

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.

Messrs. Kegan Paul, Trench and Co. have just published an acceptable volume of the teachings of Abdu'l-Baha, transmitted through and by Laura Clifford Barney. This Abdu'l-Baha is the famous teacher of Bahaiism, better known as Abbas Effendi. These teachings, or brief conversational lessons, cover a vast variety of subjects, and reflect a vast variety of moods: a kind of discursive table-talk more or less happily inspired. For our own part, we find these teachings rather dreamy, though always touched with a 'sweet reasonableness' which is pleasant. There are brief sections on 'The existence of the Rational Soul after the death of the body,' 'The immortality of children,' 'Visions and communion with spirits,' but they are very vague. A well-considered lesson on 'Reincarnation' is, on the contrary, substantial, pithy and convincing. He regards Reincarnation as 'impossible and unrealisable.' To say that Reincarnation is for acquiring perfections 'is mere imagination.' 'The tree of Zaqqum, no matter how frequently it may come back, will not bring forth sweet fruit, and the good tree, no matter how often it may return, will not bear a bitter fruit.' 'This material world has not such value or such excellence that man, after having escaped from this cage, will desire a second time to fall into this snare. . . . The return of the soul after death is contrary to the natural movement, and opposed to the divine system.' 'Believers in it consider the body as a vessel, in which the spirit is contained, as water is contained in a cup: this water has been taken from one cup and poured into another. This is child's play.'

A consoling Essay by Dr. E. S. Goodhue gives rational reasons for thinking that, as a rule, death is both painless and pleasant. A long experience leads him to this conclusion:—

I believe that the last moments, and often the last days of life, are generally full of quiet joy and satisfaction, even in those instances preceded by much suffering and weariness. When the process of death begins, perception of external impressions is dulled, subconscious cerebration grows active, peripheral irritations cease. Acute sense of discomfort disappears, and, if the brain be unclouded, death is recognised and accepted with gladness, entirely without regard to religious faith or unfaith. . . . For many years I have been a close observer of the phenomena of life and of death, and through these years of visitation to the sick and the dying I have become convinced that physical death is an event of pleasure and not of pain. This conviction has been a great comfort to me, and I hope to others also.

He, in common with so many of us, looks to a wider and deeper knowledge of Evolution to rid us of a dread

which has largely turned upon shrinking from the unknown where there seemed to be no clue. He says:—

The acceptance by intelligent men of the theory of Evolution has done more than anything else to mitigate the fears of death in the healthy, and it is probable that, when the precious truth is generally understood and accepted, to a great extent the dread of death will disappear.

Mr. Carrington's book on 'The Physical Phenomena of Spiritualism, Fraudulent and Genuine,' reviewed by us last August, is now published in London by T. Werner Laurie. We repeat our opinion that it has its uses, but we find it somewhat tiresome, in the Podmore sense, and in other ways: and the only way to read it without impatience is to read it patiently as the work of an honest man, indignant but puzzled: hence his want of steady and reposeful conclusions.

Here, for instance, on p. 78, in a reference to the Fox Sisters, we have the statement that 'the real evidence of fraud was supplied by the mediums themselves, both of them (is that so?) furnishing a written statement to the effect that the rappings observed in their presence were due to fraud, and stating that the raps were produced by the joints of the toes and feet.' Then, at the foot, we find this note: 'It is only fair to these mediums to state that one—if not both—recanted their "Confessions" before dying. The statements of mediums of this character evidently cannot be relied upon.' Then why call the confessions 'the real evidence of fraud'? and why say, on p. 80 (taking fraud as proved), 'I have already spoken of the method of obtaining raps by means of the toe or knee joints, the method employed by the Fox Sisters.' 'The method employed!'—an excellent specimen of the Podmore building up of evidence!

Mr. Carrington also refers to the testimony of Archdeacon Colley concerning the materialisation of a form from a vaporous cloud. 'And yet,' says Mr. Carrington plaintively, 'Mr. J. N. Maskelyne, on October 8th, 1906 at St. George's Hall, London, duplicated this phenomenon by fraudulent means alone.' Wonderful! Mr. Maskelyne could, in a way, 'duplicate' anything on his private and carefully-guarded stage, with his costly and complicated mechanism, but 'duplicate' is not the word unless the conditions are similar; neither is it correct to call Mr. Maskelyne's admittedly conjuring performance 'fraudulent.' But illustrations of this loose style of criticism are innumerable.

About a third of the book is occupied by a consideration of 'The Genuine,' and this we naturally think is the best part, but it really does seem to be more weighty and convincing, both in acumen and style; and it frequently administers a rebuke to Mr. Carrington himself. In his piling up of 'exposures,' we all along feel that he is rather manufacturing explanations than stating evidences of fraud: and this is beautifully rebuked on pp. 404 and 405 where, in repudiating somebody else's 'exposure,' he says: 'To my mind, the explanations do not explain. What the

ultimate explanation may be, or whether the phenomena will ever be explained at all, I do not know. I am merely protesting against the tendency to explain, *too readily*, phenomena that are not understood, in the state of our present-day knowledge, and the explanations of which must not be forced, because "an explanation of *some* kind must be found" of the phenomena observed! Better have no explanation at all than to adopt a wrong one.' Excellent, Mr. Carrington!

A recent number of 'The Sunday Chronicle' prints prominently a notice of Mr. Carrington's book, by William Purvis, painfully insolent and grossly unfair. No notice is taken of the second part of Mr. Carrington's book, entitled 'Genuine,' and Dr. Hodgson is mentioned only as 'one of the most successful sifters of the bogus pretences of the spiritualistic mediums.' For the rest, the study of Spiritualism 'is a short cut to lunacy': 'the working man or woman who bothers seriously about Spiritualism is a fool'; and our scientific men are easily 'hoccussed by obviously swindling mediums.' We do not know whether most to pity William Purvis or the responsible people behind the paper in which his foolish fermentation appears.

It is being influentially argued that if there is a master science, it is the science of economics, and it may be quite plausibly maintained that economics, after all, underlie all the Ten Commandments. A shrewd Professor of Harvard University is indeed arguing that our 'disharmony' is purely an economic one. The struggle for life means ultimately the struggle against scarcity, the struggle against competitors for supplies. Hence the moral problem. 'The antagonism of interests is about the most fundamental fact in sociology and moral philosophy.' He says:—

It would be difficult to find any question in the whole science of jurisprudence, or of ethics, or politics, or any of the social sciences for that matter, which does not grow out of the initial fact of economic scarcity and the consequent antagonism of interests among men. This reveals, as nothing else can, the underlying unity of all the social sciences, that is, of all the sciences which have to do with the relations between man and man; and it shows very clearly that the unifying principle is an economic one. Even the so-called gregarious instinct may very probably be the product of the struggle for existence, which, in turn, is the product of scarcity—the advantage of acting in groups being the selective agency in the development of this instinct.

But this, while it reveals the possible source of our social and ethical troubles, reveals also the source of our social and ethical education and salvation, as that one pregnant line shows: 'Even the so-called gregarious instinct may very probably be the product of the struggle for existence.'

The Harvard Professor, Mr. T. N. Carver, in company with Herbert Spencer, looks to the development of altruism for the great ethical change. If altruism, he says, could be made universal, the moral problem would be solved. That is very old. It is at least as old as Jesus and James and Paul. And still the fight goes on!

A recent writer has drawn attention to the significant fact that science, while able to bring to light facts, is unable to explain most of them. Explanations are always risky things. 'Give your decisions,' said a seasoned old judge, 'but don't give your reasons,' and the wisest old scientists say the same thing about their 'discoveries.' This writer, Gustave Le Bon, traces explanations through

Theology, Philosophy and Science, and points out that there have been idols, finalities and orthodoxies at every stage.

At present, Science is fairly in possession, but she must beware of making the old theologian's mistake, and setting up the old philosopher's idols. She can do many things. She can hunt up facts and put them in order and set the results to work: but she, a thousand times, does not know why. She is harnessing Electricity to marvellous flights, but does not a bit know what Electricity is, nor from what source it springs. She traces matter back to atoms and electrons, and Heaven only knows what, and then she looks into intense darkness or is 'blind with excess of light.'

Nothing is certain: nothing is settled: nothing stands alone and unrelated: nothing yields up the secret of its being. 'This,' as one has shrewdly said, 'is why our modern science, while a great doer, is a bad explainer.' All this should make the men of Science very careful to 'walk humbly with their God.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, MAY 14TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS E. KATHARINE BATES,

(Author of 'Seen and Unseen'),

ON

'PSYCHIC FACULTIES AND PSYCHIC EXPERIENCES.'

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

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

THE LAST MEETING of the present Session will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on Thursday, May 28th, when MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, will give an Address on 'The Physical Phenomena of Spiritualism: Are they Natural or Supernatural?'

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C. :—

CLAIRVOYANCE.—On *Tuesday next*, May 5th, Mrs. Inison will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, May 6th, at 6.30 p.m., Mr. E. W. Wallis, on 'The Moral and Religious Value of Spiritualism.' Admission 1s.* Members and Associates free. No tickets required. On May 13th, Mrs. Fairclough Smith.

PSYCHIC CLASS.—On *Thursday next*, May 7th, Mrs. E. M. Walter will conduct a class for individual development, at 4 p.m., and on the 21st inst.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 8th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.*; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

* MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment

THE ADVANCING TIDE.

