

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 642.—VOL. XIII. [Registered as a Newspaper]

SATURDAY, APRIL 29, 1893.

[Registered as a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	193	The Dutch Papers.....	198
The Vision-Seeing Faculty.....	194	Death a Delusion.....	199
The Milan Experiments.....	194	Use and Abuse of Phenomena.....	200
Psychography of Fred. P. Evans.....	195	Music.....	201
Records of Private Seances.....	197	Duality of the Mind.....	202
On Origins.....	198	Letters to the Editor.....	203

NOTES BY THE WAY.

The following letter, commenting on a recent criticism in "LIGHT," has been received from the Editor of the "Coming Day":—

SIR,—Your criticism of Mr. Cram's article in "The Coming Day" is quite just, if one is to be quite literal. But it is still permissible to speak of the rising and setting sun, though we know the sun does not move. So one may be pardoned for saying that we are living at the bottom of the great atmospheric and ethereal seas, though we know we are in them. As for the other quotation, I think Mr. Cram could justify himself, though he might have to drop the word "gases," and say "elements." His meaning is both plain and correct, though he is perhaps open to the charge of using words in "popular" senses.

With all respect for our friend, the esteemed Editor of the "Coming Day," the point is that there must be "exactitude." The expressions "rising" sun and "setting" sun are in no way inexact, but perfectly good science, because they depend on definitions which are recognised. Moreover "iron" is an element, and so far has not been reduced to anything else. We quite agree that the meaning is intelligible enough, but of all bad kinds of reasoning, that of popular scientific analogy is, perhaps, the worst. Spiritualism has got beyond that.

The "Christian World," in an editorial on the New Occultism, says:—

Is there to be a boom in Spiritualism? Signs, at least, are not wanting that modern man, having conquered and possessed the greater part of the visible earth, is eager to ascertain if he cannot gain a footing in other spheres. There is an old jest to the effect that while France had the empire of the land, and England that of the sea, to Germany was assigned the empire of the air. What is now in dispute, however, is something more ambitious in achievement than any of these—the attainment, namely, of a foothold in the Fourth Dimension. Our more advanced prophets are confident that we are on the eve of an immense extension of the boundaries of human consciousness and faculty, and they are offering us evidence of more or less value in support of this claim. Now that the current has fairly set in the direction of occultism we may expect a great quantity of rubbish to mingle with it, and people who wish to keep their heads level on this subject will have enough to do to discriminate between what is of worth and what is worthless in the testimonies and affirmations concerning it that are brought under their notice.

And referring to spirit photography the same article remarks that:—

What we need, however, to remember is that the eerie company to which these experiments are supposed to introduce us is, according to the testimony of experts on the subject, of all shades of morality and degrees of wisdom, and that the most

deficient in these respects are precisely those most ready to communicate with their flesh-clad neighbours. Dabbling in these mysteries is, accordingly, a perilous pursuit to the commonalty. We believe in a strictly scientific investigation into whatever is to be ascertained in this difficult region; but with a knowledge of the disastrous consequences to the nervous system, and, in many instances, to the moral character, of weak and uninstructed people who have given themselves up to occultism in its various forms, we should deprecate most sincerely any indiscriminate rush to its shrines.

Last month there appeared in the "Carrier Dove," of San Francisco, a communication purporting to come from "George Eliot," which was so manifestly manufactured that it seemed at first that it ought to be spoken of very frankly, but it could hardly have been so dealt with without dragging into print names and things better left alone. This same periodical for April contains the following, "not" as an advertisement:—

MATRIMONIAL.

Dr. Joseph Rodes Buchanan (the author) would be pleased to receive from any intellectual and loving woman, of highly progressive, spiritual, and liberal sentiments, a full and frank description of herself, showing her spiritual, social, physiological, and financial condition and aims, her birthdate and her photograph, and as much of her biography as she may be disposed to give, which will either be confidentially retained in sacred privacy, unknown to anyone, or promptly returned, as requested, and never made known to anyone. Knowing that he has many amiable friends whom he has never met, he thinks this the most effective and proper way of reaching them and beginning an acquaintance which may be pleasant and beneficial to both, whether it has any important results or not. It may be an unusual method, but the enlightened are not ruled by old customs.

Difference of latitude and longitude mean very great difference of habits, and this, perhaps, will account for such an announcement. But it is not easy to feel respect for a paper "devoted to Spiritualism and reform" which can admit such a thing as this.

The "Weekly Sun" for April 23rd has the first instalment of an Autobiography of Mrs. Besant. This Autobiography is called "Through Storm to Peace, the Story of my Life." These are the eloquent words with which the story begins:—

Some traveller in Tibet has informed a sceptical generation that one of the Llamas in that little-known region has a pleasing habit of ripping himself open for the instruction of the crowds assembled for the gruesome spectacle, and then handing round his internal organs on a golden dish for the inspection of the faithful. The ceremony over, he re-arranges his internal economy, rubs himself over, and sits on his rug, "not one penny the worse." The respected Llama, it seems to me, is very much in the position of the human creature who is politely requested to dissect himself for the benefit of the community at large. The Llama probably does it for the edification of the faithful in some way not very clear to my uninstructed eyes. The autobiographer does it because he thinks that, at the cost of some unpleasantness to himself, he may throw light on some of the typical problems that are vexing the souls of his contemporaries, and perchance may stretch out a helping hand to some brother

who is struggling in the darkness, and so bring him cheer when despair has him in its grip. Since all of us, men and women of this restless and eager generation—surrounded by forces we dimly see but cannot as yet understand, discontented with old ideas and half afraid of new, greedy for the material results of the knowledge brought us by Science but looking askance at her agnosticism as regards the soul, fearful of superstition but still more of atheism, turning from husks of outgrown creeds but filled with desperate hunger for spiritual ideals—since all of us have the same anxieties, the same griefs, the same yearning hopes, the same passionate desire for knowledge, it may well be that the story of one may help all, and that the tale of one soul that went out alone into the darkness and on the other side found light, that struggled through the storm and on the other side found peace, may bring some ray of light and of peace into the darkness and the storm of other lives.

THE VISION-SEEING FACULTY.

Says Mrs. Besant in the "Weekly Sun":—

For as a child I was mystical and imaginative, religious to the very finger-tips, and with a certain faculty for seeing visions and dreaming dreams. This faculty is not uncommon with the Keltic races, and makes them seem "superstitious" to more solidly-built peoples. Thus, on the day of my father's funeral, my mother sat with vacant eyes and fixed pallid face—the picture comes back to me yet, it so impressed my childish imagination—following the funeral service, stage after stage, and suddenly, with the words, "It is all over!" fell back fainting. She said afterwards that she had followed the hearse, had attended the service, had walked behind the coffin to the grave. Certain it is that a few weeks later she determined to go to the Kensal-green cemetery, where the body of her husband had been laid, and went thither with a relative; he failed to find the grave, and while another of the party went in search of an official to identify the spot, my mother said, "If you will take me to the chapel where the first part of the service was read, I will find the grave." The idea seemed to her friend, of course, to be absurd; but he would not cross the newly-made widow, so took her to the chapel. She looked round, left the chapel door, and followed the path along which the corpse had been borne till she reached the grave, where she was quietly standing when the caretaker arrived to point it out. The grave is at some distance from the chapel, and is not on one of the main roads; it had nothing on it to mark it, save the wooden peg with the number, and this would be no help to identification at a distance since all the graves are thus marked, and at a little way off these pegs are not visible. How she found the grave remained a mystery in the family, as no one believed her straightforward story that she had been present at the funeral. With my present knowledge the matter is simple enough, for I now know that the consciousness can leave the body, take part in events going on at a distance, and, returning, impress on the physical brain what it has experienced. The very fact that she asked to be taken to the chapel is significant, showing that she was picking up a memory of a previous going from that spot to the grave; she could only find the grave if she started from the place from which she had started before. Another proof of this ultra-physical capacity was given a few months later, when her infant son, who had been pining himself ill for "papa," was lying one night in her arms. On the next morning she said to her sister: "Alf is going to die." The child had no definite disease, but was wasting away, and it was argued to her that the returning spring would restore the health lost during the winter. "No," was her answer. "He was lying asleep in my arms last night, and William (her husband) came to me and said that he wanted Alf with him, but that I might keep the other two." In vain she was assured that she had been dreaming, that it was quite natural that she should dream about her husband, and that her anxiety for the child had given the dream its shape. Nothing would persuade her that she had not seen her husband, or that the information he had given her was not true. So it was no matter of surprise to her when in the following March her arms were empty, and a waxen form lay lifeless in the baby's cot.

It is not always those who have who give,
It is not always those who breathe who live;
But let our life's work be so grandly done,
It may be like to many lives in one.

—S. TREVOR FRANCIS.

THE MILAN EXPERIMENTS.

I.

M. Aksakof has sent to "LIGHT" a copy of the "Annales des Sciences Psychiques" with the Milan Report corrected by himself. We are now in a position to give an accurate account of the experiments. We have already given the names of the signatories, but perhaps it is as well to repeat them:—

ALEXANDRE AKSAKOF, Editor of "Les Etudes Psychiques" of Leipzig, Councillor of State to the Emperor of Russia.
GIOVANNI SCHIAPARELLI, Director of the Milan Astronomical Observatory.

CARL DU PREL, Doctor in Philosophy of Munich.
ANGELO BROFFERIO, Professor of Philosophy.
GIUSEPPE GEROSA, Professor of Physics in the "Ecole Royale Supérieure d'Agriculture" at Portici.

G. B. ERMARCORA, Doctor of Physics.

GIORGIO FINZI, Doctor of Physics.

And during some of the séances:—

CHARLES RICHET, Professor in the Faculty of Medicine in Paris, and Editor of the "Revue Scientifique" (five séances).

CESARE LOMBROSO, Professor in the Faculty of Medicine of Turin (two séances).

