they prove themselves no Christians, because if they believe not the words of the Holy Apostles, how can they obey the words of the Master of the Holy Apostles? It is, as a rule, the spirits who have not yet thrown off the mistaken beliefs they held in earth-life that deny the Christ's faith.'

'Remember this: spirits are as fallible as human beings. True, they possess a clearer outlook and a finer perception than they did on earth, but they still hold, in an ampler form, the beliefs they held on earth, however wrong they may have been. These, however, pass away as the spirits become more enlightened. The man who mocks Christ by disbelieving in the words of His Apostles, is taking a serious responsibility upon his shoulders. The Holy Gospel may have been changed by years, but the great truths are still there. The Church must and will acknowledge the truth of spirit communication in a few years. It has had this knowledge before but the people were not fit to receive it, and so it was lost. Now, however, the people have become more enlightened and the Church will not for long be in the shameful position of having to be taught her own highest truths by outsiders. The peace which passeth all understanding be with this house and with all in it. Amen.—Amicus.'

'What Spiritualism Is.'

SIR,—The last pamphlet issued by Mr. E. W. Wallis, 'What Spiritualism Is,' seems to me so admirable and so well calculated to meet the requirements of a large number of persons that I shall be glad if you will allow me, through your journal, to urge my friends and other readers of 'LIGHT' to send for a copy. I am sure that if they do not themselves need this concisely and forcibly expressed statement as to what Spiritualism truly is, they have some acquaintances to whom such a statement will be valuable.—Yours, &c.,

H. A. DALLAS.

'The Physical Phenomena of Spiritualism.'

SIR,—I should be sorry if, in the article entitled 'Spiritualism and Phenomena' in 'LIGHT' of July 7th, I had misrepresented Miss Alice Johnson's position, as she complains in her letter in 'LIGHT' of July 21st. In the first place she deprecates the 'unfortunate air of dogmatism' imparted to her article in the 'Daily Express' by the substitution of another title for the one chosen by her. But she can scarcely complain of the title 'Summing up of the "Daily Express" Correspondence,' seeing that the opening sentence of her article reads: 'Now that the correspondence on Spiritualism in the "Express" has ceased, it may be interesting briefly to sum up the pros and cons of that aspect of the subject with which it has been mainly occupied—the evidence for the physical phenomena.' If Miss Johnson really wrote that, she has, I think, not much of a grievance against the Editor of the "Daily Express."

Again, in that article Miss Johnson certainly made the statement that 'it is a noteworthy fact that the "physical phenomena" of Spiritualism—by which is meant such things as the movement of untouched objects apparently through some unknown force, or the "materialisation" of "spirit-forms"—are of very recent growth.' I am not, therefore, to blame for having quoted it, and my omission of the definition of these phenomena cannot be taken as obscuring the sense, for we are all pretty well agreed as to the meaning of the term 'physical phenomena.'

Nor can Miss Johnson complain of my not quoting her subsequent qualification or expansion of the above explicit statement, because if the qualification invalidates the previous expression, which I did quote, the latter ought not to have been allowed to stand as written. This 'qualification' certainly renders the original statement less definite, because it refers to a period of 'three or four centuries, at least,' during which, 'with the exception of the Poltergeist type—when small objects such as stones are thrown about by invisible hands (preferably when no one is looking)—there is, broadly speaking, no parallel to be found to them [modern physical phenomena] in civilised countries.' 'They date practically from the famous rappings at Hydesville in 1848.'

The words 'broadly speaking,' and the exclusion of 'the Poltergeist type,' leave open a door of escape if pressed with regard to this statement. But I wish to call attention to the hasty way in which Poltergeist phenomena are dismissed. If no one were looking we could know nothing of the occurrence, and it would be more accurate to reason something in this way. Up to three or four hundred years ago we have little record of anything that might occur in the domestic life of village people. During recent centuries we hear a little more of that life, chiefly when anything greatly out of the common occurs. Hence it is not remarkable that our chief evidence of spirit phenomena among the people during those centuries takes the form of narrations of inexplicable movements of objects. Where such phenomena have been investigated in recent times, fairly conclusive evidence has been obtained of their real occurrence, and consequently we may say, 'broadly speaking,' that the instances of Poltergeist phenomena, which crop up again and again in old books and records, show that physical manifestations directed by unseen agents have been fairly continuous through those centuries during which alone we can expect to be able to trace their occurrence.