The recent articles by Professor Cesare Lombroso, on 'Eusapia Paladino and Spiritism' in 'The Annals of Psychical Science' for April, and by Sir Oliver Lodge on 'The Immortality of the Soul' (Part II.) in the 'Hibbert Journal' for April, both of which have already been referred to in 'LIGHT', are so noteworthy, not only from the Spiritualist's point of view, but also from that of the student of psychological progress, that they seem to call for further comment; for they mark an important change in the position taken by psychologists with reference to the physical phenomena of mediumship—an advance, we should say, although, doubtless, to men of the type of Professor Ray Lankester and Professor Ramsay they rather suggest atavism and regression.

Professor Lombroso makes the important admission that he has altered his attitude towards the Spiritistic theory regarding the manifestations occurring with Eusapia Paladino. It has long been known that he recognised the genuineness of these phenomena, but hitherto his name has been associated with what is called the bio-dynamic hypothesis; that is to say, with the hypothesis which attributes them to the exteriorisation of forces residing in the medium and sitters. It is this theory which the Professor now openly declares to be insufficient. He says:—

As to the explanation which was at first offered, and is still offered, that the phenomena are due to the projection or the transformation of the psychic force from the medium, I remember that I suggested this hypothesis fifteen years ago. . . I will indicate, however, two or three reasons which weaken this ready hypothesis.

Professor Lombroso then states that he has observed indications which very distinctly involve the intervention of a will extraneous, and sometimes opposed, to the will of the medium and also to those of the sitters, and he speaks of the phenomena as 'transitory, impalpable representations of the life beyond,' and as being corroborated by 'thousands of facts which occur constantly under our very eyes.' He continues:—

We find, as I already foresaw some years ago, that these bodies belong to that other state of matter, the radiant state, which has now a sure foothold in science, and which is the only hypothesis which can reconcile the ancient, universal belief in the persistence of some manifestation of life after death, with the results of science; . . . and it also harmonises with this other phenomenon which we have under our eyes in Spiritistic experiments.

In conclusion, after pointing out that these beings borrow force from the medium, he significantly adds: 'But to borrow force from the medium is not the same thing as to be identical with the medium'—thus admitting the existence and action of the intelligent unseen operators who draw upon (borrow) and use the psychic powers of the sensitive.

The net result of all this is that this eminent criminologist and psychologist of European reputation now accepts the spirit interpretation of these manifestations, at least as a working hypothesis. This acceptance ought certainly to be emphasised, for in scientific circles it should carry much weight; and also among those who, although they cannot exactly claim to be scientific, yet attach great importance to the declarations of trained scientific observers, and are unwilling to accept that which is not supported by well-known men of science.

That Sir Oliver Lodge should argue on behalf of the support which Spiritistic phenomena afford to the hope of immortality is, of course, neither surprising nor new; but the noteworthy point is that an article of this nature should appear in the 'Hibbert Journal.' Some years ago, when Canon Hensley Henson contributed a paper which argued that the materialistic details recorded in the Gospel concerning the risen Master were incredible, no one ventured in that journal to argue on the other side by dealing with the subject from the point of view of the psychical researcher or the Spiritualist: that is to say, no one suggested that in the psychical phenomena, constantly occurring under our very eyes, we have analogous manifestations which afford corroborative testimony to the events recorded by the Evangelists.

Sir Oliver Lodge's article shows how far the tide has come in; for in it he not only cites the various phases of mediumship of the more mental kind, but he also suggests that discarnate beings may be able to construct for themselves temporary organs whereby they can act upon material things. He definitely refers to materialisations, and in support of the facts cites the names of Sir William Crookes, Dr. Alfred Russel Wallace and Professor Cesare Lombroso. This article, which will have been read by many who would not see a distinctively psychical or spiritualistic journal, will, perhaps, have influenced the pulpit preaching during the recent Easter season. It would be interesting to know how many of the ministers of the Churches have recognised the relation of these truths to the gospel of the resurrection of Jesus. This is an exceedingly important matter to religious teachers and to the Churches generally. To be blind to the present revelations of God in the facts about us must involve very serious loss for any Church, it *may* even involve extinction! The crime of the Jewish hierarchy and people was that they would not recognise the living voice of God in the facts occurring in their midst. The Churches of to-day were warned by F. W. H. Myers of the importance of Spiritistic facts in relation to the message they proclaim, when he said, in his prophetic declaration:—

I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the Resurrection of Christ, whereas, in default of new evidence, no reasonable men, a century hence, would have believed it.

But will the Churches heed the warning?

How many there are to-day who fail to believe the teaching of the pulpits, just because the preachers ignore the 'new evidence' which would arrest the attention and quicken the faith of their hearers!

TRANSITION OF 'BONNE MAMAN.'

Madame Rufina Noeggerath, dear old 'Bonne Maman,' has passed over to 'the beyond.' 'She fell softly asleep,' as the death announcement says, on April 15th, in her 87th year, 'after having sent her grateful thought and her loving "*au revoir*" to all those who remember her.' Her last words were: 'Tell all my friends that death is not to be feared; it is so good to see and feel already the great beyond, and the passing over is nothing.'

Léon Denis writes, in a beautiful little article concerning her in the 'Matin' of April 16th, the following lines:—

How extremely beautiful was the life of this woman who, when eighty years old, in this age of egotism, gave all of herself: her fortune and her heart. Heeding no fatigue, she devoted forty years of her life to spreading Spiritualist truths; those truths that are as yet ignored and jeered at by so many, but to which belongs the future, being founded upon experimental science, the highest philosophy and the purest ethics.'

In 1897 she published 'La Survie' (The After-life), a collection of spirit communications obtained through different mediums, and certainly one of the finest of its kind, a book whose high philosophy, depth of thought and literary beauty must be appreciated and admired by all readers, even by those who may not accept its Spiritualist origin. This book has gone through several editions and has been translated into various languages.

Madame Noeggerath was a refined and highly cultured lady, with a keen intelligence, a warm heart, and the power of expressing herself with clearness and persuasion until the last; she has brought light to many a seeking soul, and given comfort to many a sorrowing heart.

Many will miss her, and all who enjoyed the privilege of her more intimate friendship will feel the loss doubly, but will also feel that, though invisible, she will still be with them, and will continue to work on the other side for the cause that was so dear to her on earth. Our loving and thankful thoughts follow her.

ELLEN S. LETORT.

15, rue du Bac, Paris.

THEORIES OF THE BRAIN.

In an article in the 'Roman World' for March 28th, from which we take the following particulars, Miss Lilian Whiting summarises a new book by Dr. W. Hanna Thompson, of New York, entitled 'Brain and Personality.' The author portrays the two typical theories of the brain: one that likens it to an æolian harp, giving forth the result of every current of sensation or impression that the mind receives through the nerves and other channels; the other that it is like a violin, which is useless without the violinist. He shows that there is little structural difference between the brains of a chimpanzee and of a man, but that the brains of the former remain in the same condition, while one of the two brains which man possesses (according to the author) is filled with records. 'In a small patch of gray matter, not larger than a hazel nut, is stored every word that can be spoken. They are registered there for use, as they would be on a printed page, or on the wax of a phonograph. But these records are no more generated by the brain than a wardrobe generates clothes, or a bookcase the books on its shelves. The brain is a thinking-machine constructed and used by an outside agency.' Dr. Thompson says:—

Those stupendous works, the bridge across the Firth of Forth and the Simplon tunnel through the Alps, existed down to the smallest detail in their engineers' minds before they existed on earth. Hence we are in the presence here of a being endowed with the supreme attributes of a Creator, or one who solely by his own designing gives origin to things, which otherwise would not be. Where in Nature is there anything so weird as he who found the Infinite Ether and straightway made it the invisible bearer of his words across oceans? But there are other aspects without number of man's mental activities which are equally supernatural as he displays them in language, science, philosophy, religion, poetry, art, statesmanship, law, finance and the rest. Physically the gap between the brain of man and that of the anthropoid ape is insignificant, but their difference as beings corresponds to the distance of the earth from the nearest fixed star.

Therefore the brain of man does not account for man. What does? We are bound by our premises to search for an answer to this question by searching the brain itself, to note whether in it there are evidences of the presence of a Something whose agency affords the sole explanation why the human brain differs so greatly in its capacities from any animal brain. Human brain matter does not become human in its powers until this Something within takes it in hand to fashion it.

Dr. Thompson proceeds to show that brain matter as such has of itself no properties of mind, and that it only becomes related to mental processes in certain localities by being artificially endowed with such functions. He further points out that the all-controlling and all-determining attribute of the Something that inhabits the physical body and stores its possessions in the brain is the Will. He demonstrates that the Will deals with brain matter as the potter does with clay; that 'the Will is higher than the Mind,' and that 'its rightful prerogative is to govern and to direct the mind just as it is the prerogative of the mind to direct the body,' and argues:—

Therefore man himself cannot possibly be a living machine, however much his mind may answer to that description, for no machine can be responsible for anything, because a machine can only do what it is constructed for. But man can always do or not do, as he chooses, or, in other words, wills. Therefore this very different thing, his will, makes him different from every other earthly living thing. . . . It is a responsibility for any being in the Universe to have what man has—the Will. That majestic endowment constitutes the high privilege granted to each man apparently to test how much the man will make of himself. It is clothed with powers which will enable him to obtain the greatest of all powers—self-possession. Self-possession implies the capacity for self-restraint, self-compulsion and self-direction; and he who has these, if he live long enough, can have any other possession that he wants. Mental waste from too little will-direction is the greatest waste of the world.

This book, concludes Miss Whiting, is a most valuable contribution to modern thought, as Dr. Thompson demonstrates,

from a strictly physical basis, the truth long since accepted by religious conviction and portrayed by the spiritual philosophy: that man, as the inhabitant of his body, is a heavenly guest only temporarily sojourning in the physical world, and that the conscious Will is a potent determining factor in his expression and experience while here.