As the report of the Commission is the most important thing, we pass over the introduction except for the following quotation:—

We think that we here have to do with phenomena of an unknown nature, and we confess that we do not know the conditions necessary for their production. To insist on conditions of our own would therefore be as absurd as to try and experiment with Torricelli's barometer when the tube is closed at the bottom, or to attempt electrostatic experiments in an atmosphere saturated with moisture, or again to insist on photographing by exposing the sensitive plate to full light before placing it in the dark chamber. But, whilst admitting all this (and no reasonable man can be doubtful about it), it is none the less true that the very marked impossibility of varying the experiments in our own way, singularly diminished the value and the interest of the results obtained, by depriving them in many cases of that rigorous demonstration which one has a right to demand, or rather to aim at, when inquiring into facts of this character.

For this reason, among the numerous experiments carried out, we shall pass over in silence, or only rapidly mention, those which seemed but slightly convincing, and with regard to which the conclusions arrived at by the experimenters were easily different. We shall notice, on the contrary, with more detail the circumstances in which, in spite of the difficulty we have mentioned, we seem to have reached a sufficient degree of probability.

Then follows a description of the experiments. First, we get those made in full light. Of course, Eusapia Palladino was the medium.

1.—MECHANICAL MOVEMENTS NOT EXPLAINED BY THE SIMPLE CONTACT OF THE HANDS.

(a) "Raising the side of the table under the hands of the medium, seated at one of the shorter ends." For this experiment we used a deal table made for the purpose by M. Finzi (length 1m. 10cm., breadth 70cm., height 80cm., weight 8 kilogrammes). Among the various movements of the table by means of which the answers were given, it was impossible not to note particularly the raps produced by two of the feet, raised at the same under the hands of the medium, without being preceded by any lateral movement of the table, with force and rapidity, and many times in succession, as if the table had been soldered to the hands of the medium—movements all the more remarkable in that the medium was always seated at one end, and we never ceased to hold her hands and her feet. As these phenomena were produced almost constantly and with the greatest facility, in order to make better observations, during the séance of October 3rd, we left the medium alone at the table, both her hands entirely on the upper face of the table, and the sleeves of her dress turned up to the elbows,

We stood up around her, and the space under the table was in full light. Under these conditions the table rose to an angle of from 30 to 40 deg., and remained there some minutes whilst the medium had her legs stretched out and struck her feet together. On pressing the raised end of the table with the hand we felt considerable elastic resistance.

(b) "Measurement of the force used for raising the side of the table." For this experiment the table was suspended by one of the smaller ends to a dynamometer to which it was attached by a cord. This latter was fixed to a beam, supported by two clothes-presses. Under these conditions, the end of the table being raised through 15 centimetres, the dynamometer marked 3.5 kilogrammes. The medium was seated at the same short end of the table with her hands *completely* on the table, one on the right and the other on the left of the point to which the dynamometer was attached. Our hands formed the circle on the table without pressure; in this way, also, our hands could not *in any case* have done anything but augment the pressure exercised on the table. We expressed a wish that on the contrary the pressure should diminish, and the table soon began to rise on the side of the dynamometer; M. Gerosa who noted the indications of the instrument, stated that this diminution was expressed by the following numbers: 3, 2, 1, 0, kilogrammes. Then the rising was such that the dynamometer rested horizontally on the table. We then changed the conditions, placing our hands under the table. The medium in particular placed hers not under the edge where she could have reached the cross-piece joining the legs and could have used a pulling force downwards, but *under the cross-piece itself*, touching it, not with the palms, but *with the backs* of her hands. Then all our hands could only have diminished the downward pull on the dynamometer. The wish having been expressed that this pull should increase, very soon M. Gerosa announced that the indications increased from 3.5 to 5.6 kilogrammes.

During all these experiments each of the feet of the medium rested under the foot of the nearest of her neighbours on the right and on the left.

(c) "Complete raising of the table." It was natural to expect that if this table, apparently in opposition to the laws of gravitation, could rise in part, it could also do so as a whole. And that is what took place, and this rising, one of the most common phenomena with Eusapia, lent itself to a satisfactory examination.

The phenomena took place habitually under the following conditions:—The persons seated round the table placed their hands upon it and formed the circle. Each hand of the medium was held by the nearest hand of her two neighbours. Each of her feet was kept under the foot of her neighbours who, moreover, pressed their knees against hers. She was, as usual, seated at one of the shorter ends, *the position least favourable for mechanical raising*. At the end of some minutes the table made a movement on one side, rising either to the right or to the left, and at last with its four feet in the air, horizontally, as if floating in some liquid, generally at a height of from ten to twenty centimetres, occasionally as high as sixty to seventy centimetres; then it came down on its four feet at the same time.

Often the table remained in the air for several seconds and whilst there made undulatory movements, whilst we were able to examine thoroughly the position of the feet under the table. During the rising, the right hand of the medium often left the table—as did that of her neighbour—and was held in the air above it. During this experiment the face of the medium was convulsed, her hands contracted, she sighed and seemed to suffer, as was usual when any phenomenon was about to be produced.

These descriptions, so far, offer nothing very new perhaps, but they are exceedingly important in that they were witnessed, and attested to, by men of such eminence as those whose names have been given. The description of the apparatus used in experiment (a) is not very clear, but the gist of it is evident.

SUSTENTATION FUND.—We desire to acknowledge, with thanks, the following donations, received since our last announcement:—W. Fowler £3 3s., Hon. Mrs. Forbes £1 1s., Miss Spencer £1 1s.

THERE is a chain going out from God and uniting everything in the universe, down to the finest dust. All is knit together; here and there we detect some links of the chain, but the most is wrapt in darkness.

THE PSYCHOGRAPHY OF FRED. P. EVANS.

A book compiled by J. J. Owen, late Editor of the "Golden Gate," and published in San Francisco, contains a somewhat disjointed account of the phenomena obtained through the mediumship of Mr. Evans. Once grant that writing can be done within two closed and locked slates and there is little to be said about the phenomena, except as to the degree of their complications. There is, however, much to be said about the opportunity for fraud, and the results obtained by Mr. Evans were so remarkable that there should have been, as we trust there was, every possible precaution taken to guard against the introduction of imposture. Many of the séances were public, and public séances are never quite safe. Moreover, Mr. Evans has made the thing pay; for, as the author of the book states: "He is one of the few psychics of our acquaintance who, in addition to his peculiar gifts, possesses fine business qualities. By careful ventures and investments, coupled with his psychical work, he has secured for himself a fine home in San Francisco, valued at some twenty thousand dollars; also a beautiful resort in the Santa Cruz mountains, with a neat little cottage, and six acres of choice fruit land planted to trees."

It is difficult for anyone who has sat, say, with Eglinton, as the present writer did, with Eglinton's right hand held tightly in his right, and Eglinton's left hand pressing the slate upwards against the table, the under side of which was lighted up by a bright lamp on the floor, to believe that there was any possibility of fraud. Nor did that enter into one's mind. Nevertheless, one could quite understand that, when the power failed, fraud might, not easily, but still might, be made use of. What good test conditions really are we saw recently in the account of Mr. Traill Taylor's experiments in spirit photography.

Perhaps the principal evidence of the genuineness of the phenomena is the utter inanity, and evident falsehood in many cases, of the communications. Mr. Evans clearly makes a business of the thing, and as such there would be round him only that low class of influences which such conditions would attract. There does not seem, therefore, any good reason generally to doubt the authenticity of some of the stories. Of these we give one or two instances. One of these stories is that of the "Slate of Many Languages."

This "slate" was obtained for a holiday number of the "Golden Gate" in 1886, and consisted of the production of messages in twelve different languages. The fac-simile of the slate is given, and there, if certain of the symbols really do belong to any living or dead language, are the twelve linguistic messages. The story is given in the words of the book. The *dramatis personæ* are the Editor of the "Golden Gate," his wife, and Evans:—

Our first interview was on Sunday, September 11th, 1886, at ten o'clock a.m. Besides the invisibles, only the three persons above mentioned were present. Sitting at a table in the full light of day, Mr. Gray (the controlling spirit) instantly signalled his presence by raps upon the table, when we explained to him our object, inquiring if it was possible for him to bring together a number of spirits of different earthly nationalities, who could furnish us short messages. He replied that he thought he could do so, answering our questions either by writing independently, by telegraphic rapping (which Mr. Evans has learned to read), or by writing automatically through his instrument's hand.* He at once entered heartily into our plans.

It was found, as has usually been our experience when sitting with psychics for this phase, that our presence afforded a strong assisting battery, and that the writing came with great readiness, three and four slates being written upon simultaneously, and all without the slightest attempt at concealment.

The controlling influence requested that we meet Mr. Evans at the same hour for a few Sundays, and hold the same slate, when he could more fully determine his ability in the matter.

* The lack of accuracy here is obvious. Did "Mr." Gray use all three methods during this interview, or is this, which seems probable, only a general description of the methods usually employed?—ED. "LIGHT."

We placed a private mark upon the slate, which we had then held for a few minutes, and it was laid aside until the following Sunday. On the second Sunday writing came freely upon other slates lying upon the table and upon some placed on the floor near where we were sitting, but none upon the slate under our hands. Mr. Gray assured us that he was getting along finely—that he was sure he would be able to procure writing in several languages. He recognised the excellent conditions we furnished him, and expressed himself greatly pleased with the experiment.

On the third Sunday, September 25th, we were promptly on hand as before. The slate containing our private mark was taken by Mr. Evans and first thoroughly rubbed on both sides with a cloth slightly dampened with his saliva (not a very neat way of cleaning a slate, but Mr. Evans says the writing comes much more readily when the slates are thus prepared). He then handed the slate to us, and we [the Editor and his wife] were both fully satisfied that there was no writing upon the slate. From that moment the slate never left our hands, nor was it for an instant out of our sight. A small bit of slate pencil was placed upon the table, and we placed the slate over it, with our four hands resting thereon. Mr. Evans, sitting upon the opposite side of the table, touched the outer edge of the slate frame for a few moments, and then removed his hands entirely. In about five minutes loud raps signalled that the writing was finished. He raised the slate and found the under side covered as seen as in the engraving.