It is very praiseworthy to collect well-authenticated evidence, but this should not blind us to the fact that from narratives, more or less correct, of old-time phenomena we can gain useful indications of the direction in which to pursue our researches. It is reckless waste of suggestive material to reject a mass of information simply because it is not attested in due and explicit form. Moreover, precisely during the centuries which Miss Johnson passes over so lightly, there is another source of evidence which has been sampled by a few investigators, as to which I may refer to the articles by Professor Richet on 'Phenomena of By-gone Times,' in 'Annals of Psychical Science' for April and July, 1905, and by Professor Zingarelli in 'Luce e Ombra,' in which old ecclesiastical records are laid under contribution.

Miss Dallas has referred, in her article on p. 343 of 'LIGHT,' to the evidence with regard to the action of light-rays; I will add one more consideration which occurs to me, and that is, that light appears only to start or hasten processes in the line of chemical or other affinities. Now if it be granted that materialisation is a process by which matter is wrested from its natural affinities and used to build up a temporary form, we can see how the influence of light would be in favour of the normal affinities and would thus be an added difficulty in the process of materialisation. Hence in this case light would act in the way of retarding, not a natural process, but an artificial one; and therefore Miss Johnson's objection is turned into a justification of the preference for the absence of actinic

rays during the building up of the form. While on this subject I may just add that a 'photographer's lamp' with red or orange glass, cutting off the violet end of the spectrum, has often been successfully used at séances for materialisation.

I have no desire to wound Miss Johnson's feelings by anything in my previous article, or in this reply; all I protest against is the introduction of unscientific methods into what purports to be an eminently scientific consideration of a subject on which none are qualified to dogmatise.—Yours, &c.,

THE WRITER OF THE ARTICLE.

Mrs. Ellen Green's Work in South Africa.

SIR,—I sent six copies of a recent issue of 'LIGHT' to outsiders—including Natal and Canadian friends—and I would like to suggest to others that no better way of 'spreading the light' of these 'latter days' can be found. Already I have hearty thanks from South Africa, with warm appreciation of Mrs. Green's ministrations. I may quote from one letter a few lines of interest to encourage our medium friends at home. My correspondent writes:—

'I went to hear Mrs. Green last Sunday week and arranged to join a few friends at a private séance. She is a marvel. She saw an old lady with white hair leaning over me, busy knitting lace, and to test her I asked her name. She said her name was "Mary." That was my grand-aunt who died a few years ago at the age of one hundred and six. Mrs. Green described her perfectly, and said the "spirit" was quite delighted that I recognised her and gave her a message for me, and told my son he had an accident when he was a little boy which nearly cost him his life and left a scar about an inch long on his head. The fact is, he was knocked down at school, when he was about six years of age, by a big boy, who kicked him with the toe-plate of his boot. Mrs. Green could not possibly see the scar, as his hair is quite long and thick. She told me also that I was not born at Durban, and described my home and surroundings so perfectly that I hope to get a private sitting before she goes away. This séance was held in a billiard room, and there were only twenty present. She would not admit any more. She sat in the centre of us with one shaded billiard room lamp burning. Some of the sceptics who were present got a surprise. One young fellow was told everything that had happened to him for years past, and many things that did not flatter him, but he confessed they were all true. I do not think he will go again in public.'—Yours, &c.,

A. S. H.

The Mysterious Powder.

SIR,—I, conjointly with a friend, have experimented with Mr. Woodcock's 'Oriental Compound,' with the following results: My friend, Mr. C., and myself, after igniting the powder, seemed to acquire considerable spiritual or psychical power; in fact, we got strong physical phenomena in the way of apparent materialisation of spirit forms, which appeared quite tangible, more like mortal than superhuman beings. My friend afterwards passed into the trance state, and went through the painful experience of a rough sea passage, which gave him the symptoms of sea-sickness. Strange to say, this gentleman has booked his passage for abroad. He also saw and landed at a distant place, noting the different characteristics, &c. We both hope, at some not far distant time, to be able to verify this strange experience by correspondence, and, in that case, I will send you a further description of the events and happenings.—Yours, &c.,

Kendal.

DEMONSTRATOR.

Battersea Spiritualist Lyceum.—A Grateful Acknowledgment.

