

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

It is a subject for sincere rejoicing that we can everywhere see the toning down or even the transformation of dogma—the blending of mere doctrine into counsels of perfection for life: and we are persuaded that in this direction we are to look for the salvation of the Church as well as of the world. It would be doing good service if someone would publish a bright religious journal entirely devoted to the gathering up, from all Churches, of typical instances, showing that the best men are all one in spirit, and that, barring bits of dogma, which often are palpably only survivals, they are all practically teaching the same way to Heaven below and Heaven above. Here, for instance, is Mr. Tipple, of Norwood, explaining the Gospel of Jesus Christ to City men:—

It was His absorbing aim to act quickeningly and redeemingly on individual souls; to work a purifying, elevating work on the souls of men, to stir all round to more love and righteousness. And, with respect to riches, He simply taught that we should not be covetous of them—should not toil and strain to amass them to the neglect of spiritual treasure, should not encumber ourselves with needless and heart-disordering worries and anxieties in seeking them, but be at once wholesomer and happier in limiting our outward wants and moderating our desires for material things, in cultivating simpler habits, and not risking loss of the life in thought for the meat, or impairment of the body in thought for clothes. Not the possession of riches, then, but the greed of them, is inconsistent with Christian discipleship. His main teaching for His disciples generally, as distinguished from His apostles, we have embodied, it may be said, in the beatitudes of the Sermon on the Mount, in which He portrayed the qualities and characteristics of the children of the kingdom, namely, humility, meekness, in opposition to impatience, self-assertion, or aggressiveness of temper, mourning for what is corrupt and false, aspiration after goodness, inward purity, compassion, and peace-making behaviours and ways. Thus, to constitute us Christ's, there must be, in addition to humility and meekness, aspiration and inward purity; trouble of soul over evils beheld around us, mercifulness, and behaviours and ways that are peace-making. He, therefore, is not Christ's to whom witnessed disorders of society are no burden, who can be content that iniquities should prevail and injustice be done, who can live undisturbed in the midst of abuses and wrongs that cry for redress; who, so long as he is enlightened, cares not much for the thousands who are sunk in ignorance, so long as he is raised and refined, cares not much that thousands are left in helpless coarseness and degradation. Such an one, whatever his Christian creed or profession, the Master would pronounce indubitably still an unbeliever.

Do we not all agree that this is right? And, in reality, is not this the vital thing, and not dogma at all?

There has not been in modern days a more interesting blending of intense sympathy with the affairs of earth and profound outreaching towards Heaven, than Victor Hugo

gave us in his own person. He did not argue for a future life; he sang its praises as strong men sing of the warm sunshine and the resounding sea. He did not reason with the unbeliever; he grandly reproved him. This is what he said to the scientific scoffer:—

Let us speak plainly: this raillery is without support; to displace investigation by mockery is easy, but hardly scientific. As for us, we deem that the strict duty of science is to sound all phenomena; science is ignorant, and has not the right to ridicule; a scientific man who sneers at the impossible is not far from being an idiot. The unlooked for should always be expected by science. Its function is to grasp it on its way and search it thoroughly, rejecting the chimerical and establishing the real; the sole right of science over these facts is to indorse them with its visa. It ought to verify and classify them.

Science is the sheaf of facts. The mission of science is to study all things and to fathom all things. All of us, whoever we may be, are the creditors of examination; we are, therefore, its debtors. It is due to us, and due from us, to study a phenomenon. To refuse the payment to it of that attention to which it has a right, to deny it, to put it to the door and turn from it in scorn; this is to become a bankrupt to truth, this is to leave unhonoured the signature of science.

To abandon the phenomena to credulity is to commit a treason to human reason. Nevertheless, we see the phenomenon always rejected, and always reappearing. *It dates not its advent from yesterday.*

Again the spirit! The latest lion in the Social Economy world, Benjamin Kidd, in his book on "Social Evolution," very strongly insists upon the value of the ethical drift as the dominant factor in mankind's modern development. What he calls *Religion* we should call the unfolding, or the result of the unfolding, of the spiritual centres of mankind; but with his application of the doctrine of the supremacy of the ethical spirit in modern life we entirely agree. Here is a fine truth, and a very encouraging one too:—