It will be at once evident that absolute test conditions are wanting in almost every particular. In the first place, the Editor of the "Golden Gate" should have had independent and trustworthy witnesses, as his own position was one very likely to give rise to suspicion, for he says himself that he wanted something for a holiday number of his paper. But putting this aside, it seems that the marked slate was left with Evans for a whole fortnight at any rate. Mr. Owen, the Editor, says nothing about having carried it away. Still more than all this—surely the very essence of this slate-writing consists in the non-preparation of the slates, and this one was got ready by "Spirit" John Gray for fourteen days at least, in one of the most cosmopolitan cities of the earth. As a piece of evidence this "slate of many languages" is absolutely worthless. There is a curious and instructive footnote to the story. It must be premised that the Greek message was, as one would expect, written by Socrates:—

A criticism, by Mr. Emmette Coleman, was that the Greek was not the kind of Greek written in the days of Socrates. Spirit John Gray explains that the Greek of the Ancient Grecians (*sic*) passed down through the brains of modern spirits of that nationality until it finally impressed upon the brain of the psychic's guide, who gives it to the best of his ability.

A private séance, at which Mr. Russel Wallace was present, was far more satisfactory, for Mr. Wallace took his own slates:—

Mr. Wallace inquired of Mr. Evans if writing could be produced upon paper placed between the slates, when he was requested by the spirit control to tear off six sheets from a common writing pad of white paper at hand and place them between a pair of slates, which he did. In a few minutes we were assured by the psychic that the forces were at work upon the paper, and soon it was found that upon each of five of the slips of paper was a finely executed crayon sketch of a prominent Spiritualist passed to spirit life, representing them as they appeared in earth life, viz., D. D. Home, Dr. Benjamin Rush, Dr. Robert Hare, Jonathan Pierpoint, Mrs. S. F. Burd, and upon one slip an unknown spirit picture, not as well done as the others.

Another most remarkable experiment was given as follows:—

Mr. Evans placed a sheet of white paper over a slate lying upon the table, upon which slate it was seen there was no writing. He raised the slate level, touching his forehead with the edge, when, in less than half a minute, there was found upon the upper surface a finely written and beautiful message of one hundred and forty-seven words, signed "Elizabeth Wallace," the name of a sister of Mr. Wallace. This message must have been almost instantaneously stamped upon the slate, and yet the writing is, to all appearances, the result of the attrition of a slate pencil over the surface of the slate.

To the account of this séance Mr. Wallace gives his signed testimony.

The book contains many other equally remarkable stories, but that it is of much use to the scientific study of Spiritualism is matter of grave question. Everything seems taken for granted without any scruple, as the following will show. With Spirit John Gray there was associated an artist Spirit St. Clair, who drew the figures above alluded to in the presence of Mr. Wallace. At a certain séance held in San Francisco at the time when the Bacon-Shakspeare controversy was at its height this spirit gave a picture of Shakspeare—simply the orthodox likeness that we all know, and this message was given:—

Through the solicitation of John Gray I have permitted my picture to be given you, which is a correct representation of myself as I appeared on earth. I am sorry to see that many are now debating as to the true authorship of certain works that were credited to me. I wish to mention the fact that Lord Bacon ought to be credited with an half interest in all the works attributed to me, for he was my main help and adviser in all my labours.—Yours in spirit, WILLIAM SHAKESPEARE.

Not one word of doubt as to the authenticity of the message, not a single suggestion that, granting the authenticity of a message, that Shakspeare himself never wrote it is to be found in the book. The chapter containing the account of this production is headed "St. Clair's Picture of Shakespeare"—a page is filled up, and that is all. There is a child-like simplicity through all the accounts which is almost touching, and helps one in the belief that most if not all the phenomena were genuine, produced by a low class of unseen intelligences, but from the absence of proper precautions generally without much evidential value.

WHAT INSPIRES HIM?

The "Freethinker," the organ of Mr. G. W. Foote, contains a paper which is very suggestive, referring to matters which puzzle, but do not suggest anything to its author, Jos. Symes. He is speaking of those who have lived martyred lives and died a martyr's death without the hope of reward:—

Take Giordano Bruno, burnt at Rome as an Atheist almost three hundred years ago. He had no hope of reward, had no God either to help or to forsake him in his giant agony. What but the noble sentiment of true liberty and the full persuasion that his deeds and his sufferings would benefit the race to which he belonged, could have carried that man to the stake? And yet the majority of mankind then existing would have voted for his death! This is a strange passion that inspires the true reformer. He suffers for and at the hands of his own enemies, and to do good to those enemies and their children!

The writer goes on to speak of Voltaire, of Tom Paine, and of Carlile, and then says:—

One of the most mysterious features in human life is this I am now noting. A man with no religious belief, who fears no hell, hopes for no heaven, who expects to die and be no more, stands up for human liberty, demands equal duty and equal liberty for all; suffers ostracism, almost outlawry, abuse, threats of assassination; is held up to the people as a monster, as everything that is evil—by the very parties for whom he is doing his uttermost to win some scraps of justice. Respectability laughs and frowns alternately, jeers and rages; yet on he goes. And why? No reward before his eyes. He has no god. No gold. He expects hard work and poverty as long as he lives, and then to be execrated, or else forgotten, through all the ages to come. What inspires him? What is his motive?

This is a problem worthy of the greatest philosopher. It is the strangest fact in human history. Think of it.

Yes, and it will remain the strangest fact in human history as long as human history is simply the history of a humanity which can be measured by scales and compasses. One would think that such a fact would at once suggest that what is called "freethought" is only another name for the narrowest form of intellectual tyranny.

RECORDS OF PRIVATE SEANCES. FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XLIV.

FROM THE RECORDS OF MRS. S.

January 13th 1875.—This evening the circle met alone. Much rose-scent and spirit light in the room. The "fairy bells" played, and G. made his musical sounds; B. F. controlled and answered questions. We were speaking of the enjoyment we should experience in the spheres with regard to music, and similar tastes, when suddenly a spirit unknown to us controlled Mr. S. M. and joined in our conversation, saying: "There, in spirit-life, your enjoyment of everything that is grand and beautiful will be greatly intensified through the spiritual senses. Music, scenery, and all intellectual and artistic pursuits will be enjoyed infinitely more there than here. The knowledge I acquired in earth life has greatly helped me in my progress through the spheres." The address came to us so suddenly in the dark that we had no opportunity of taking notes at the time, but it left a charming impression on our minds of the beauty of the spirit-life, with those who had prepared themselves for the enjoyment of its refined conditions. The spirit spoke fast, and was very eloquent, the voice being different from that either of the medium or of Imperator.

January 16th.—This evening we sat alone under the usual conditions. Catharine rapped very soon after we were seated and answered many questions. Through the table she said she was often with "Rosie" and also with me, because "you and Rosie are one." We had been told to have the gems that had been brought to us made into rings that we might always wear them; and this evening they requested that they might be placed on the séance table in order that spirit influence might encircle them. Mr. S. M. placed his ring on a silk handkerchief in the middle of the table. We noticed the cordon of light gathering round the circle, and raps were heard all round the ring; H.'s light darted over it, and Imperator's muffled thud was also distinctly heard, though it had not been perceived in the circle for a long time. It seemed as if the highest spirits in the band were throwing their influence on the ring and preparing it for Mr. S. M.'s use and benefit. B. F. then controlled, saying they had got rid of the foreign influence it had gained in the setting, and that they had thrown around it influences that would be very good for the medium. Much liquid scent was then rained over the table and circle; the handkerchief on which the ring rested was saturated, and the perfume remained on it for many days. Imperator then controlled, and told us that the information Franklin had given us was true, that gems brought by spirits, and saturated with their aura, were beneficial in many ways. Spirits would recognise the aura, and it would help to keep away those that would harm us, and attract good influences. Imperator told us he wished us to meet regularly on Sunday evenings, and if convenient twice besides in the week, to give opportunity to many spirits who were waiting to communicate with us. When Imperator had finished talking, the medium, as he came out of the trance, saw him.

January 18th.—During this afternoon pearl beads were brought. I found them round the chair I was sitting on, also on the table. Soon after meeting in the evening, scented air was wafted over the circle, and the room appeared full of floating masses of light. Before meeting I had placed a string of the pearl beads on the table; this was lifted up, and Mr. S. M. saw it suspended over my head, and drawn up and down. I then heard them fall to my right hand. They were discovered in this position when he lighted the gas. Mr. S. M. appeared to be sitting in a cloud of blue light. I also saw much red light in the room, like a red atmosphere. Mr. S. M. was then drawn away from the table, and placed near the harmonium. We then heard a sound like the note of a trumpet. Franklin controlled and said it was made with the medium's breath acting on a reed of the instrument. The medium panted much after the making of the sound. Franklin said the stones they had brought for me (brown and blue in colour) were typical of truth and purity, also of the spirit world shining through the fogs of earth, the spirit making itself felt through the veil of matter. They were a sign of spiritual truth, and would give peace and rest to the spirit.