A CLERGYMAN ON CHRISTIAN SCIENCE.

The fantastic and exaggerated claims made for Christian Science by Mrs. Mary Baker Eddy, the self-constituted High Priestess of the new cult, have provoked many replies by writers of various shades of thought and degrees of distinction, including the clear-sighted and versatile Mark Twain. The latest and in some respects the most thorough and cogent analysis of Christian Science is by an American Episcopal clergyman, the Rev. Lyman P. Powell, Rector of St. John's Church, Northampton, Mass., and is entitled, 'Christian Science, the Faith and its Founder' (New York and London: G. P. Putnam's Sons, price 5s. net). Mr. Powell's criticism is the more valuable because it is founded upon knowledge gained by a close study of Mrs. Eddy's various writings, and upon a personal investigation into the evidence for and against, involving much correspondence and many interviews with opponents and upholders of Christian Science, which necessitated journeys amounting to more than twenty-five hundred miles. Although on a few minor points we cannot share the worthy clergyman's views as to the heinousness of Mrs. Eddy's heresies, on the whole the indictment is all the more severe because of its studied moderation in tone, relying mainly on accurate presentation of very damaging facts, as shown by quotations for which full references are given.

Mr. Powell takes us pretty fully through the chequered course of Mrs. Eddy's personal history. Left a widow at twenty-three, with an only son, she 'lapsed from frailness into an invalidism which was not to lift until she was almost fifty.' Her life during those years was that of a poor relation, drifting from house to house, and wearing out her welcome in every family, for 'she took the best they had to give as though it were her right,' and never thought of offering help in return. Her second marriage proved an utter failure through incompatibility of temperament, and in 1862 she visited Dr. Quimby, of Portland, Maine, whose wonderful cures, effected without the aid of drugs, were celebrated throughout New England. As has been pointed out by Horatio W. Dresser, who knew Dr. Quimby well, Mrs. Eddy found in the manuscripts written by this remarkable man the basis of her subsequent teaching—or rather, of her original 'revelation,' which has since been subjected to a process of revision, until it departs in many respects from the simple straightforwardness of Dr. Quimby's lucid intuitions. At first she was content to quote Dr. Quimby as her authority, but later on she spoke of a 'revelation' she had received in 1866, the year of Dr. Quimby's death, and presently the sole connection with Dr. Quimby that Mrs. Eddy would admit was that he would write his thoughts out and then she would take the copy to correct, and sometimes virtually transform it. At another time she said, 'I left in his possession some manuscripts of mine, containing corrections of his desultory pennings.' Unfortunately for her, Mr. Dresser was able to state that words in Quimby's manuscripts, which Mrs. Eddy claimed as her own, 'were from an article written by Dr. Quimby in 1863, copied by myself [Mr. Dresser] into a book which Mrs. Eddy never saw, from the manuscript of Dr. Quimby's writings, copies from the original, not a page of which Mrs. Eddy ever saw.'

The recital of Mrs. Eddy's successful propaganda of the system thus annexed by her, reads like a comedy. She had a succession of secretaries and favourites, some of whom, when they left her, she pursued with what was hardly a Christ-like spirit, while one, not perhaps the most fortunate, she promoted to the rank of husband. As ruler of the Christian Science organisation, we are told, Mrs. Eddy is absolute; 'no earthly potentate has the authority which Mrs. Eddy now enjoys.' No

one may approach her house without her permission, nor 'refuse at Mrs. Eddy's call to leave business, home and kindred, and go to live with her for years, if she so orders.'

Mrs. Eddy's claims are mercilessly held up to the cool light of day, and found to be not only fantastic but, in the eyes of the author, far worse. Not content with claiming divine origin, by direct revelation, for her book 'Science and Health,' and for her system as a whole, she claims to be divinely sent, and identifies herself with the 'Woman clothed with the Sun' in the Book of Revelation; as a type of divine Motherhood, she comes perilously near suggesting that she herself is an incarnation of the mother-principle of Deity, and her favourite name for herself is 'Mother Mary.' In a book published by her in 1894 there is a picture of Jesus seated on a stone holding a woman's right hand, while in her left she bears a scroll on which the words 'Christian Science' appear, and Mr. Powell says that the arrangement of the hair suggests that the woman is intended to represent Mrs. Eddy herself.

Coming to the question of the practical results of the system, Mr. Powell thinks that the healing effects claimed are incapable of proof, and that Christian Science falls very far below other forms of mental healing, magnetism, and suggestion, hypnotic or other. These methods, he says, 'have no mystery enshrouding them. The results are as beneficial as, perhaps, can be secured; and no cure is announced that will not stand the tests to which Christian Science steadily refuses to submit its cures.' Mr. Powell thus writes as one who knows his ground, and is able to put his finger on the weak places in the practical outworking of Christian Science, totally apart from all its inherent defects of origin, pretentiousness, repugnance to orthodoxy, and untenable claims to divine authority.

SPIRIT INTIMATION OF DEATH.

On March 12th, at a séance held in our home in Pretoria, at which harmonious and peaceful conditions prevailed, one of the medium's controls gave clairvoyant descriptions of the different spirit friends around us.

He described an elderly gentleman with one of the sitters so clearly that the lady was enabled to recognise the spirit, although, at the same time, she hoped that she might be mistaken, as only a few mails previously she had received a letter from him stating that he was in good health. The control said: 'You do not know that he has passed over, but he has, and you will hear about it.'

On the arrival of the English mail on Thursday, March 26th, exactly a fortnight after the séance, the lady received a letter from her friends in Germany containing the sad news of the death of her uncle, who had passed away on February 29th, just twelve days before he came in spirit to our circle (seven thousand miles away) and announced the fact to his niece.

Thinking that this excellent proof of spirit presence and identity may be of interest to others who are anxiously investigating the truth for themselves, I send you this account hoping that it may be placed on record in 'LIGHT.'

FRANCES DE KORTÉ.

Verdeaux, Park-street,
Arcadia, Pretoria.

TOLLINGTON PARK.—An effort is being made by Mr. and Mrs. R. W. Creasey, of 'The Limes,' Turle-road, Tollington Park, N., to get up a society for that district, and meetings are being held at that address on Sunday evenings, at 7 p.m., at which Mr. Farrant, Mr. W. H. Leaf, and other mediums have delivered addresses and given clairvoyant and psychometric demonstrations. Spiritualists and earnest inquirers are invited to attend these meetings and help in the work.

THE 'Southport Visiter' of April 16th gave a lengthy report of an Address which was delivered on the previous Tuesday by the Ven. Archdeacon Colley, at the Temperance Institute, to a large audience. The speaker said: 'They were not light considerations that made them Spiritualists; he did not come there that night to tell lies about things which concerned his soul and the souls of others, and of the deepest religious significance, but to advance views which were built up in a sane manner on scientific foundations.'

DEATH AN ENLARGING OF CONSCIOUSNESS.

Dealing with the questions 'What and where is the soul?' and 'What happens at physical dissolution?' which were put to the Rev. R. J. Campbell, M.A., at the City Temple recently, he is reported in the 'Christian Commonwealth' to have said:—

I feel that that which is deepest and most real in us—the spirit, as we call it—is already one with the universal life, separate from it in no particular, but our consciousness of it is our own. We are bringing into individualised consciousness more and more of that eternal reality. When you were a little baby you had almost no consciousness of yourself as apart from the mighty whole; every year you live that consciousness becomes deeper; in other words, your awareness of life has become larger, the circuit you include in your consciousness is wider. I call the spirit the deathless divine within a man; that reality in us which is one with the universal and never can be anything else. I call the soul the limited consciousness of the self, as apart from the rest of existence, apart from any other individual, and even from God. Not that we are really apart, but to our limited self-consciousness it seems so. We are here, then, to grow the soul, or to bring into manifestation that deathless divine of ours, that pure spirit which is at once ours and God's. I think that at the moment of death what happens is that some of the limitations are struck away; the consciousness does not go out, it simply begins to function on a new plane. I do not believe that there is anything external to consciousness, or that these seemingly objective realities are objective in any way whatever. They represent thought and limitations upon thought. If you care to probe that statement for yourself—and it will take you a good while—I think you will come to the conclusion that it is inevitable. Modern science, which fifty years ago was materialistic in tendency, has now practically swung back to that subjective idealism which preceded it. Scientific men are telling us that all the phenomena which seem to be outside us are only, as it were, impressions upon consciousness, and they can tell no more about them than that. I do not believe that this physical body of mine represents anything at all except my own thought about myself in relation to you; it is just the means whereby I relate myself to the world which is beyond my present consciousness of myself. I am obliged to think that. I look out on the world, as it were, by five windows of consciousness—sight, hearing, smell, taste, touch. But the universe in which I live represents infinite consciousness. I can only see so many colours, hear so many sounds, but to the infinite consciousness of God, of course, there are infinite sounds and infinite splendours. I am limited at present to what I call, for convenience sake, the physical plane of thought. I am obliged to think on this plane, my consciousness can only function on this plane.

I believe that at the moment of bodily death the soul does not experience any very great change. I should not be at all surprised if we find—when the great change comes—that we do not know just at first that we have passed over; we have not gone away, but consciousness begins to become accustomed to a new plane of experience, where new powers awaken, and there are brought into manifestation possibilities inconceivable to us at the present time. At present we live in a world of three dimensions—length, breadth, depth—but in the next I have no doubt there are other dimensions of which at present we can form no conception—the limitations imposed upon our consciousness are different. I do not believe that there is any going away. Everywhere is here. Every when is now. I do not believe that the change will be so absolute as to drive the soul from one universe into another; simply that our consciousness has to adjust itself to new conditions. It has begun to garner new experiences, and it finds itself no longer subject to the old limitations. It has not escaped *all* limitations; it has only passed from one grade of consciousness into another, and goes on ascending until it becomes absolutely one with the unlimited reality whence all things proceed.