SIR,—Kindly permit me to acknowledge with sincere thanks the following donations, received in answer to my appeal in 'LIGHT' of July 7th, on behalf of the children of the Battersea Spiritualist Lyceum, for their annual summer outing: Mr. G. Spriggs, 5s.; Mr. Edmondson, 5s.; Miss Windsor, 2s.; Mr. Hough, 1s.; Two Friends, 1s. I have pleasure in stating that the outing took place on Saturday, 21st ult., to Hayes Common, where a thoroughly enjoyable time was spent by all. Thanking you in anticipation and for past courtesy.—Yours, &c.,

J. MORRIS.

Spiritualism in Swansea.

SIR,—In reply to the inquiry of 'S.A.' in 'LIGHT' of July 21st, I may say that Spiritualist meetings are held at 79, Rhyddings Park-road, Swansea, on Sundays, at 6.30 p.m., and on Thursdays, at 8 p.m., at which Spiritualists and inquirers are always welcome.—Yours, &c.,

M. POLKSHORN.

'Fear of Evil Spirits.'

SIR,—In reply to 'S. F.' ('LIGHT,' page 347), I am still subject to an 'outside spiritual influence,' but the impulses now do not partake of that abnormal character that they did. I am written through, I am spoken through, and I am otherwise moved by a will-power other than my own, and, so far as I am concerned, an absolutely uncontrollable power. My own experience of both professional and unprofessional mediums is that they are put into the trance state, are spoken through and are physically moved by a spiritual power which they, like myself, are utterly unable to control. Some may look upon it as being *infra dig.*, or injuring them in the estimation of others, to admit this, or they have not sufficient clearness of intellect to recognise the fact, or they deceive themselves. Personally I object to the pseudo-scientific twaddle with which Spiritualism is to some extent permeated.—Yours, &c.,

SPIRITUALIST.

SOCIETY WORK.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. and Mrs. Baxter's addresses were well received. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Wrench. Thursday, at 8 p.m., investigators' circle.—A. G.

OLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Fletcher's interesting address on 'The Science of the East and West' was much appreciated. On Sunday next, at 11.15, circle. Speaker at 7 p.m., Mr. H. Boddington. No circle will be held on August 9th.—H. Y.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Mrs. Fairclough Smith's uplifting trance address was much enjoyed, and many of her hearers expressed their thanks to the medium. Sunday next, at 6.30 p.m., Miss Violet Burton, trance address, 'The Lost Chord.'

BRIXTON.—8, MAYALL-ROAD.—On Sunday last, in the absence of Mr. Frost, Mr. Clegg's address greatly pleased the audience, and a good after-meeting was held. On Sunday next, at 7 p.m., the Rev. Albert Card, from Western Australia, will speak on 'Man, his Nature and Work.'—J. P.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Podmore gave an address on 'Angels: What are They?' and successful clairvoyant descriptions. Mrs. Podmore also assisted at the public circle. On Sunday next Mr. C. A. Gode, and on the 12th inst. Mr. Macdonald Moore.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. H. Boddington gave excellent addresses. Next Sunday, at 11.15 a.m. and 7 p.m., Mrs. Fairclough Smith, trance address and clairvoyant descriptions. Applications for private sittings or séances should be made to Alfred Cape, 11, Round Hill-crescent.

HACKNEY.—SIDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last, after an inspiring address on 'Death,' Mr. A. V. Peters gave successful clairvoyant descriptions. Madame Nellie Cope also sang in her usual charming manner. On Sunday next, at 7 p.m., Mrs. Roberts, of Leicester, will give an address and clairvoyant descriptions.—H. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Roberts, of Leyton, gave an interesting address, followed by good clairvoyant descriptions by Mr. Roberts. On August 1st Mrs. Roberts, of Leicester, gave successful clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. F. J. Jee on 'The Nature of Spirit and of the Spirit World.'—D. G. M.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On July 26th Nurse Graham gave many well-recognised clairvoyant delineations. On Sunday last Miss V. Burton's beautiful address on 'The Resurrection of the Body' was much appreciated by a large audience. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. and Mrs. Connor. On Thursday, at 8 p.m., Mrs. Atkins.—E. A.