January 24th.—This evening Mr. Percival joined our circle. Little was done at first, and Mr. S. M. felt uncomfortable and said he saw green light round the door, signifying bad

influences which were trying to come in. We broke twice. Message was given through raps, "Keep passive"; and when the control was established Imperator spoke as follows: "Good evening, friends. We shall be glad to answer questions as far as we able." "Can you explain the meaning of a double?" "The actions of spirits whether incarnated or not are governed by certain conditions, and when they are good even incarnated spirits can show themselves; thus Mr. Home was seen by this medium, and in that case two very powerful spirits were brought into rapport. Sometimes communications are interchanged between two circles, and the spirits of the mediums pass from one to the other. We believe Mrs. Tappan has frequently operated beyond the bounds of her body. The phenomenon of the double as seen in the case of Mr. Home is extremely rare, and we hardly know the conditions under which it takes place. Often before dissolution the bonds of the spirit are released, and it is able to appear just before death. So, also, in deep sleep the spirit sometimes wanders and gains much of its spiritual education, though often there is no recollection of it afterwards. Dreams are not always to be relied on; they may be fallacious, and are rarely to be trusted." Imperator then retired and another spirit controlled and said: "It is somewhat difficult for me to control, but I have long wished to give you a word of greeting. Only once before have I spoken in your world since I left it. You know me as Judge Edmonds, and I have been present with you more than you suppose. I have helped in giving instruction in those subjects that have interested you. I am, indeed, thankful for the knowledge I obtained of them in my earth life. It is peculiarly interesting for me, who in the flesh, have been so recently controlled by spirits, to speak through this medium. I have to play on this instrument in the most delicate manner and to become familiar with all its peculiarities. All rash handling we carefully avoid. The influence that I am obliged to throw on the medium is so powerful that the control is attended with considerable difficulty, and it has somewhat retarded your manifestations to-night. You will be glad to know the view that I take from my present stand-point of the subject that so interested me in my earth life. When I entered the spheres I gave an account of my departure, which is substantially true. I was fortunately prepared for the great change, and I was not for a moment unconscious, nor have I had any desire for rest; repose I have experienced, but not suspension of consciousness. The change itself was not painful, only the preparation for it—for you cannot sever the spirit from the body without a struggle or wrench. As I look back upon what I learned when in the earth-sphere I find I have little to unlearn. Spirits teach through parables and by symbolism, and much that I wrote must be thus explained. I look back without regret upon my past life; regret is not the word to apply to progress in knowledge. I only regret that I progressed so little, but since I left your world I have progressed continually. I am now occupied in studying the means of communicating with men, and I receive most valuable help from my friend Swedenborg. It may interest you to know that I have found none wanting of all who communicated with me during my life on earth. You need have no doubts or uncertainties. I recall nothing of what I spoke or wrote when I was with you, and I wish to thank all those who have aided in spreading what I have said. It is indeed imperfect, but it is true. I shall have other opportunities of communicating with you, but I must not remain longer now." Imperator then returned and said:—"His knowledge of that science and religion, which you call Spiritualism, has been of great value to him, as he assimilated views of truth which were in advance of the age in which his lot was cast. As time goes on, there will be many others such as he, and those who have been the pioneers of the future shall be multiplied a thousand fold, and the time will come when the angels of God shall ascend and descend between heaven and earth. Since we last spoke with you a crisis has taken place in the spheres of contemplation, and they have now been placed in communication with us. The highest spirits have again undertaken active mission work in your world. We do not yet know how far the outpouring of the spirit will extend, but we look forward to great results, and those who, like Judge Edmonds, have used their influence for the advancement of the truth will continue to do so. Of the immediate future we can speak with thankful hopefulness. Be patient, earnest, and prayerful, seeking for, and looking towards, the truth, ever regarding the army of spirits as the messengers of the Supreme, who are now encamped around you. May the All-wise and loving Father pour down through us on you the plenitude of His benediction, that each and all of us may be so raised and elevated by the work in which we are engaged that hereafter we may attain to those regions which are the footstool of His throne. —Farewell."

OFFICE OF "LIGHT,"
2, DUKE-STREET,
ADELPHI, W.C.

Light:

EDITED BY "M.A., LOND."

SATURDAY, APRIL 29th, 1893.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

OF ORIGINS.

Mr. Arthur Lillie sends us a book on "The Influence of Buddhism on Primitive Christianity." On a hasty glance, Mr. Lillie seems to have done much to make out his case. The point, however, to be aimed at in this and all such investigations is that referred to by Mr. Lillie in his preface. "The religions of earth mean strife and partisan watch-cries, partisan symbols, partisan gestures, partisan clothes. But as the daring climber mounts the cool steep, the anathemas of priests fall faintly on the ear, and the largest cathedrals grow dim, in a pure region where Wesley and Fénelon, Mirza the Sufi and Swedenborg, Spinoza and Amiel can shake hands." To show that two of the world's great religions have had a common origin is a step towards this glorious end, and, as we say, Mr. Lillie has apparently done much in the way of reaching it. It is, on the whole, somewhat out of our province to review a book which might start a theological controversy, so we only mention it as an instance of that kind of thought which is working its way more and more backwards to the origins which lie alone and enshrouded in the dim mist of the ages gone by. Quoting Burnouf as cited by Mr. Lillie, "The origin of events is lost in the infinite. A great Indian poet has said 'The beginning of things evades us, their end evades us also. We see only the middle.'"

Seeing only this middle, and believing that it has at least a comprehensible and determinate beginning, has been the cause of all the narrow tyrannies which surround mankind, which have quenched the spirit that should have helped in the development of our humanity. And so the world's religions have lost their inwardness of spirituality, and keeping only the forms have lapsed into a materialism which is not the honest materialism of science, but is worse in that it pretends to that which it has not, while denying the existence of that which, if it did but know it, it really has.

Such newspaper catchword questions as "Is Christianity played out?" are not considered here, for they simply mean this: Has a peculiar form of belief done or not done enough for the advancement of a commercial civilisation? But if it can be shown, and it is gradually being shown, that there must have been a common origin of spirituality, however much it may have since been overlaid, then we are getting nearer to that kind of truth which will eventually be the mainspring of true and effectual progress.

The much misunderstood and misapplied Darwinian hypothesis for a time seemed to check all such going back to the spiritual beginning of things, but while the main theory as understood and promulgated by Darwin remains as the basis of modern biological investigation, the excrescences which a too ready world attached to the simple theory as Darwin expounded it are being removed and we can even now go back along the line of spiritual witnesses to that

period where we can dimly see the spirit breathing its first emanations of our world as we eventually have known it.

This going back to a period of greater spirituality involves the overthrow of some of our cherished beliefs, among them that that we are superior to those who have preceded us. In the long undulations of historic and pre-historic time, it is possible to assert, and to assert with truth, that a given epoch may be in some ways superior to one immediately preceding, but even this involves a definition of the word "superior," and may mean nothing at all of spirituality. This is humiliating, but it probably is something like the truth. Christ, Buddha, and all the other great teachers of purity of life have been but the witnesses of which the spirit never allows the world to be entirely deprived.

The "coming out from the world," or "the being in the world, yet not of it," which has been more or less the cry of spiritual reformers, must have some meaning, and what can that meaning be other than the going back to what is outside of and better than this? In what way the encrusting of the spirit came about, or rather how the spirit began its material presentment, we may never know here, but investigations such as that of Burnouf, Mr. Lillie, and many more, in one direction, and the speculations of men like Laurence Oliphant in another, leading upwards and backwards to purer spirit, are amongst the most important signs of the times.

THE DUTCH PAPERS.

From the "Weekblad." The following was related to me by the person in whose experience it occurred, and whom I know to be incapable of untruthfulness. When I was at a boarding-school the master once gave us a sum in arithmetic which we were to work out by next day. There was a part of it which I did not understand, and I asked the teacher if he would kindly explain it, as, otherwise, I could not work the sum. He declined, as he did not wish any of us to have the least help in the matter. That night I thought the master came to my bedside, and, in a better humour, showed me how to do my task. Next morning it all seemed so easy that I had not the least trouble in solving the problem. When the class assembled none of the boys could do it, and, after the others had failed, the teacher turned to me and said, "I need not ask you, as you gave it up without trying." "But, sir," I replied, "I have got the solution just as you told me." "Just as I told you! What do you mean by that?" "I mean that you came and were good enough to help me." "You must have dreamt it, as I certainly did nothing of the kind." For all that, my solution was correct, and I was the only one in the class who had it.

No. 4 of the Dutch "Sphinx" concludes its report of the Paladino experiments at Milan, continues its study of De Quincey, and contains an account of Mrs. Annie Abbott, the "Georgia Magnet." From its news paragraphs—a new feature—we cull the following. Commissioner van Dovren writes in the Ghent journals that the conscript, Edward Parwels van Adegem, when his turn came to draw, plainly stated that he would draw No. 216, which he did. There were still one hundred and fifty numbers left in the box. The young man explained that, a few days before, the conviction that he would draw that number came to him unsought. Beyond that he could give no explanation, but he certainly appears to have astonished the commissioner and the others who were present. According to another extract the Danish Court appears to have its fair share of spooks. One of the chamberlains was drawn out of his bed without visible agency. A spirit, or spook, appeared to Princess Louise while the latter was engaged in writing, and Prince Christian also saw some strange phenomena. The Crown Prince Gustavus of Sweden while playing cards suddenly saw before him an unknown personage who as suddenly and unaccountably disappeared. The Copenhagen correspondent of the "Independence Belge" asserts that the members of the Danish Royal family accept these appearances as facts.

MENTAL HARMONY CLASS.—Mr. Edward Maitland, who is giving a course of lectures on the New Gospel of Interpretation, at the Studio, 8, Wharfedale-street, Earl's Court, will take "Reincarnation" for his subject on Tuesday next, at 3.30 p.m.

DEATH A DELUSION;

WITH AN ACCOUNT OF

SOME PERSONAL EXPERIENCES

ON THE

BORDERLAND BETWEEN SENSE AND SOUL.

BY JOHN PAGE HOPPS.

(Continued from p. 189.)

X.

In my own house, some of my own kindred and friends have been "used" as "mediums." One, a student of divinity, in a trance state, used to speak in language earnest and well-chosen, of noble themes, only calculated to elevate and instruct. Others have had their hands moved to write with extraordinary rapidity. The characters were unlike any they themselves employed, and, in many cases, the "medium," if not following the pencil, was unable to say whether what was written was poetry or prose, a jest or a prayer. Sometimes the writing was done with such force and rapidity that it took some minutes to decipher; and on these occasions we had surprising results. In one case, I well remember, the "medium" was a cultured and intelligent lady, who knew very little of "Spiritualism," and who was as much startled as any of us at what proceeded, time after time, from her hand, forcibly moved and used beyond her control, to write that which she knew not; for, in this way, in answer to questions, we have had particulars given of which the "medium" knew nothing.

In other cases, an alphabet and pointer were used. The hand was forcibly or gently moved to point out letters, as in the other instances it was moved to write them. One of my nearest and dearest relatives was thus "used." At one "séance," I remember, the "message" affected her to tears, for she was observing it. She then hid her face in her left hand, but allowed the right hand to go on finishing the "message," the pointer flying from letter to letter almost faster than I could take them down. The latter portion of what was thus spelt out the "medium" knew nothing of, as she kept her closed eyes in her hand.