SILVER WEDDING CELEBRATION.—Mr. and Mrs. Walter Appleyard, of Sheffield, held an 'At Home' gathering at the Primitive Methodist Hall, Walkley, on April 23rd, to celebrate their Silver Wedding, and a very pleasant evening was spent by the many friends who assembled to do them honour. Mr. and Mrs. Appleyard, who have both been earnest Spiritualists for a number of years, have our sincere congratulations and good wishes—may they be spared to continue their useful labours for truth and humanity and to enjoy their Golden Wedding before they are translated!

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'EXCURSIONS AND ALARUMS.'

Dr. Sanday, of Oxford University, is mildly sympathetic but, also just a little frightened at, our modern theological strides; and he is also a little amusing. He is a famous Professor of Divinity at the University, and, in his new book, 'The Life of Christ in Recent Research,' he seems to be waking up. He confesses to a recent process of 'self-education,' and, with beautiful candour, admits that 'we theologians, at least most of us, have had some leeway to make up.' He begs us to believe, however, that 'we theologians' have all the time been trying to learn 'our lesson,' but the task is 'a difficult, a delicate and a responsible process,' and 'we' did not think it right to hurry; but, still, 'the nation and its theologians ought to move all together': and then follows this naive confession:—

The theologians ought to carry the nation with them in each step of their own progress; they ought to warn the nation what is coming, and they ought to inform the nation as soon as it has come. It is, perhaps, true that we theologians have been rather backward in doing this, and that, as a consequence, some things have come to the nation in a more startling form and with a greater degree of seeming novelty than they really possessed.

But, while he is willing to wake, and hurry up—a little—he deprecates undue haste. He is quite willing to get out of bed and draw up the blinds—partly—but we must not ask him to go out: 'let us not be in a hurry to sally forth into the streets,' he says. The air of 'The New Theology' is too strong:—

The pity of it is that, if I understand the New Theology rightly, its advocates might have all that they want—or at least all that they *ought* to want, which is not, perhaps, quite the same thing—without any real disturbance of the greater landmarks of Christianity. There is a smaller movement at work, which, just because it hardly amounts to a movement, but is rather a diffused intellectual influence, I must needs think happier in its conditions, that seems to me to be pursuing similar ends in an altogether more hopeful way and well within the bounds of historical Christianity.

That is what we meant by saying that Dr. Sanday can be amusing.

Bishop Gore, too, is anxious, though not quite as amusing, for he is more militant, and he sees the exceeding seriousness of the new movement. 'We are passing,' he says, 'through a period of unsettlement in religious beliefs.'

People are 'thinking for themselves,' though 'very few of us are qualified, by capacity or training, to "think for ourselves."'

The reasons for this 'unsettlement' are not hard to find. For one thing, the advent of the giant doctrine of Evolution has knocked many of the old skittles down. Dr. Gore does not put it that way, but that is what it comes to. What Dr. Gore says is this:—

Within the last century our ordinary intellectual categories—that means those large headings under which we think of things, those broad assumptions which we carry into life to enable us to hold together all our wide and manifold experience—those intellectual categories have been changed. For instance, the dominance of the conception of evolution—the conception, that is, of the universe with all its forms of life and all its mode of thought as being in a ceaseless process of change—and the opening out of the almost infinite vistas of time in the process of the world's development; and more recently the breaking up of the idea of solid matter into something elusive and unimaginable—such new modes of thought have had a profound effect upon the human imagination, accustomed till quite recently to regard the various kinds of things as stable and fixed, created a few thousand years ago to be what they have been ever since. The change wrought in the imaginations of men is as great as when they first found out, three centuries ago, that this world was not the centre of the universe, that there was no heaven over our heads and no hell under our feet.

In these critical circumstances, Dr. Gore proposes to execute a bold retreat upon 'our foundations' for the purpose of finding out 'what is essential and permanent' and 'what belongs only to some more or less temporary phase of thought.' 'These really essential and permanent and catholic principles and institutions of the Christian faith have to be detached from the decaying order, or the mode of thought which has become antiquated,' he says; and those who want to hold by these must 'set to work afresh to prove their vitality in the new order, and to show their capacity to make a new home for themselves in a modern world of thought and life.'

An excellent proposal, but, when a modern-minded clergyman in his diocese did this very thing, Dr. Gore manifested his disapproval in a very decided fashion. We very much fear, therefore, that Dr. Gore is little more than an alarmed obscurantist, and that his retreat upon 'our foundations' is only a frightened retreat upon entrenchments from which he may attack the 'modern world of thought and life' in which he half fancies he wants to 'make a new home.'

The blunt truth had better be told—and no one can more freely tell it than a Spiritualist—that the old 'foundations' themselves are the very things that are to blame for all the trouble. The Spiritualist has 'foundations' too, and these are as natural and as abiding as the priest's 'foundations' are artificial and evanescent. The Spiritualist bases everything upon the revelations of Nature and Human Nature: the priest's basis is an infallible book, a saving sacrament, a permanent ritual and an external consecrated authority enthroned in a sacred Institution. The priest takes his stand upon his supernatural claims; the Spiritualist upon progressive reason, an enlightened conscience, and the ever more harmonious decisions and guidings of human love.

No: it will avail nothing to retire upon the old ecclesiastical 'foundations': what we have to do is to advance to the highlands of the human affections and instincts, and to the modern Sinai of God speaking through modern knowledge, modern civilisation and natural law.

'THE TEACHINGS of Spiritualism comprehend the existence of Divine Intelligence governing all worlds by Immutable Law and the reality of communion between this world and the next—in fact, Spiritualism underlies all the principal religions of the world.'—W. H. TERRY.

THE CITY OF PURE GOLD.

BY MISS VIOLET BURTON.

A trance address delivered at the Church of the Spiritual Brotherhood, Brixton, being the one hundredth public address delivered through the mediumship of Miss Violet Burton. Reported by Duncan G. Monteith, Putney.

It is, perhaps, a little hard that one in perpetual happiness should return to earth bringing his happiness with him, and almost make you wish that you were able to go back with him, because in the city where you are now there is selfishness, greed of gold, cruelty, and crime—you should, indeed, feel that it is a city in which to grieve and desire great changes. But to-night I shall still stand in my own city, where I live, and I shall take you with me in thought just for a little, because then the immortal memory will remain with you. To-night it is the City of Pure Gold that I want to show you.

When I have spoken to people on earth since I have been in the emancipation of immortality, I have frequently been asked regarding the spirit life and its homes: 'Are there houses there—great buildings, roads, flowers, groves, and are they real? Can you touch them? Do you see them? Must you walk round them, or can you walk through them? In short, is it a dream or is it a fact?' Now, I say, I will take you with me in imagination to-night: but I cannot take you to a place that does not exist! I have come to speak of that which I know; and I hope that by what I tell you, you will feel in your hearts that I *do* know.

The first great thing that strikes those who come from the earth plane into the freedom of immortality is the atmosphere; and in looking back I think it is so wonderful to find that there are, as it were, bright earthly lights on heavenly wonders. By that I mean that earth holds great beauties, great joys, great things of all kinds; harmony of sound, of form, and of colour, and many other things; and if you yourself are in harmony, or in spiritual union, you see them in their full beauty. We in the spirit world are exactly the same, only our life is at a higher pressure. We feel the atmosphere keenly, intensely; and not only that, but we know inwardly first and outwardly afterwards—just the opposite to you. I said that the things of earth which are bright things are full of light and power in Heaven, and I mean by that just what I said of the atmosphere, which is wonderfully exhilarating, and we feel it all over us, in the same way as the gentle summer breeze fans your faces. You wear clothes that keep out the outer cold, and they play a large part in your lives. You cannot tell what people are by the outwardness of their clothes, for all appear much the same, but many of you seem to be what you are not, and to do that is not to be of pure gold.

There is, over here, that which we understand as a great city; and a great road, winding and a little steep, leads up to it. To us the steepness is joy, for it means reaching the higher and more rarefied atmosphere, and when we would go to that which we know as 'the City of Gold' we have all to travel this road. On the one side is a great tract of what on earth you would call lavender fields—lavender with a wonderful light on it. You know its colour quite well, though not many of you here have seen the strange mystic appearance that lavender has, even on earth, when you see it in a great mass. But added to that, we see the essence of its atmosphere of scent, we see what it is formed of, and feel its vibration, we see its gift of purifying and illuminating the whole of our nature, and the reason for it.

On the way to the City of Pure Gold there is this great tract of lavender on one side, and on the other side is a gorgeous thing, a great tract of growth of flowers corresponding to your poppies. You are wont to look upon poppies as weeds, with their trembling petals, their opium centres, their slender stems that wave in the breeze. We have a great growth of them, closely packed together and ever moving in the breeze; and there is also a mystic use for them. The opium, which is in itself a scent, rises and permeates the

atmosphere on that side of the way, and as you walk along the two great atmospheres, which are kept apart (I cannot explain how, but if you were here you would understand) are so attractive that if you are in spiritual harmony with the lavender it means that your life has been one of great goodness for its own sake; not only in what you have done, but in that which you actually *intended* to do because your mind was set towards the light of the everlasting wisdom, and in so far as you have capacity to receive, you naturally breathe in your own atmosphere, and your attention is taken up with the wonder of this vision of the lavender fields. Perhaps I ought not to have used the word 'vision,' because you will think it is a dream, but it is not, it is a truth. To you, at the time, it may seem as if you dream, and yet you know you do not because of the intensity of the feeling that comes over you, and as you watch this great lavender field you see its atmosphere, and realise its great property of illuminating and healing you, and making things that were crooked straight: that is, the lavender atmosphere clears away all the doubts and fears of ignorance.