PECKHAM.—CREPSTON HALL, 139, PECKHAM-ROAD.—On Sunday last, at the morning circle, Miss J. Woodrow and Mr. Williams gave excellent clairvoyant descriptions. In the evening Mrs. Helen Checketts' uplifting address on 'The Future Life: Is it to be Desired?' was much appreciated. Mr. Ball presided. On Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Agnew Jackson.—S. C. D.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a most enjoyable and instructive meeting was held with Mrs. M. H. Wallis, who ably and efficiently answered several questions, giving much valuable information and advice in a manner which deeply interested the audience, who repeatedly gave signs of their approval. Mr. George Spriggs presided. On Sunday next, at 7 p.m., Mr. J. W. Boulding will give an address. Doors open at 6.30 p.m.—W.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday last, morning and evening, Mr. G. Morley gave addresses on 'Faithist Mysticism,' and 'The Origin of Christianity.' Helpful clairvoyant descriptions were given at both services. On Sunday, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., services are held and clairvoyant descriptions given. Questions invited.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last a good circle was held. In the evening Mr. Percy Smyth's address on 'The Religion of Humanity' was well received. Mr. Schrepfer presided. On Sunday next, at 10.45 a.m., choir; at 11.15 a.m., circle; at 3 p.m., conference of Union of London Spiritualists. Tea, at 5 p.m., 9d. each.—*Flora-gardens School, Shaftesbury-road, Hammersmith.*—On Sunday next, at 7 p.m., special meeting. Speakers: Mr. and Mrs. Roberts; Messrs. Emms, Turner, Stebbings, Frost, and Fielder. Spiritualists and inquirers heartily welcome.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last an address was kindly given at short notice by a visitor and an after-circle was held.—P. R. S.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday evening last Mr. Ronald Brailey gave a fine address on 'Spirit Guidance in Human Affairs,' followed by good psychometrical delineations.—S.

PLYMOUTH.—*Oddfellows' Hall, Morley-street.*—On Sunday last Mr. Clavis spoke excellently on 'The Usefulness of Spiritualism,' and Mrs. Pollard gave successful clairvoyant descriptions to a good audience.—E. M.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. H. G. Swift delivered an excellent lecture on 'Have we lived before?' In the evening Mr. S. Keyworth spoke very earnestly on 'The Mission of Spiritualism.'—N. T.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last Mr. J. Connolly gave a stirring and eloquent address on 'Life: Physical and Spiritual,' taking for his text the first line of the opening hymn, 'Life is Onward.'—W. H. S.

EXETER.—MARLBOROUGH HALL.—On July 27th Mr. John Lobb addressed a large audience on 'Do the Dead Return?' and gave many instances from his own experience. The chair was taken by Mr. Rabbich, of Paignton.—E. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last the morning circle proved very helpful and good clairvoyant descriptions were given. In the evening Mr. W. E. Long's instructive trance address on 'Exorcism, or the Casting Out of Devils,' was very much appreciated.—E. S.

LINCOLN.—UPPER ROOM ARCADE.—Mr. J. Gratton, of Nottingham, spoke well on 'Spiritual Gifts.' It was the finest address we have listened to on this subject. The clairvoyant descriptions which followed were well recognised. Many of the chapels in the city being closed we had a number of visitors.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last, morning and evening, Mr. Aaron Wilkinson, the Yorkshire clairvoyant, after a few remarks on the investigation of Spiritualism, gave remarkable tests of spirit presence, in some cases with full names. The audiences were record ones for this time of the year.—A. R. E.

NORTEAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday afternoon last Mrs. Comerford spoke on 'Spirit Return' and gave clairvoyant descriptions. In the evening Mr. Cheshire spoke on 'Spiritualism as the Ethical Teachings of Christ,' and a good poem was read.—G. T. R.—84, Dunster-street.—On Sunday last Mrs. Comerford gave a powerful address on 'The Missionary Spirit' to a large audience, and well-recognised clairvoyant descriptions.—B.

SOUTHPORT.—HAWKHEAD HALL.—On Sunday last, Mrs. E. France being indisposed, Mr. and Mrs. Beattie gave some interesting 'Reminiscences' and convincing clairvoyant descriptions. Mr. R. A. Owen, in his official capacity, visited and addressed our Lyceum, and congratulated us on the progress made. On July 30th Mrs. Beattie and Mr. Wm. Hilditch gave unusually good clairvoyant and psychometrical readings.—E. B.

FRUIT AS A REMEDY.—'The Theosophist' quotes from the 'Indian Mirror' a note as to the value of fruit. It is said that an eminent Japanese bacteriologist has recently shown that the acids of lemons, apples, and some other fruits, are capable of destroying all kinds and varieties of the germs which cause disease and pain in the human body. Cholera germs are said to be killed in fifteen minutes by lemon or apple juice, and even typhoid germs, which have great resisting power, are said to be killed in about thirty minutes. Lime-fruit and oranges have the same effect. The Eastern bacteriologist has given us the safest, cheapest, and most natural of all remedies for these diseases.