A series of experiments, very difficult to describe but very impressive to witness, took place in my own house during the visit of the lady just mentioned, who, as I said, was cultured and intelligent, a stranger to the subject, and greatly astonished at what proceeded from her hand. She was short-sighted, and besides, during the writing, appeared to be in a state of suppressed agitation or slight trance. She could never tell what she had written, and several times would not credit it until she had put on her spectacles and read her massive scrawls for herself. She herself was rather prim, engagingly old-fashioned, and delightfully fastidious; but, as a rule, her pages of dashed-off "messages" were vigorous and even vehement, and signed by one whom she had never known—a "strong-souled reformer" once known to me. One evening, after his signature was flung on to the paper, I sharply said; "Now for your old address!" It instantly came; the name of a little place not at all known to the "medium." On another occasion, with a different "medium," and an entire stranger, so far as my old friend was concerned, he was accurately described as being present, and certain actions were also described, very closely bearing upon our old connection with one another.

At a very early stage in my experiences, there occurred an apparently trivial but really suggestive little incident. One day, I was reading aloud a paragraph on the subject, upon which I commented with my usual shrug of the shoulders; but this time we broke into a little conversation which led, a few days after, to a "sitting"; my sister (for whose carefulness and truthfulness I can answer as for my own, but upon whose carefulness and truth-

fulness, as will be seen, *we did not at all depend*) and I being the only persons present. We sat at a small oval papier mache table, and in a few minutes it gave unmistakable signs of moving, and presently it tilted rapidly and rather violently: and we got decided answers to questions. Most of these I forget, but one is memorable. I forget what my question was, but the answer seemed to be leading us nowhere, and so we left it for the night as we had been at it some time. The letters spelt were O—A—K—T, and when we got so far I put the paper down, as we agreed it was a muddle. But, in the morning, my eyes rested on the paper, and, after a time, it struck me that the first three letters formed the word "oak" and that the other word was to be "table." This did not occur to us on the night before because, whatever our question was, I remember the letters did not seem at all to relate to it. But, when we sat again, I asked whether the words "oak table" were being spelt out, and the reply was given in the affirmative;—the table we were using would not answer so well as a small oak table I used in my study!

Once we got the following through the alphabet; "U R yrev doog ot tel em emoc: I ekil ot emoc: M— si os ypah: lla os thgrib: M— lliw nrael erom." The "medium's" hands were moved to these letters with moderate speed. The words were all spelt backward; and we could not think what was coming. Why they were spelt backwards we know not: perhaps according to some law not known to us,—(something answering perhaps to our "negatives" and "positives" in photography), perhaps for a bit of humour, (why not?), perhaps as a gratuitous test, for this backward writing and spelling is certainly to be added to the facts that shut out the theory of "unconscious muscular action," &c.

Very frequently we had "U" for "you" and "R" for "are," as above, and some curious and unexpected attempts were made to save time and convey ideas with the fewest possible letters. Sensible people! Sometimes an answer to an interpolated question came in the middle of the answer to another question. Thus, having asked whether the "spirit" would give us sounds on the table, we got for answer, slowly, by writing, "*I will yes try.*" I thought the answer was finished at "will" and then asked another question, and the "Yes" was given at once while "try" came trailing after.

About this time, Dr. Newton was in London "working miracles," said some. Dr. Burns, the well-known London minister, and many others testified to his amazing power, as a healer by touch or passes. I went to see. Unfortunately my engagements permitted only one rather hurried visit, but I conversed with a gentleman from Yorkshire who had an attendant with him. "This man," said he, "has opened my blind eyes. I brought with me this young man, but I don't need him now. I can see." A poor woman assured me that he had cured her of a lame and painful knee. "I am well," she said, "and had no need to come to-day, but while he is here I must just come to look at him." I heard Dr. Meyer lecture in Glasgow. He used diagrams, and stood on a temporary platform without front, so that we all saw him from head to foot. He moved about freely and seemed perfectly well. In London, I saw the crutches he left behind him after seeing Dr. Newton, and I remember his rousing cry of thankfulness to God that he had lived to see a proof of the truth of miracles.

It may be asked; "How is it that we did not all see these things? and why don't such things go on happening?" In answering such a question, one hardly knows whether to be scornful or amused. I went to see Dr. Newton, very much because, at a rather notable dinner-party in London, a young "tail-lasher" on the staff of one of the London papers boasted that he had been "pitching into" him; and on my saying; "That is interesting, I want to know something about him, pray tell us," he coolly said; "Oh,

"I've never seen him, but he must be a humbug, you know." I remember once hearing a friend of mine say, and with reference to me, that he would never have for his minister a believer in the superstition of Spiritualism; and one of my London publishers threatened to throw up my publications if they went further in that direction. But we all know the state of mind of the average British man in relation to this subject. Small right has he to complain, "Why don't these things happen all along, and especially in Fleet-street and the Strand?" The kitchen poker might as well say to the telescope: "And why, pray, can't I see the rings of Saturn?"

About this time, too, a great many incidents occurred in my own home which at last almost entirely wore away our acute interest and surprise. The sounds, raps, or signals were especially abundant. Sitting one evening, chatting over the subject, with no one present but myself, my wife, and a lady visitor, the signalling went on at such a rate and with such vividness that we became quite merry over it; and then, presently, as it was getting late, I said, in fun: "Well, you had better close the entertainment with 'God Save the Queen.'" To our surprise the tune was rapped out on the floor in firm, bold strokes, and in perfect time. The sounds came from beneath a couch several feet from the places where we were seated.

One night, not raps but blows in the wall awoke us. The spot from which they came could at once be located. Beyond the wall whence the sounds came was a bath-room, into which I went while the sounds were going on, but there was nothing to account for them. It was, I think, about two o'clock in the morning. I put questions, which seemed to be listened to, and which were followed by rapid sounds, but no reply seemed to be under control or intelligible, and I said: "I should be glad if you would go." In a very short time the sounds ceased. On another occasion the sounds came on the floor by the bedside, but we could not make anything of them; in fact, we did not very seriously try. They were no novelty then, and I wanted to go to sleep.

These signals (or "raps") have always interested me, and, when I have had the opportunity, I have made a study of them, and nearly always in full daylight. Giving the "medium" only a moment's notice of what I wanted, the following experiments were tried, and, in every case, with immediate success. Signals were asked for on panels of open doors, on plate-glass windows, on ornamental vases, on books, on tables of different materials, on field railings, on earthen substances, once on the very bald head of an extremely good-natured friend who said he felt a series of the tiniest possible impacts. In all the other cases, I freely heard the signals, and every one appropriate to the substance, the thud of wood, the fine musical ring of glass, the dull ring of china, &c. One day, in order to exclude the possibility of contact between the object and the "medium's" hands, I told my youngest boy, then a mere child, that we were going to try a new game, and then, without warning, I suddenly asked the "medium" to oblige me with an experiment. I supported a book by its two ends upon the backs of two chairs and laid my hands upon it. I then asked the child to put its hands on mine, and the "medium" to put her hands on his. This being done, we called for the signals, and got as many answers to questions as we pleased, to the child's delight and my satisfaction.

On one occasion, in broad daylight, and in my drawing-room, I induced a "medium" to stand on a soft chair slightly away from the door, so that the feet and, indeed, the whole form could be seen. The "medium's" fingers were then (as usual) pointed to the place where the signals were desired—in this case, one of the panels of the door. The sounds came freely, and such sounds as could

well have been heard in the next room. The door was open, and I could see both sides of it.

What is the good of having senses and sense if such experiments, again and again repeated, are to go for nothing? I shall, of course, be told that these and the other "phenomena" which impressed me were clever conjuring, and that I was tricked. I do not think so, and will add this,—that I have seen most of the "exposures" of conjurers and comedians, and have only been more surely forced to the conclusion that what I had seen was real. In my own house, and in the houses of serious-minded friends, without preparation and without apparatus, I have seen and heard things far more astonishing than anything I ever saw at the "exposures": and the odd thing is that I was often sharp enough to see the *modus operandi* of the tricks of the professional conjurers, surrounded by their careful preparations, though I could not see the slightest crevice in the armour of the simple and homely "medium," standing by my side at home. The truth is that the "exposures" did as much as anything to make me a believer in the things exposed.

(To be continued.)

THE USE AND ABUSE OF PHENOMENA.

Those who enjoy the somewhat doubtful privilege of seeing some of the American Spiritualistic newspapers will feel satisfaction in reading the following extracts from a paper by Norman A. Lees in the "Religio-Philosophical Journal" for April 1st:—

The only use to which Spiritualistic phenomena have a right to be put is that of furthering the cause of the movement. That this is not the case will not be denied by any person who has made a study of the subject. At the present day it cannot be denied that Spiritualists are Sunday after Sunday introducing phenomena to the public for the purpose of converting them to the cause. But is this doing good? The answer must be "No." No other answer could be given, for who has not been present at a meeting in which a scholarly and truth-bearing lecture has been spoiled time and time again by the after-burlesque in which irresponsible mediums have twisted, turned and distorted themselves before the audience under the pretence that they are giving "tests?" They may have been, but what effect does that have on the sceptic present? He will have sat and heard some good lecturer explain the truths of Spiritualism in its highest form, and as he sits there he is "almost persuaded." But a change comes over him when the phenomena are introduced. It is then he sees how foolish men and women may become, and although the medium may be earnest in her efforts towards giving the required tests it has no effect upon them, for they cannot judge by the motive, and therefore go away with a great deal less an opinion of Spiritualism than when they entered the hall. Here it is that phenomena, which were given to spread the cause, are foully abused and, instead of fulfilling its rightful mission, they become a drag on the cause. If Spiritualism is to become a truth-bearing cause phenomena must be banished from its services, for, no matter how earnest may be the mediums, it is impossible for them to present the phenomena in a rightful manner in a public meeting, and such being the case they must be banished from them, for to present them in any but the best form is a libel on the cause.