But if your life has been of another kind, has been looking down; with courage, though—(there *is* the looking down with courage—which means that you look at sorrow and trouble and grief too friendlily, too persistently, too much in love with them, forgetting that there is the merciful forgetfulness of the mind if you lay the burden of your sorrow on the great knowledge that is within you that God is Love)—if such has been your life and you have looked too closely at sorrow, then you turn naturally to this great blaze of glory, these great flowers, which are much larger than ordinary poppies and hold more opium, and you feel that the atmosphere is full of a quieting influence which calms and tranquillises your spirit; for, besides its material property of quieting the nerves and encouraging sleep, opium has a spiritual counterpart, which is that of quieting memory, memory that is tied to earthly things. You will think it strange, perhaps, but it is an actual fact, that this particular atmosphere of the poppies does not make you forget anything that is—to you—happiness. It gives the feeling to you at the time (and I speak from experience, for I suffered intensely, and my face was steadfastly turned to the poppies as I made my way to the Golden City), it produces the feeling as of someone, or something, or a kind of melody—a melody that makes your whole nature vibrate—and a word that makes your whole mind rest, and a colour that speaks of power.

As you go on, and after you have passed the lavender and the poppies, you come to a steeper part of the road, and there is a great tract of green on the side where the lavender was, and where the poppies were there is corn, and that corn, with the wind rushing through it (as you know so well), has a message to your spirit, for it seems to speak to you according to the desire of your soul; and it makes a sense, a feeling of food come to you, as if the very sound had the power of being to you bread. After that you come to the gate; but I must hurry on and tell you of the inside of the Golden City.

You who are accustomed to go to great places of pleasure are wont to trust a great deal to first impressions; you exclaim, 'How lovely!' 'How quiet!' 'Do not speak!' according to whatever chord the whole beauty strikes in your nature. And all those who come to the City of Pure Gold seem at once to understand what pure gold is, for it is really a capacity for Love. There is an atmosphere around it which somewhat resembles that of a large hall on earth when illuminated by candle light. You know how gentle and mystic that is; so that, while you can see well, nothing forces itself upon you. That light is all around, and they that live therein, and whom you meet as you enter the city, are clothed in their own righteousness, their own truth, their own love. 'Clothed upon with righteousness' may sound to you as a set of words with a rather far-fetched meaning, whereas it means to be truly clothed with that which you have woven right through by your own desire; your assimilation of that which was holy and divine around you in the world when you lived the life according to the holy light; and they that meet you appear to you to be shining with light around them, light *within*

them ; yet I dare hardly say that, in case you should think their appearance strange ; but you know that when you meet certain persons on earth you sometimes say ' her face ' or ' his face is shining with love,' and you mean that the face has illumination in it : you mean, according to spiritualistic language, that you can see the auric emanation, and those who live in the City of Pure Gold have their whole auras—for you know there are three : of the intellect, the emotion, and of accumulated wisdom—and these three are blended into one by love. And so it comes about that the first thing which strikes you is the wonderful light around you, the wonderful light that you feel within you, by which you understand things, seeing them as you never did before.

But the outward appearance of the City ? Are there streets of gold ? Yes, and no. The writer of the description of the heavenly streets being paved with gold must, I think, have left his body behind, and visited the place I am describing, for one certainly feels as if they are paved with gold, because all the roads lead to that which is right and true and pure and holy ; and when you are in the road you know where it leads (it is difficult to put it into earthly language, but I must try), the very road itself seems to speak truth, and is truth, and as truth and love are the attributes of the Divine we feel in ourselves that the streets are pure gold, without alloy.

But that which would strike most newly-born souls is not only the wonderful atmosphere and the light that is on the faces of all around, but the feeling that comes upon them, ' I am here because I belong here. It is mine by the Divine Will. So be it.' That is the emotion of the City.

The next things that strike you are the work that you see, the carrying out of joyous work ; and the great happiness that you feel, that is written on every face. There is here a great meeting-place for the teaching of pure wisdom to those who dwell in pure love ; for they must have the balance of the two to be able to advance so far in the light that God intends for them, that they may learn and be able to go to the other City that is waiting for all. For, in truth, all these things are matters of progress, and there is certainly one City of Pure Gold, and there is another City that I cannot name, for it is beyond words, but it means union with God, not on one particular line only, for the ultimate goal of the progress of mankind is to be in union with God on all lines. That will give you an idea of what there is to be done for the progress of all.

The great meeting-place that I spoke of, where those who are in pure love are taught pure wisdom, is of beautiful white marble, and then come great parts put together in all the perfection of coloured marble. The teacher's face is light, and the clothes are white. This is the place where none can enter unless inwardly called : to those it is open. You can see them being taught, but you cannot see the teacher, because, unless you have sufficient light within, you cannot endure that light, and you look down as you pass the place of the teaching. Those who enter the City of Pure Gold are not yet perfect, but they are there because of the wondrous love they had, or the wondrous life they led in the circumstances in which God placed them.

Of where I live I will say this, it is a place for all souls and has an atmosphere that suits each individual ; there is always a home for those who desire it ; there are teachers to show them the way to the greater light which they may yet possess ; there are schools and meeting-places where the children are taught to grow in the light of love and wisdom ; and above and beyond all, there are times and seasons in the City of Pure Gold for the great worship that must be expressed, as the joyousness of love wells up in all the inhabitants. For I would have you understand that those who live here have all one great point on which they can meet in harmony. It means one great note ; and when that note is sounded, or when it vibrates, or however you choose to put it, it means that all things, all men, all women, all children, have come into one great whole for the time being ; and there is the meeting of desires, the meeting of holiness, the meeting of happiness, all blended into one, and that is the

great thanksgiving time for those who have been attending the wondrous Temple of Wisdom before they are taken to the great North Gate, and pass out—never to return, unless to fetch a friend.

But now we must return to earth again, and come through the wheat (which is after all a sad place to pass when on the way to the City of Pure Gold if you have not fed the hungry, loved the poor, done the kindnesses that came in the way), and the green fields (you cannot pass them if you have not been sympathetic, young in your own heart and soul, glad of another's success, truthful and loving), then back to the lavender (you cannot pass the lavender if you have not holiness), and past the poppies (you may not pass the poppies if you have not set all grief aside, and understood the meaning of sorrow, for after all, sorrow has an open door behind it, and if you will to walk through you will find the freedom gained of experience), and as you regain the place from whence you started, it is like the outside of the place where you land when you are taken to immortality ; a great tract like that of sand with many roads of different colours, and you will not be there long before you notice that those with the pink go to the pink road, and those with the blue to the blue road. It is a magnetic attraction which each one must follow, whether he will or no ; but there is no trouble, for as they see the road they want it, and as they walk along it they feel of it, in it, and with it. Then you reach the place where those who cross the River of Death are first arriving, and there is the place of standing and looking back to the earth, wanting things to be different from what they made them, and seeing the great wonder and the pathos of the earth-struggle against that which was true Light, that which was given to you to light your way day by day to the everlasting City of Pure Gold.

WAS IT TELEPATHY ?

By LILIAN WHITING.

During my recent sojourn in Florence I heard of many incidents and experiences in psychic phenomena, and one of the most impressive was related to me by the Baroness Favoret de Kerbrech, the widow of a distinguished French general and military expert. When the young Prince Imperial went with the troops to Zululand, General de Kerbrech, who was greatly attached to the Prince, desired to accompany him, but the Government decided otherwise, and on the day on which the Prince met his tragic death, the general, who was riding in Algeria, was conscious of a singular depression of spirits, which could not be traced to any recognisable cause. Suddenly, in the afternoon, he felt that the Prince was near him ; he seemed to perceive his presence, although there was no visible or tangible evidence of it, and he had a strong impression that the young Prince was in need ; the appeal for help, rescue, he knew not what, fell upon him. So profound was the impression that he immediately telegraphed to the Baroness, who was in London, to ask her if any news had been received at Chislehurst. Surely, this experience on the day of the Prince's death was no mere chance or coincidence ! The importance of the two well-known individualities concerned makes this instance one of peculiar significance.

Readers of 'LIGHT' who rejoice in every aid that contributes to the furtherance of the great truth of the interpenetration of the two realms of Seen and Unseen, will be gratified to know that Mrs. Laura I. Finch, the accomplished editor of 'The Annals of Psychological Science,' addressed a large and brilliant audience in Rome on April 23rd on the subject of psychic truth, speaking in the largest hall in Rome. Mrs. Finch was honoured by the presence of the Queen-Mother, Queen Margherita, this being the first time that royalty in Rome has ever attended a psychic conference or evinced any interest in the subject. Mrs. Finch is especially fitted to carry the truth into the regions of Court society, being an accomplished linguist and having a charming and graceful personality.

Much interest in psychic truth is evinced in Roman society. Principessa d'Antoni, the Baroness Rosenkrantz, the Marchesa di Ripetto, Mlle. Roma Lister, Mr. Franklin Simmons, and many other prominent people are constant readers of the literature of Spiritualism, and are all more or less engaged in experimental research and investigation.

Hôtel Bellevue, Paris.

'UNDER THE BAN.'