Another great abuse of phenomena is made by professional mediums; Spiritualism was given for the purpose of elevating mankind and not to be a money-making scheme. It may be said that if professional mediumship was abolished there would be no one who could spread the cause. Who says there would not? Abolish professional mediumship, and then many persons who are looked upon at the present day as being enemies of the cause would come forward. They are only hanging back because they are ashamed to admit that they belong to a faith in which so much fraud and trickery is allowed. As long as Spiritualism is to be made a money-making scheme the people who would do honour to the movement will, in the greater percentage of the cases, keep away, for they have too much self-respect to belong to it. Spiritualism did not make itself known through a professional medium and therefore did not stamp its approval on this class. Spiritualism came first—that is, modern

medium in a quiet home and, by doing so, plainly demonstrated that it was intended as a home religion and not as a means of helping knaves to enrich themselves by duping their victims.

The ancient Israelites were not permitted to enter the Holy Place and to practice the priesthood, for the reason that it was the means by which, in one instance, God came to man; in the other, that by which God was invoked. At the present day the law punishes a man who makes any unseemly disturbance in a religious meeting, and yet the worshippers do as Spiritualists do, to come in immediate contact with the beyond. Therefore, if a man be punished for making a disturbance in a meeting where an imaginary spirit is addressed, how much more so should those who create a burlesque meeting where Spiritualists know that the spirit is present be punished. Banish phenomena from the meetings, let professional mediumship cease, and devote the medium to the cause of the great truth alone, and then it will be found that a better day will have dawned and such scenes as that witnessed at the Columbia Theatre will no longer be a cause for ridicule of the cause. For ever should it be remembered that it is by the loss of link in the chain that the whole weight is borne and by such scenes as that referred to is Spiritualism properly disgraced at the present time.

There is, however, another aspect of the whole thing. Spiritualism is not a "cause," and does not demand any propaganda. As long as there is this notion of a "cause," there must be public phenomena and there must be even such as are referred to as having taken place at the Columbia Theatre, where the notorious Anna May was the instrument of degradation. Anyone who has watched the course of events must have observed that the whole Spiritualistic movement has, whenever it has been beneficent, come from the other side. There are men who have known the meaning of Spiritualism in its development better than the late Stainton Moses, and yet his constant assertion that those who know best should bring all things about at the right time, and that nothing could be hurried. Hurrying means disaster.

SOME LUCKY HITS—OR OTHERWISE.

The following stories are copied from the "Chapter on Astrology," in the interesting work of Mr. W. H. Rouse Ball on "Mathematical Recreations and Problems of Past and Present Times," published by Macmillans:

Among the most successful instances of horoscopy on record by Raphael* is one by W. Lilly, given in his "Monarchy of Monarchy," published in 1651, in which he predicted a great fire in London so terrible that the number of deaths should equal the number of coffins and graves, to be followed by "an instant fire." The prediction was amply verified in 1665-1666. In fact, Lilly's success was embarrassing, for the Committee of the House of Commons, which sat to investigate the cause of the fire and ultimately attributed it to the Papists, thought that he must have known more about it than he chose to declare, and on October 25th, 1666, summoned him before them. I may add that Lilly proved himself a complete match for his questioners.

An even more curious story of a lucky hit is told of Flamsteed, the first Astronomer Royal. It is said that an old lady who had some property bequeathed by her perpetual request that he would use his observatory to discover her property for her. At last, tired out with her importunities, he determined to teach her the folly of her demand by making a prediction, and, when he had found it false, to explain again to her that nothing could be expected. Accordingly he drew circles and squares about a point that represented her house and filled them with signs of mystical symbols. Suddenly striking his stick into the ground he said, "Dig there and you will find it." The old lady dug in the spot indicated, and found her property.

Mr. Ball adds in a footnote:

The story, though in a slightly different setting, is given in the "London Chronicle," December 3rd, 1771, and it is there stated that Flamsteed attributed the result to the direct action of the devil.

* "Manual of Astrology," p. 37.

MUSIC.

By MISS A. J. PENNY.

I.

There is some principle in the science of music that has yet to be discovered. BEN JONAS HENRIKSEN.

"My mind is bewildered with echoes
Not all from the sweet sounds without,
But spirits are answering spirits
In a beautiful muffled shout.

Dear voices that long have been silenced
Come clear from their peaceable land,
Come toned with unspeakable sweetness,
From the Presence in which they stand."

F. W. FABER.

Testimony to the fact of music, unheard by other people on the spot, being heard by the dying has often been given in "LIGHT." One of Miss M. E. Wilkin's touching little stories, "A Far-off Melody," reminds me of a case that came under my immediate observation. It was thirty five years ago, and in circumstances so sadly impressive that every detail remains in memory ineffaceable. In my sister's home where I was staying her mother-in-law lived. She had been slightly ailing all the spring, but at the age of sixty seven a persistent cough caused us great anxiety. One Saturday in the middle of June she was first ill enough to keep to her bed; and the hastily summoned doctor startled all the home party by his verdict; "Unless she sleeps to-day it will be death, and that speedily." This, of course, she was not told, every precaution being taken to secure perfect quiet—relations, guests, and servants suspending every sound; and she slept some hours and was better by night. The next day she was so much better that she insisted on sitting up during part of it. The hard, dry cough and rattle of bronchitis continued, but our fears were lulled by her own animation and eager pleasure in a little travelling clock that she had just bought. Not the least shadow of death seemed to have touched her thoughts; but at night she remarked, "How beautifully J. has been playing, I heard it several times to-day and have enjoyed it much." No instrument had been touched for forty-eight hours; the house stood apart from any other; far from the Church; it was Sunday, and no musical instrument could have been about in the nearest road.

Before eleven o'clock on the following morning her last struggle for breath was over, and the purport of that music was understood; so far, at least, that it might have led to suspicions of what was coming to pass.

If once St. Martin's teaching as to the effect of music in opening a way for influx of spirits were accepted as a starting point for further stretches of thought, many unexplained concurrent facts would fall into sequence of cause and effect.

As usual, I do not venture upon a subject so obscure with any independence of thought; my sole object being to draw into focus certain ideas of other people which have given shape and coherence to my own.

"Why," St. Martin wrote, "are the marvels of ancient music so celebrated? It adapted itself to channels of communication, and it was not, therefore, surprising that by this means the *virtues** descended." ("L'Homme de Desir," par. 112.) He tells us that "when music is employed to express human passions it opens ways of access for disorderly powers and that thus men are unconsciously surrendered to treacherous foes who enslave them." ("L'Esprit des Choses," Vol. I., p. 177.)

The page on which these words are found and all between pp. 176 and 186 in that volume are of deep interest for lovers of music, and all who are desirous of human welfare. The wish to bring them under their notice revives regrets of many years' standing; for that valuable work must remain unknown to all but the few who possess or who can borrow it, it is now so scarce as to be unattainable. If one dared to think so, L. C. de St. Martin seems to have passed through our world a century too soon. He would now find readers eager and prepared for the light he had to transmit, but those readers cannot find his books; and naturally enough every-

* St. Martin's use of that word seems to have been intentionally ambiguous. Just as he wrote of "Le Principe" when referring to God, who was, in France, at that time so ostentatiously ignored. In order to win attention to sacred truths he clothed them in fashionable guise. Though now and then he used the term *virtues* in a commoner sense there can be no doubt that he generally meant by it heavenly beings, as when he speaks of "the signs that wise men have received from the superior virtues." "Tableau Naturel," Vol. I., p. 230. (See *Ibid.* pp. 79, 131, 274).

one is too busy reading or writing new ones to save his from sinking with other wreckage of time.

But let us see if facts do not give some confirmation of his theory about music. Speaking of the savage people of New Hebrides when first their spiritual darkness was invaded of knowledge of the Love of Christ, John Paton, the noble Presbyterian light-bringer, said, "No one was once more opposed to instrumental music in the worship of God than I had been, but the Lord who made us and who knows the nature he has given us taught me otherwise." ("New Hebrides," Vol II., p. 353.) He and his wife found that their harmonium worked wonders in attracting and training the least promising converts. This is, of course, attributed to the effect of music on human nature; and our habitual assumption that only human beings and the God they worship are co-operative in religious ceremonies leaves the fact tied up to this matter-blinded belief, and no further link of causation is desired or sought. But more can be found. After patient storage of phenomena in our memory with persistent expectation of light upon it, we may wait long, but it is generally given.

The process by which vibrations from heavenly bodies form and substantiate bodies on our earth has been elaborately detailed by Rama Prasad. It was implicitly announced by Boehme with the following passage: "The creation of the outward world was brought forth by the Eternal speaking Word, through the motion of the inward world as a spiration; which Eternal speaking Word hath expressed the essence out of the inward spiritual world; and yet there was no such essence in the speaking, but was only as a breath or vaporous exhalation, in reference to the internal, breathed forth." ("Mysterium Magnum," chap. X., par. 5.)

It was simply declared to the Baroness von Vay when a young girl, by spirits using her hand for mediumistic writing, that creation had been effected by the vibrations of all-originating light in the passive efflux of that light. Consistent witnesses these of *how* the word, the outbreathing of life, acts. Am I not then justified in taking it for an established truth that all sound is a language? All regular vibrations forming such and such figures in the undifferentiated fulness of latent life must have a meaning? For instance, even the sound of a creature breathing, before breath is shaped to utterance of thought or will, expresses the presence of life—human or animal, old or young. That granted, I have all I want to support my theory that every note of music is language. What understanding it will reach is another question. Vibrations from other worlds tell upon us, as ourselves part of what Boehme calls "the expressed word," it is an unalienable human appanage that our out-speakings, the vibrations of our breath tell in proportionate degree on such worlds as they can reach. "All spirits and angels are, in particular, the centres of influxes, and they receive the influx according to their quality and communicate it to man—man in like manner is the centre of influxes corresponding." (S. D. 485.)