The decree of the Holy Mother Church has gone forth, and henceforward Spiritualism is numbered amongst heinous offences against her dignity. Spiritualists have little cause for complaint, for hostile recognition is generally the first proof of the steady progress of the truth which they love so dearly could be forthcoming than that their cause should meet with the severest displeasure of the Holy See. As regards their own state of salvation, the minds of Spiritualists are at blissful rest. If Rome is to be believed, the vast majority of them are already irretrievably lost, and like the reprobate, when he was warned that he was going to the devil, the Spiritualist prefers to join the excellent company entertained by his Satanic Majesty in his own way and at his own will.

But it is interesting to inquire into the why and wherefore of Rome's displeasure. Taken at their face value, the recent utterances of the Rev. Fathers Millar and Vaughan bear a close resemblance to ignorance of the subject of their condemnation, but in matters relating to Rome the face value is the last thing that should be considered. It is true that we hear a great deal of devils and evil spirits from the Romish pulpit, and the Spiritualist may well be forgiven the smile of toleration, or even the indignation, with which he greets each inspired utterance. But if he thinks that the warnings offered from pulpit and platform are the outcome of ignorance he is mistaken, and if he will bear in mind the policy pursued by the Vatican for centuries past and will bring his own knowledge of Spiritualism to bear on the subject, he will see why: for the probabilities are that Fathers Millar and Vaughan know as much about Spiritualism as he does.

If the Church of Rome regarded Spiritualism only in the light of a possibly dangerous religious movement she would scarcely have aided that movement by a tacit declaration of her belief in spirit communion; she would more probably have allied herself with Science and declared that Spiritualism is nothing better than a fraud, conscious or otherwise, practised by mediums on unsuspecting persons. But she is driven to take the line of defence which she has adopted because she knows that Spiritualism is an actual fact, which Science can never hope to disprove, and that sooner or later the possibility of communion with the so-called dead must be generally recognised.

In the whole course of monastic history it is not to be supposed that psychic phenomena were unknown: on the contrary, the conditions prevailing in monastic life were ideal for the occurrence of manifestations. All that was needed was the student's mind capable of carrying out investigations and the truth would stand revealed, saturated it may be with the standard religion of the age, but undeniable testimony of life after death.

As a matter of fact, occult practices were not unknown to the fraternity of priests, but it was no part of their policy, nor is it now, to share their knowledge with the laity. As long as Rome retained her mighty influence all was well, but with the passing of the years and the advent of an immense struggle for religious independence she found herself mistress of a knowledge which she dared not use, either as a weapon of offence or defence, and which it behoved her more than ever to conceal, for she knew, only too well, the conditions which prevail in the Land Beyond, and realised that others might be led by intelligences which she could not control.

Now that Spiritualism has broken through the narrow confines of the monastery wall, at a time, too, when the influence of Rome is low and the masses are striking out for religious freedom with renewed vigour, Rome finds herself threatened with an ever-growing danger. The slave is a slave no more; the truth which she so long concealed for her own ends has at last broken its bonds and threatens the very foundations upon which her empire is built. For who can resist the compelling power of the spirit? Is it a matter for wonder, then, that Rome calls Spiritualism the work of the devil?

J. H. C.

In his desire to accomplish the impossible by impeaching knowledge higher than his own in his recent sermons against Spiritualism, Father Bernard Vaughan seems to have been unacquainted with the so-called 'apocryphal' gospel of the Hebrews, which contains minute and specific directions for the formation and conduct of what he so contemptuously alluded to as 'spirit circles' and séances. This gospel throws such a flood of light upon the nature and character of primitive Christian faith, methods, and psychic procedure, that one no longer wonders that it was speedily shelved, with other equally inconvenient scriptures, to allow the very early heresies to be established, and to permit the grafting of pagan feasts, observances, and ritual. Is not the Church based entirely upon spiritual forces and activities?—if not, what is her *raison d'être*? Who, or what, are the 'Guardian Angels' to whom every Catholic child is taught to pray?—if not spirits—what? Father Vaughan declares that Spiritualism is 'demoniacal' or 'diabolic,' but he should recollect how it was charged against the very One upon whose life, words, and work his very Church is supposed to be founded, that 'he cast out devils by the power of Beelzebub.' While the Church seeks to compel her priests and laity alike to see only what is visible from her standpoint, and forbids both to seek any other or better basis for belief, the layman, having discovered a standpoint from which to view one of the many facets of truth, fears not to avow the fact, and there are many thousands who not only *know* of spiritual forces and activities, but understand and use them to a greater or less degree. The illuminated Spiritualists who have lofty ideals, who ask and pray humbly for wisdom, not only receive present help and consolation, but frequently leave valuable contributions when they enter the world of spirit—nor do their activities then cease. Such are the saints—the spiritual entities of whom Father Vaughan is proud to know nothing!

Some five or six years ago I had the honour of placing before the readers of 'LIGHT' a *précis* of a portion of the Gospel of the Hebrews, to which I have already alluded, and I recommend it, and, by the way, all other so-called 'apocryphal' gospels, to all earnest students of esoteric Spiritualism. Much in these old gospels (some of which are as authentic as those the Church has patronised, if not more so) is so inconveniently true that the fact of their existence has been suppressed in as far as the Church could accomplish it, and they are known only to such as seek. In the primitive Christian Church Father Vaughan could not have been accepted as a priest, for the qualification for the sacred office was the known possession of those very psychic gifts and faculties which he has done his best to minimise or decry. Those gifts alone could have entitled him to presume to teach or to initiate others. Without them he and all other pseudo-priests, even the popes, white and black, are but 'blind leaders of the blind.'

Spiritualism does not end in table turning and rapping, or in materialisations; these phenomena constitute but the infant food prepared for babes in the wisdom.

GUSTAVE FLAUBERT (PER BIANCA UNORNA).

TRANSITION.—On Friday, April 10th, Mr. Peter Lee, of Rochdale, passed to spirit life after a protracted illness. Mr. Lee was an ardent humanitarian and educationalist, and for upwards of a quarter of a century a devoted and outspoken Spiritualist. His voice and pen were ever ready in the service of the cause, and about ten years ago he edited 'The Two Worlds' during the temporary absence of the then editor, Mr. E. W. Wallis, on a short tour in the United States. His mortal form was interred in the Rochdale Cemetery, on April 15th, in the presence of a large concourse of relatives, friends, and townspeople. Services at the house and at the graveside were conducted by Mr. J. J. Morse and Mr. S. S. Chiswell, who paid eloquent and touching tributes to the virtues of Mr. Lee as a husband, father, friend and man. Many floral emblems were sent by sympathetic friends. The 'Rochdale Observer' and 'The Two Worlds' gave full and appreciative sketches of Mr. Lee's life and work.

AN ARCHBISHOP'S CANDID CONFESSION.

In his Easter Sunday discourse the Archbishop of Dublin candidly admitted, referring to life in the unseen world, that 'we may picture to ourselves, according to our fancy, the conditions of life there, but if we are candid we must admit that our pictures are imagination and that we know nothing'! He further said that millions of people had died and 'passed out of the sight and knowledge of those who remained in the world, and *no tidings* had come from the darkness'! The only reason that he could offer for the hope of a life after death was because Jesus had passed through death, had reappeared and had said, 'Because I live ye live also'; and he asked if that was not enough. For some persons it *is* enough, but there are hosts of sincere truth-loving thinkers who feel that it is *not* enough—that the evidence is faulty and incomplete.

In 'Our City of God,' the author, J. Brierley, B.A., when dealing with miracles says:—

The time has arrived for an entire openness of treatment on this and allied subjects. . . . The science of comparative theology has settled for us a host of questions in this sphere. . . . The modern man is quite entitled to ask—and he *will* ask, with or without leave—whether what actually happened in Judæa, in the lifetime of Jesus, would, if witnessed by an observer with the mental equipment of a modern scientist, have been recorded after the fashion of our Gospels? But that is not the only question. The Gospel records, as we have them, are not even the accounts of the first-hand witnesses. The earliest of these records is separated by at least a generation from the occurrences it narrates. . . . The great trouble of the modern investigator is, then, the haziness of the old world witnesses as to the difference between a fact and an imagination.

For these and other equally cogent reasons, many Spiritualists, occultists, and psychical researchers believe that the present-day proofs of human survival are evidentially of immense importance and value—not the least part of which is the fact that they support, explain, and make believable the manifestations by Moses and Elias, Jesus, the spirit 'man' who appeared to Cornelius, and other spirit beings recorded in the New Testament. Some day the clergy and ministers will get their eyes open and will realise that belief in continued existence cannot safely be based on an isolated and miraculous occurrence, but that the spirit world is a part of the universe, that life there is the natural sequel to life here—for *this* is a spirit life, and we are all spirits now—and that intercourse between the two states of being is just as natural as telegraphic, telephonic and telepathic communications are here and now. When once the idea of life hereafter is divested of its mystery and supernaturalness and is scientifically understood, the fear of death and the element of wonder will die out of our minds and we shall take large views—we shall run our trains of thought through the shadows of death into the sunshine of the real human life beyond.

THE LATE GERALD MASSEY: AN APPEAL.

Just as we go to press a circular reaches us from which we learn, with much regret, that the widow and daughters of Gerald Massey 'have been left unprovided for,' and that an appeal is being made to admirers of his work to raise a fund to supplement the £200 which has been granted from the Royal Bounty. The appeal is signed by Mr. James Robertson (5, Granby-terrace, Hillhead, Glasgow), who kindly offers to receive and administer any subscriptions that may be sent to him. We trust that there will be a very generous response to this appeal, as Gerald Massey suffered very materially for his outspoken avowal of his convictions at a time when it required rare courage and fidelity to advocate the unpopular truths of Spiritualism.

THE UNION OF LONDON SPIRITUALISTS will hold an open-air meeting in Battersea Park on Sunday, May 3rd, at 3 p.m., and a Conference meeting at Henley Hall, Henley-street, Battersea Park-road, at 7 p.m. Speakers: Messrs. G. T. Gwinn, J. Adams, G. T. Brown, M. Clegg, and W. Turner. Tea at 5.15 p.m., 6d. each.

JOTTINGS.

A correspondent of 'L'Echo du Merveilleux' states that his wife, the night before she had to pass an examination, had a dream in which she saw the subject for an essay that would be given out the next day; it was: 'We usually praise only in order to be praised,' and this turned out to be correct. She also knew beforehand the questions that would be set in history and geography. The same correspondent says that whenever they are expecting visitors from a distance, and his wife is in no hurry to put the room in order for their reception, it is an infallible sign that they will not come.

Miss Lilian Whiting sends us a letter she has received from the Italian gentleman referred to in 'LIGHT' of April 4th, (p. 159), with reference to the psychic manifestations there described, who says that the number of the regiment, 72, may have been misread for 12, and remarks that it is extraordinary that the supposed spirit should have come to him instead of going to his friends in England. As to the question raised by Colonel Begbie on p. 173 of 'LIGHT,' why the loss of his body and its non-interment should trouble the spirit, the writer remarks: 'Perhaps the officer was not dead, perhaps when he made that strange communication he was in trance. All is possible.'

The 'Harbinger of Light,' for March last, says: 'In Chili, as in most of the Roman Catholic countries of South America, Spiritualism is spreading like wildfire. In the city of Santiago, which contains a population of 200,000, and is noted for its University and its Academy of Sciences, a new periodical is being issued gratuitously, under the title of "The Voice of the Dead." The first number is occupied by a concise exposition of the truths of Spiritualism; and the second, by the commencement of a masterly exposure of the absurd attempt to assign a diabolical origin to its undeniable phenomena.' No wonder the Pope has put Spiritualism under a 'ban'—but 'still it grows'!

Mr. Frank Pearce, of Portsmouth, well known as an advocate of Spiritualism and an earnest worker in the cause, has sent us a volume of 'Thoughts above the Din, and other Poems,' written by himself and published by A. T. Stockwell, 6 and 7, Creed-lane, E.C., price 2s. net. Mr. Pearce's main theme is the essential divinity of man, the illusory nature of our apparent separateness, and the duty of doing the best in our power for one another. Man's most natural delight he finds in simplicity—a simplicity which speaks to him of love and hope and lasting happiness: he finds companions everywhere, beauty and joy in all the world, and a unity in all things, of which we shall, hereafter, attain to a fuller realisation.

'Reason' quotes, from a volume of 'Retrospects,' by Professor William Knight, of St. Andrews University, an account of a conversation with Tennyson two years before his decease, in which the veteran poet 'almost hastened, as it would seem, to speak of his belief in Spiritualism.' Professor Knight says: 'He spoke of the great realm of the Unknown which surrounds us, as being also known, and having Intelligence at the heart of it; and told more stories than one of spirit manifestations, and as proof that out of the darkness light could reach us.' 'Reason' also quotes from the 'Memoir of Lord Tennyson,' written by his son, a saying of the poet: 'My idea of heaven is the perpetual ministry of one soul to another,' and calls this 'a truly spiritualistic thought.'

'Xenophon' asks, in 'The Messenger' (Melbourne, Victoria): 'Is the belief in psychic phenomena sufficient of itself to entitle a believer to the name of Spiritualist?' and replies: 'To my way of thinking Spiritualism is a philosophy which teaches mankind to develop the best that is in themselves, and quite independent of any occult power or phenomena that does not assist to that end. My experience has not shown me any one who has become more divine through test hunting, more honest, just or considerate to others through consulting spirits as to "what they shall eat, what they shall drink, or where-withal they shall be clothed." But one characteristic that I have observed, which attaches itself to those who are constantly communing with the dead for material advancement, is that of "selfishness." And selfishness being the one great curse of this life whence all other curses develop, and as phenomena hunting tends in this direction and Spiritualism spells unselfishness, I fail to see any connecting link between a mere believer in the return of spirit and one who is endeavouring to become a Spiritualist (that is a spiritual being) through the study and practice of the philosophy of Spiritualism.'

The 'Morning Leader' of April 28th states that: 'A Tonbridge woman named Carton has narrowly escaped being buried alive. At the last moment, previous to the coffin being screwed down, the husband discovered that his wife's cheek was warm. He immediately summoned a doctor, who had the woman removed to a hospital, where she has now practically recovered. She declares that she was aware of everything that went on around her during the time she was believed to be dead, but she was unable to move or speak.'

If correctly reported by the Manchester 'Daily Dispatch,' Pastor C. T. Russell, who, by the way, hails from America, holds that the dead are *really dead*, and that mediums are deceived by impersonating demons. All other believers, Roman Catholics and Protestants alike, have been 'hood-winked by Satan' regarding the future life, according to this modest 'Pastor,' and he claimed that 'the Biblical references to the dead all alluded to the dead in the grave.' He believed that God, at the resurrection, would make a selection of, perhaps, 144,000 out of the immense number of dead people, and that those not among the elect at 'the first resurrection' would be 'given another opportunity of living again in the millennium age, and if then they again wilfully sinned they would die a second death without any hope of resurrection.' Well, that settles it, we suppose, and hell does not figure in Pastor Russell's dream, 'for which relief much thanks'!

When is a person too young, and when too old, to engage in work which will be remembered? According to an article by Mr. W. A. N. Dorland, in the 'Century Magazine,' extensively quoted in the 'Review of Reviews,' the answer would appear to be, Never!—that is, within the limits of the possibilities of earthly life. Wren, we are told, 'invented an astronomical instrument and dedicated it in Latin to his father when only four years of age.' Literary productions and musical compositions have been written at ages varying from five upwards, while authors and painters have done excellent work at all ages between eighty and ninety; Titian painted a famous picture at ninety-eight, and 'Chevreul, the great scientist, whose untiring labours in the realm of colour have so enriched the world, was busy, keen, and active when death called him at the age of a hundred and three.' Mr. Dorland concludes that, 'provided health and optimism remain, the man of fifty can command success as readily as the man of thirty.' From our point of view, as the spirit of man is immortal, it therefore never grows old.

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 which may elicit discussion.

Cremation.

SIR,—Mr. Stephen E. Parker tells us, on p. 202 of 'LIGHT,' that 'White Dove,' the control of Mrs. Fairclough Smith, when asked by him, 'Is cremation looked on with favour by our spirit friends?' answered briefly in the negative. Forthwith Mr. Parker states the sweepingly assertive question, 'Are we not committing a serious error in permitting cremation of the earthly remains of the departed?' One naturally asks, who is 'White Dove'? and for whom is she speaking? also, who are *our* spirit friends? Before taking any notice of such an unqualified answer, one would expect to have some satisfactory reason given. Mr. Parker surely does not regard as gospel all the statements made through mediums and purporting to come from spirits, elevated or otherwise, without having some indication of the identity of the communicators, or at least without exercising his God-given reason, which ought to be the ultimate authority for following any deliberate course of action. We do not need to ask any such questions from those on another plane of existence, and I have heard questioners reprimanded through an equally good medium and told that their own common-sense and everyday knowledge ought to guide them in their actions.

Cremation has been proved scientifically superior to the slow process of disintegration of the physical remains too much in vogue at the present day in this country. The more general use of cremation is mainly prevented by the sentimental views put forth by the priests and accepted by the people of the churches, who apparently still hold some more or less indefinite notion, or perhaps only a lingering hope, of a physical 'resurrection.' Spiritualists know, or ought to know, that

the worn-out earthly tabernacle should be disposed of by the best sanitary methods and in accordance with the highest altruistic views, and that is by means of the crematorium.—Yours, &c.,
SANITARY REFORMER.

SIR,—It would be very unfortunate, and many people might be misled, if Mr. Stephen Parker's letter regarding cremation remained unanswered. The opinion therein expressed is no doubt the opinion (perfectly honestly held) of the particular spirit friend appealed to, but I have asked the same question of experienced friends (not one friend) on the other side, and have received an exactly opposite expression of opinion. Under certain exceptional and rare circumstances a certain amount of harm may be done to the departed ego, but the injury is not very serious or of a lasting character.

The benefits of cremation both to the *living* and to the *former occupants* of the bodies cremated are so great and overwhelming as to put out of account any risk there may be of occasional temporary harm.—Yours, &c.,

C. R. B.

SIR,—Mr. S. E. Parker may be interested to hear that a friend of mine asked her 'guide,' a short time ago, whether it was contrary to God's law to cremate instead of to bury, and the answer was: 'No, it does not matter.' I have also read in some books—'A Wanderer in Spirit Lands,' I think, being one of them—that it is better and kinder to cremate criminals and such like people. On this subject, as on so many, the spirits disagree, so we must use our own judgment.—Yours, &c.,

A. M. C. P.

The Resurrection of the Christ.

SIR,—I must thank Mr. Girdlestone ('LIGHT,' p. 202) for calling attention to the brief article I contributed on p. 171, and also for the opportunity he thus gives me of presenting one or two points more clearly to the judgment of your readers. Reference to the second line of the fourth paragraph will convince your readers that I did use the word lying ('saw the linen clothes lying'); they will also see that in the third line and elsewhere the word *lie* is participially used and, therefore, is equivalent to the word Mr. Girdlestone prefers. Another objection raised is that the word *lie* does not occur in the authorised version; what about the last word of John xx. 6, in that version?