Now, so soon as we accept the belief that different vibrations of air or of ether, coming either from the human voice or from musical instruments, appeal as language to different orders of spirits, it becomes intelligible at once. In all countries music has been an essential part of religious worship. Savages celebrate their barbarous sacrificial rites with vehemence of discordant music. In the Mosaic dispensation the use of trumpets on certain occasions was enjoined; and observe, *silver* trumpets, a very different instrument for expression than those made of brass, and yet more unlike the wooden drums and noisy tom-toms found among people now who are, perhaps, as little advanced in spiritual life as the Israelites were when the command was given, "Ye shall blow an alarm with the trumpets,* and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." (Num. x. 9); a form of speech which, as usual in the Bible, refers to the source of all succour when prescribing means for attaining it by the instrumental agents of Divine pity; a process that is, perhaps, nowhere more literally defined than in the words of Hosea. ii. 21: "I will hear, saith the Lord. I will hear the Heavens, and they shall hear the earth:" the language of those on earth reaching beings who pass on the cry to Heavenly powers mightier than they, and these obtaining from Omnipotent Love resulting aid of influx; of "grace" if that word is preferable.

* In his "Arctura Coelestia" Swedenborg tells us that spiritual things, or the truths and goods of faith, were celebrated by such things as the psaltry and harp and by singing, but the body and celestial things of faith by wind instruments and trumpets. (A. C., 426.)

DUALITY OF THE MIND.

Doctor B. W. Richardson, writing in the "Asclepiad," says this is a most interesting and fascinating subject of inquiry. Though of the commonest every-day conversation, it yet eludes observation and is but little studied. It is an open question in a sealed book. Hitherto the world has been led into what may be called the metaphysical method of reasoning, and in consequence we have become habituated to look upon the mind as dependent upon one single organ—the brain—for its manifestation.

The late Sir Henry Holland, in a chapter on the brain as a double organ in his "Medical Notes and Reflections," was perhaps the first who had an inkling of the truth, but he did little more than touch the border of the subject. It was left to Dr. Arthur Ladbroke Wigan, a comparatively unknown man, who devoted the whole of his professional life to the study of the mind in connection with the body, to firmly establish the Duality of the Mind. In all probability he was not so learned as we are now as to the unity of action of the ganglionic or involuntary system of nerves, otherwise he would have been able the more strongly to support his theory. Possibly, too, in his desire not to be forestalled he hurried to make public his discovery without fully developing it in all its details. Nevertheless he has thrown a flood of light upon the darkness that up to his time had enveloped the mechanism of the mind. His theory, says Doctor Richardson, is so simple that he who runs may read it, and does more to explain the mental organisation and function than any other that has ever been placed before the world.

As we ascend the scale of being we find the nervous organisation becoming more and more pronounced, until in man, the highest type of all, we have two definite systems—one ganglionic, ministering to and controlling the involuntary or vegetative life, such as the beating of the heart, &c.; the other, the cerebro-spinal, being the seat of the mind, of volition—the recipient and deft analyser of all vibrations that come to us from the external universe. It is with this latter system that we have to deal. In it lies the duality, it is the centre of the dual faculty or faculties. It is constituted for a dual action, its anatomy tells its duplicity of function.

In order to understand Wigan in the simplest interpretation, we must look to the grand voluntary nervous system—the cerebro-spinal system. All the external nervous expanses, whether commencing on the surface of the skin, or on the surface of the internal membranes, or in organs of sense like the eye, the nose, the ear, or the tongue, pass in collected lines of nervous cords to the common centre, the brain. To this extent there is unity in the cerebro-spinal system. The duality begins in the brain centre. There are two double brains—the two cerebrums, and the two cerebellums. The cerebellum, or smaller brain, is dual like the cerebrum, or larger brain, but is a motor co-ordinating centre, not a mental. The true organs of the mind—the centres, in which the faculty of thinking and of willing takes place—are the cerebrums. "The cerebrum is dual, it is made up of two hemispheres," was the teaching of the anatomists of Wigan's time, but he went further and boldly contended that the term "two hemispheres" was a misnomer, the two together forming very little more than half a sphere, and that each was a distinct and entire organ, as complete and perfect in all its parts for the purpose it is intended to perform as are the two eyes. Further, he maintained that a separate and distinct process of thinking may be carried on in each cerebrum and that each cerebrum is capable of distinct and separate volition. In healthy persons one cerebrum of the brain is almost always superior in power to the other and is capable of exercising control over the volitions of its fellow. In persons in whom one cerebrum has become the seat of functional disease the remaining cerebrum can still up to a certain point control the morbid volition of its fellow. But when the disease of one brain becomes sufficiently aggravated to defy the control of the other, mental derangement follows, while a lesser degree constitutes a state of doubtful insanity or conscious delirium.

Such, in a few words, is a brief summary of Doctor Richardson's interesting article. It opens up a wide field which is worth of the consideration of all thoughtful Spiritualists. We may have perhaps, have a clue to the mystery of automatic writing, telepathy, and of thought-transference. It has a bearing upon the recently advanced theory of multiple personality. In hypnotism it may be that one cerebrum—the weaker—is acted upon, the other, freed for a time from the sympathetic

and controlling influences of its fellow, grows more susceptible, its functions are augmented, until, as we know, abnormal conditions supervene. In dreams we often carry on long conversations with persons, apparently quite unconscious that we are both asking and answering our own questions. Here possibly an explanation might be found in the dual action of the cerebrums. Finally, in intoxication or paroxysms of pain we are, as a rule, unconscious of our condition or sufferings. A second personality, as it were, stands by, looks on and criticises. This, perhaps, is but another instance of the Duality of the Mind.

"TITUS."

LETTERS TO THE EDITOR.

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

Pre-existence.

SIR,—Ever since the days of Bishop Butler, if not before, it has been generally acknowledged that a certain degree of credibility, at least, as to spiritual things is established by the analogy of natural things. But "C. C. M." doesn't see it. Things must be *quodam generis*, he says, or the whole "conception is illogical." A bulb springs from a bulb, indeed, and survives it, and therefore we may safely reason from analogy that a grain of corn will spring from a grain of corn and survive it, a sparrow from a sparrow, a donkey from a donkey, and so on; but analogy can go no further. The soul is of a distinct nature from the body, and no analogy from the natural world can reach it. But is the soul more distinct from the body than flies are from worms? and yet flies originate in worms and survive them. Is it more distinct from the body than that beautiful butterfly which we see flitting about from flower to flower in our fields and gardens is from the crawling caterpillar in which it originated? This creature at different stages of its being occupies two worlds, with tastes and habits suited to each in its turn, as widely apart as we can conceive any two worlds to be. Well, Sir, mindful of your space, I will leave the caterpillar and the butterfly for C. C. M.'s consideration.

GEORGE HARPUR.

A Prophetic Dream.

SIR,—On Sunday morning last my wife spoke in our family circle of having dreamed, during the previous night, of a bad accident of some kind having happened to our servant's father, but without any clear detail as to its nature. No intimation of such an occurrence had otherwise been received. The man was an entire stranger to my family, and no reference had been made to him. On the Sunday evening the servant went home to visit her parents, when she found her father lying unconscious from the effects of a fall from a ladder on the previous day. It would appear from the foregoing facts that by some means the occurrence was communicated to my wife, who, in her wakeful state, had but an imperfect impression of the accident. The explanation may be that the man's spirit, while the body remained unconscious, was able to think of his daughter, and, unable to impress her, found a substitute by assistance of spirit friends in my wife, who is a sensitive.

April 22nd, 1893.

THOMAS BLYTON.

Authority.

SIR,—Mr. Holt's letter in yours of 15th inst. hardly merits a reply, as it consists largely of contemptuous expressions. I quoted the *ipsissima verba* of his previous letter and commented on them without any attempt to give anything but the true meaning, and I still hold that the meaning of his and Mr. Edge's words is that Theosophists accept certain unproven doctrines of adepts as truth, calling this acceptance a provisional or working hypothesis.

To give an instance of this curious dependence on authority, a gentleman gave a lecture three weeks ago on Buddhism at the Adelphi Lodge of the Theosophical Society, and the lecturer took the view that all the doctrines of Buddhism were true, and the chairman on his behalf said he (the lecturer) was prepared to defend these doctrines. Amongst these doctrines were Re-incarnation, Karma, &c., yet the lecturer really had no knowledge, nor had many of the audience to whom I spoke and questioned them on the point, that there was such a thing as Re-incarnation at all. Those that I spoke to believed in Re-incarnation, but they were unable to give any further proof than that certain persons believed they remembered a previous existence.

As to my "very limited knowledge," I may say that I have read "Esoteric Buddhism," "Isis Unveiled," "The Secret Doctrine," and also a good many "Theosophists" and "Lucifers," but like Mr. Burrows in his experience of spiritual phenomena I don't get any forwarder. Perhaps Mr. Holt with his knowledge can assist us somewhat, but he must give up his methods with regard to other students as earnest as he is.

The last sentence in Mr. Holt's letter in reply to mine is a curious specimen of clear writing. It reads, "Again, when each Theosophist knows no God but the Deity within him, &c." Now, does this mean that each Theosophist has a private God within himself quite independent of a universal power that is the living and thinking energy within Nature and all mankind? That is the meaning apparently intended, although hardly clearly expressed, but as each Theosophist has a God for himself, and I presume other individuals have each one also, does not this make rather too many Gods?

In another letter by the same writer he says, "We know enough to feel that we are on the right track." Now that is the point we have been endeavouring to elucidate. What does he or any other Theosophist know that shows they are on the right track? Many of us have felt that this was their weak point, but we will be glad to be disabused. Philosophical Spiritualists are inquirers into spiritual truth, and will accept of proven truth from any quarter, Eastern or Western, but they accept nothing on the mere statement of one or various authorities, and think it unreasonable to do so. Theosophists, I find, often quote Emerson and seem to regard him as an able and impartial writer, in which I think they only do him justice. *Apropos* of Theosophy let me give one or two quotations from him:—

"No power of genius has ever yet had the smallest success in explaining existence. The perfect enigma remains."—(Essay on "Plato.")