When writing the article I did not make use of any particular translation, but of the Greek text adopted by the Revisers and published at Oxford in 1887, together with Scrivener's Greek Testament. But the main question turns upon something more important than the above-mentioned objections, namely, on the essential difference between the Greek verbs *tithemi* and *keimai* on the one hand and the verbs *blepo* and *theomai* on the other. Ancient writers, and especially those of the New Testament, were not wont to vary their words merely for the sake of sound, so we must look for another reason why two verbs rather than one are used. The verb *tithemi* means to put, set, or place a thing, to lay it down, deposit it; whereas *keimai* signifies to lie, to lie in weakness, to be overthrown, to lie in ruins; hence, in speaking of such things as grave-clothes, to lie collapsed. Your readers may verify from Liddell and Scott, or any other lexicon of recognised authority. Mr. Girdlestone also has his doubts about *beheld*, and as he has referred to Westcott and Hort, I will quote Dr. Westcott's opinion on this point. The Greek words transliterated are (John xx. 5): *kai parakupsas blepei keimena ta othonia*; and in verse 6: *kai theorei ta othonia keimena*. Now it requires no knowledge of Greek for your readers to see that *blepei* and *theorei* are very different words, so what does Dr. Westcott say? Commenting on the word *saw* (John xx. 5) he would translate it *seeth*, and adds, 'the simple sight here (*blepei*) is distinguished from the intent regard (*theorei*) of St. Peter when he entered.' Then, on the next verse, he says: 'The word *beholdeth* (*theorei*) expresses the earnest gaze of the apostle as his eye passes from point to point.' Again, on verse 12: 'Both here and in verse 11 the word (*theorei*) suggests the idea of silent contemplation for a time.' Thus, so far as the actual meaning of the words is concerned, Dr. Westcott upholds my contention. With reference to the closing remark of Mr. Girdlestone's letter, if we had no outside light upon the matter it would be equally pure assumption to say that the knots were tied or untied, or even that there were any knots at all; but from John xix. 40, we learn that the custom (*ethos*) of the Jews was followed in this case, and a study of ancient Jewish customs, together with what I have said above and on p. 171, will convince the careful reader that the hypothesis for which

I have contended is at least worthy of some consideration on the part of the earnest student of psychic phenomena.—Yours, &c.,

T. R.

Fared Forth—not Dead.

SIR,—Our Anglo-Saxo-Celtic ancestors, in speaking of the going home of the soul to the spirit spheres, were accustomed to use the phrase, 'forth-farden' = fared forth. See 'The Political History of England,' Vol. I., by Dr. Hodgkin, who remarks that it is a peaceful and beautiful expression, in which most Spiritualists will, I think, agree with him.

As Longfellow beautifully says: 'There is no Death, what seems so is transition.' And there is, I believe, hidden away in some remote corner of Europe—perhaps Switzerland—a community that still speaks of its departed friends as having 'gone home.'

It has been left for the modern materialistic age to resort to the grossly misleading and untrue word 'dead,' which word is frequently employed in the Bible, but whether correctly translated or not, I do not know. It should be worthy of notice that the further one goes back in historic time the more spiritual were men's thoughts and feelings.

Looking through the 'Westminster Review' for March I came upon an appreciative notice of 'William Stead, Jun.,' at the end of which is a quotation from Mr. Charles Morley, of the 'Pall Mall Magazine,' in which he says: 'It grieves me to think that so much knowledge, so much good, has gone back to the earth.'

I was literally thunderstruck, and had to read the passage two or three times before I could believe my eyes. Imagine the mental atmosphere of anyone who could form such a sentence! In a Christian country too! And probably the writer calls himself a Christian. Evidently 'LIGHT' has a colossal task yet before it. More power to it!—Yours, &c.,

A. K. VENNING.

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

Help for a Worthy Couple.

SIR,—Kindly allow me to acknowledge, with many thanks, the receipt during April of the following contributions to the fund for Mr. and Mrs. Emms: From 'H. J. T.,' 2s.; 'G. T. T.,' £1; 'Kaye,' £1; 'C. G. R.,' 5s.; 'Emma,' £2; the Hackney Society of Spiritualists, per Mr. Newman Rist, 12s.; and from Mr. J. J. Vango, £1 17s., the collection from the meeting so kindly held by him in aid of this worthy couple. Further donations should be sent to, and will be gladly received and acknowledged by—Yours, &c.,

(Mrs.) M. H. WALLIS.

'Morveen,' Mountfield-road,
Finchley, N.

SOCIETY WORK.

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

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. M. H. Wallis gave an eloquent address on 'Spiritualism' and convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Johnson; soloist, Mr. Witty.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Webb's address was greatly enjoyed. Sunday next, at 7 p.m., Mr. D. J. Davis. Monday, at 7 p.m., Faithful Sisters. Wednesday, at 7 p.m., singing practice. Thursday, at 8.15 p.m., public circle.—W. U.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. Richmond's interesting address on 'Creation *versus* Evolution' aroused a lively discussion. Sunday next, Mr. Snowdon Hall on 'The Cultivation of Spiritual Gifts.'—W. H. S.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. H. Boddington delivered excellent addresses. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. F. Fletcher, address. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Miss Violet Burton gave an impressive address on 'The Still Small Voice' and replied to questions. Sunday next, at 7 p.m., Mr. and Mrs. Roberts. On Monday, at 8 p.m., Mr. W. S. Johnston will give clairvoyant descriptions at 50, Avenue-road.—N. R.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mrs. Agnew Jackson's eloquent address on 'The Communion of Souls' was much enjoyed. Sunday next, at 7 p.m., Mr. R. Abbott. Wednesday, at 8.30 p.m., Miss Till ('La Yenda') on 'Palmistry.' May 10th, at 7 p.m., Mrs. Wesley Adams.

PECKHAM.—LAUSANNE-ROAD.—On Sunday last Mr. Stebens and Miss N. Brown held a circle. In the evening Miss Effie Bathe lectured on 'The Saving Power of the Christ,' illustrated by paintings, and answered questions. Sunday next, at 11.30 a.m., Mr. Blackman, clairvoyant; at 7 p.m., Mrs. Wesley Adams. Thursday, at 8 p.m., Mr. John Lobb. Friday, Mrs. A. Webb.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Leigh Hunt gave twenty-three clairvoyant descriptions, mostly recognised, to a large and interested audience. Mr. Will Tregale capably rendered a solo. Mr. G. Spriggs presided. Sunday next, Mr. W. E. Long, trance address on 'The Resurrection of Man.' Doors open at 6.30 for 7 p.m.—A. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Messrs. Thomas and Cousins gave short addresses, and Mr. Sharman a recitation. Sunday next, at 11 a.m., circle; at 3 p.m., London Union meeting in Battersea Park; tea at 5 p.m., 6d. each; speakers at 7 p.m. (Henley-street), Messrs. G. Tayler Gwinn, J. Adams, Brown, Clegg, and W. Turner. Thursday, at 8 p.m., circle; all heartily invited.—E. F. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a powerful address on 'Mediumship, Ancient and Modern.' Sunday next, at 7 p.m., Mrs. M. H. Wallis on 'Spiritualism, a Power for Good.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard gave a helpful address and fully-recognised clairvoyant descriptions. Sunday next, at 11 a.m., Mr. H. G. Beard on 'A Sure Foundation.'

CRISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several controls spoke on 'Let us Gather up the Sunbeams.' In the evening Mr. W. H. Simpson's eloquent address on 'The Beautiful' was much enjoyed. On Monday last Mrs. A. Webb gave helpful clairvoyant descriptions. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. J. H. Pateman, address. Monday, Mr. S. Hall on 'Astrology a True Science.' Tuesday, healing.—H. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last 'Does Spiritualism make us better Men and Women?' was usefully discussed. In the evening Mrs. Podmore gave an address and convincing clairvoyant descriptions to a crowded audience. Sunday next, at 11 a.m., public circle; at 7 p.m., Miss Violet Burton. Thursday, Mrs. Whimp. Wednesday and Friday, at 8 p.m., members' developing circles.—J. J. L.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday morning last Mr. Turner gave an address; in the evening Mr. T. Olman Todd dealt with questions from the audience. On April 24th Miss Florence Morse gave a good address upon 'The Point of 'Contact,' and clairvoyant descriptions, to a very appreciative audience. On Sunday next, at 7 p.m., Mrs. Effie Bathe. On Sunday, 10th inst., Mr. T. B. Frost; special collection for National Fund of Benevolence.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Miss Morris, of the Battersea Lyceum, conducted the afternoon session. In the evening Messrs. Abbott, Imison, Turner, Spencer, and Mrs. Imison spoke; piano solos and recitations were given by the Lyceum children very creditably. On April 22nd and 29th Mr. Abbott continued his lectures on 'The Apostles' 'reed.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. E. W. Wallis on 'Spiritualism: Is it a Bane or a Blessing?'—W. T.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mrs. Carryer gave good addresses and clairvoyant descriptions.

READING.—CROSS-STREET HALL.—On Sunday last Mr. P. R. Street spoke on 'What Seek Ye?' and gave auric drawings.

NORWICH.—71, POTTERGATE-STREET.—On Sunday last Messrs. Dyball and Wiseman were the speakers; good attendance.

GOVAN.—GORDON HALLS, 316, PAISLEY-ROAD.—On Sunday last Mr. Barnett spoke, answered written questions, and gave psychic readings.—T. M.

BRADFORD.—BRITTEN HALL, WESTGATE.—On Sunday last Mr. S. Rastall gave a good address and clairvoyant descriptions. Mrs. Burchell presided.—J. B.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday and Monday last Miss Florence Morse lectured very acceptably and gave clairvoyant descriptions to crowded audiences.—E. H. L.