"Nature will not be Buddhist; she resents generalising, and insults the philosopher in every moment with a million of fresh particulars. It is all idle talking; as much as a man is a whole so is he also a part; and it were partial not to see it."—(Essay, "Nominalist and Realist.")

"Every project in the history of reform, no matter how violent and surprising, is good when it is the dictate of a man's genius and constitution, but very dull and suspicious when adopted from another."—(Essay, "New England Reformers.")

"I conceive the gradual casting off of material aids, and the indication of growing trust in the *private* self-supplied powers of the individual, to be the affirmative principle of the recent philosophy; and that it is feeling its own profound truth, and is reaching forward at this hour to the happiest conclusions."—(Ibid.)

R. DONALDSON.

TRAGEDY IN DAILY LIFE.

Very few of us have the power to see the element of tragedy behind the commonplace facts of our daily life. There are few eyes so keen that they can see clean through the veil of convention and custom that hides from the world the play of our own lives. It is very difficult for the cleverest of us to see, far less to believe, that heroism, crime, and tyranny may clothe themselves in common garb, and walk the same pavements with ourselves. It is very difficult for you and me to behold, far less to believe, that men and women whom we know perfectly well and meet every day of our lives, and think commonplace enough, are living or have lived through experiences the bare truth of which, could you but guess it, were infinitely more strange than any fable that ever provoked your laughter or your tears. Hearts, human hearts, are throbbing close to the most of us at least with an anguish of remorse, and guilt, and shame, it may be, of which we never dream. The inner life of the men and the women we think we know best may be a tragedy more deep and intense in its interest than any fiction you ever read with throbbing pulse and streaming eyes. Human life trivial! Trivial! There is nothing less trivial in the universe of God than the story of a human life, however humble, however obscure, however commonplace.—LAING.

NOTICES TO CORRESPONDENTS.

RHA-OO-MEL.—Thanks, but much too vaguely mystical.

JAMES HORNE.—Thanks. We shall be glad to hear from you.

SAPPHIRA.—We fear the publication of the vision would do little good.

J. R. NEWTON.—Obliged for your suggestion, but the two cases are not quite parallel.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Intention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, STRATFORD, E. Meetings on Sunday, at 7 p.m. Speaker for Sunday next, Mr. A. Savage. J. RAINBOW, Hon. Secretary.

LONDON SPIRITUALIST FEDERATION.—The annual meeting will be held on Sunday, May 7th, at 3 p.m., at the rooms of the Progressive Association, Pentonville. A. F. TINDALL, A.T.C.L., Hon. Secretary.

311, CAMBERWELL NEW-ROAD, S.E. Sunday, at 11.30 a.m.; Lyceum at 3 p.m.; meeting at 7 p.m. On Wednesdays circle for inquirers, at 8.30 p.m. On Sunday, in the absence of Mr. Long, Mr. Dale gave an address. J. PERRY, Asst. Secretary.

CARDIFF PSYCHOLOGICAL SOCIETY.—On Sunday last our platform was occupied by Mr. Frank B. Chadwick, on the Influence of Spiritualism and the satisfactory progress made, considering the power of vested interests to be combated. The hall was comfortably filled. The séance afterwards was commenced by Miss Gaudy, and afterwards conducted by Mrs. Billingsly. Next Sunday Mr. R. Daley, and members' séance as usual.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Towns's guide gave his services, to the evident satisfaction of all present. Sunday next, at 7 p.m., séance with Mr. W. Wallace, the old Pioneer Medium. Tuesday, at 8 p.m., séance with Mrs. Mason. At 58, Tavistock-crescent, Westbourne Park, on Saturday, at 8 p.m., séance with Mrs. Mason; investigators welcomed.—J. H. B., Hon. Secretary.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday Mr. W. E. Long lectured on "Death and the Resurrection." Sunday next, at 11.30, meeting of friends. In the evening a tea meeting will be held in aid of the funds of the society. Tea on tables at 5 o'clock, after which, at 7 o'clock, Miss Rowan Vincent will deliver a lecture on "Psychometry." Tickets for the tea to be obtained of the secretaries at the hall, and of the members of the committee.—C.I.H.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—In future our meetings will be held on Sunday evenings only. Indeed, it has been seriously considered whether the work should be continued, for a heavy loss has been unavoidably incurred which, so far, has fallen upon the shoulders of one person. On Sunday last Dr. Bass delivered a lecture, the subject of which was "Some Conceptions of God." Mr. Butcher gave an impressive invocation and final prayer. Sunday next Mr. R. J. Lees, at 7 p.m.—J. T. ADY.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Thursday Mr. Cootes gave some very successful illustrations of clairvoyance. On Sunday we had a pleasant evening with the guides of Mrs. Bliss, who spoke upon Mediumship, showing that when a medium had proved his or her guides to be truthful and trustworthy he should consult them as to with whom he should sit, and should be very careful not to sit with just anybody who might apply. Sunday next W. G. Cootes, at 7 p.m., address and psychometry. Thursday, at 8 p.m., clairvoyance.—J. B., Secretary.

ATHENÆUM HALL, TOTTENHAM COURT-ROAD, W.C.—A dramatic recital will be given at the above hall on Wednesday, May 10th, by Miss Eleanor Vivian and Mr. Ernest C. Mead. Vocalists, Miss Alice Everitt and Mr. C. Randolph Litchfield; pianist, Fraulein Popponacher. To conclude with a commedietta, "The Happy Pair," by Theyre Smith. The proceeds will go in aid of the Marylebone Spiritual Association. Tickets and programmes are now ready, and can be obtained of the following members of the committee:—Mrs. Everitt, Liſſan Villa, Holder's Hill, Hendon; Miss Rowan Vincent, 31, Gower-place, W.C.; Mr. A. J. Sutton, Woburn House, 12, Upper Woburn-place, W.C.; Mr. Cooper, 82, East-street, Baker-street, W.; and at the hall, 86, High-street, Marylebone. Doors open at 7.30, to commence at 8.

PSYCHIC PHOTOGRAPHY.—On Friday, April 21st, Mr. F. B. Chadwick gave a second lecture on "Psychic" Photography, at the invitation of the Cardiff Amateur Photographic Society. Much interest was felt in the lecture from the fact that the slides of the photos taken by Mr. Truill Taylor were exhibited. Slides had also been lent by Mr. A. Maltby. A committee had been appointed to investigate this matter, and although no spirit figures had been obtained, a very excellent picture of a round drawing-room table, poised on one foot, with the sitters on the reverse side, was thrown on the screen, and any who thought that it was done by muscular force, or by any fraudulent means, were invited to attempt it under the eyes of the same committee. It was conceded that there was some force apart from their present knowledge. A vote of thanks to Mr. Glendinning and Mr. Taylor, who had lent the slides, and to the lecturer, concluded a pleasant evening.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.

Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chabaud, Paris; Germany, E. Schlochau, 1, Monbijou place, Berlin; N.; Holland, F. W. H. Van Straten, Apeldoorn, Middelham, 682; India, Mr. T. Hutton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, E. Fortenson, Ade, Christiania; England, J. Allen, Hon. Sec., 11, Berkley terrace, White Post-lane, Manor Park, Essex; W. C. Robson, French correspondent, 166, Rye Hill, Newmarket-on Tyne; or, Robert Cooper, 60A, Grove-road, Eastbourne.

The Manor Park branch will hold the following meetings on Sunday, at 11 a.m., students' meeting. The last Sunday in each month, at 7 p.m., reception to assist inquirers. Also on Friday, at 7.30 p.m., for Spiritualists only, the study of Spiritualism. And at 1, Winifred-road, Manor Park, Tuesday, at 7.30 p.m., meeting to assist inquirers. Also the first Sunday in each month, at 7 p.m., reception to assist inquirers.—J. A.

MOMENTS.

I lie in a heavy trance,
With a world of dream without me;
Shapes of shadow dance,
In wavering bands about me;
But at times some mystic things
Appear in this phantom air,
That almost seem to me visitings
Of Truth known elsewhere;
The world is wide,—these things are small;
They may be nothing, but they are all.

A prayer in an hour of pain,
Begun in an undertone,
Then lowered, as it would fain
Be heard by the heart alone;
A throb when the soul is entered
By a light that is lit above,
Where the God of Nature has centred
The Beauty of Love;
The world is wide,—these things are small;
They may be nothing, but they are all.

A look that is telling a tale,
Which looks alone dare tell,—
When a cheek is no longer pale,
That has caught the glance, as it fell;
A touch, which seems to unlock
Treasures unknown as yet,
And the bitter-sweet first shock,
One can never forget:
The world is wide,—these things are small;
They may be nothing, but they are all.

A sense of an earnest will
To help the lowly-living,
And a terrible heart-thrill,
If you have no power of giving;
An arm of aid to the weak,
A friendly hand to the friendless,
Kind words, so short to speak,
But whose echo is endless:
The world is wide,—these things are small;
They may be nothing, but they are all.

LORD HOUGHTON.

WE are born in this world, and yet we are somehow strangers to it. We have to take ourselves as we are, and yet we know that we are not what we were meant to be. Ideas of which the sun and moon and stars and the wide earth know nothing seize hold of us, and we have in our heart of hearts such affinity with them that 'tis as if in some deep sense we were born of them. As, indeed, in our inmost being we move towards them. And so I say we are pilgrims; everyone who enters on the mortal life is a pilgrim; his eyes are set far ahead it is not another land he seeks, another earthly home, but an attainment of the spirit, a rest for the affections, a company of souls whereon perfect love doth reign. We struggle on, we fight our lonely battles, we try to meet each day's tasks and duties, we catch but glimpses of the perfect goal to which our being tends; and yet, if one man's confidence can be of any use to another, let me say that I believe that a goal there is, that the moral requirement shall have some day its fulfilment, that we dream of and the heart sighs for will at last come true. We are not pilgrims travelling nowhere; we have a country, though it is not yet; after the weary march will come rest at last; after the struggle, victory; after contradictions and defeats, after alternate hopes and fears, after the continual, besetting imperfections, a vision of the perfect, the dawning of a blessed order from which evil has passed away, the spotless "city of God."—WILLIAM L. SALTER.