All anticipations and forebodings as to the future of the incoming democracy, founded upon comparisons with the past, are unreliable or worthless. For the world has never before witnessed a democracy of the kind that is now slowly assuming supreme power among the Western peoples. To compare it with democracies which held power under the ancient empires, is to altogether misunderstand both the nature of our civilisation and the character of the forces that have produced it. Neither in form nor in spirit have we anything in common with the democracies of the past. Great as has been the progress in outward forms, the more important difference is far deeper. The gradual emancipation of the people, and their rise to supreme power, have been in our case the product of a slow ethical development in which character has been profoundly influenced, and in which conceptions of equality and of responsibility to each other have obtained a hold on the general mind hitherto unparalleled. The fact of our time, which overshadows all others, is the arrival of democracy. But the perception of the fact is of relatively little importance if we do not also realise that it is a new democracy. There are many who speak of the new ruler of nations as if he were the idle Demos, whose ears the dishonest courtiers have tickled from time immemorial. It is not so. Even those who attempt to lead him do not yet quite understand him. Those who think that he is about to bring chaos instead of order do not rightly apprehend the nature of his strength. They do not perceive that his arrival is the crowning result of an ethical movement in which qualities and attributes, which we

have all been taught to regard as the very highest of which human nature is capable, find the completest expression they have ever reached in the history of the race.

We cannot help thinking that this registers high water mark in relation to modern thought upon the real tendency of modern life. At all events, we can all hope that it is true.

A long and very curious "message" from John Calvin has just been published. The joy and illumination of it come in some closing words:—

My spirit has been so subdued that I can love and bless those whom I formerly cursed, and willingly took their lives. And they can love and bless one who formerly refused to show them the least degree of mercy. Michael and I love each other with the tenderest love, which is well pleasing in the sight of the divine spirit.

"Michael" refers, of course, to Michael Servetus, whose cruel death John Calvin compassed. Why doubt the message? Such, surely, are the enlightenments and reconciliations of spirit-life.

ANNUAL CONFERENCE OF THE SPIRITUALISTS' NATIONAL FEDERATION.

The fifth Annual Conference of the Federation was held this year at Darwen, on Sunday last, July 1st, and resulted in a series of meetings, pleasing and profitable alike for the local and the visiting friends. The real business of the gathering was, as is customary, preceded on the Saturday by a tea meeting, an entertainment, and a public procession through the principal streets of the town. The meetings were all arranged by the local Psychological Society, and the managers deserve every credit for the success attending their well directed efforts. Darwen nestles in one of the valleys which are plentiful between Blackburn and Bolton, and the town still retains an old time favour which gives a spice of quaintness to its general appearance. It is a busy place, and its people are hard-headed Lancashire folk, sturdy and independent burghesses.

The procession really inaugurated the proceedings on Saturday afternoon. It was marshalled from the Co-operative Hall, and proved a most noteworthy feature. It comprised the Executive of the Federation, the members of the Darwen Children's Progressive Lyceum, supplemented by a contingent of Lyceum children from Blackburn, members of the Darwen and Blackburn societies, and a large concourse of visiting friends from adjacent towns. It was officially computed that 500 persons took part in the display. The very handsome new banner of the Darwen Society led the way, and the banner of the Blackburn Society was in a place of honour midway in the line. The Pickup-Bank Prize Band and the Darwen Temperance Band afforded music, and conveyances were provided for the school children, who were all prettily attired in white and decorated with flowers. The route of the procession was very lengthy, and nearly two hours were occupied in traversing it. The fierce heat which prevailed made what would otherwise have been an enjoyable experience quite a strain upon many, but the effect produced upon the inhabitants was in every way most marked and favourable. The size, importance, and respectability of the parade were all matters keenly noted and commented upon by the onlookers.

Shortly after six o'clock the public tea was held in the Co-operative Hall, where all the meetings took place, and probably some 300 persons were thus provided for, the catering leaving little to be desired. After the tea an entertainment was given by the Darwen Lyceum children in the form of a children's operetta, "Spring," conducted by Mr. R. Sudall, the conductor of the Lyceum, assisted by the following vocalists: Miss Whittaker (soprano), Mr. J. Whittaker, T.C.L. (tenor), Mr. G. Butterworth, R.A.M. (tenor), Mr. A. Higham (basso), Mr. Jas. Norris, B.A. (accompanist). Mr. Frank Hepworth also sang two songs. In spite of the almost tropical heat the executants accomplished their various tasks most creditably, and the audience evidently quite enjoyed the fare presented for their delectation.

The actual business of the Conference commenced on Sunday morning, when, at 10.50, the President, Mr. Peter Lee (Rochdale) took the chair. The proceedings were opened by the Conference joining in singing the hymn, "He liveth long," at the

conclusion of which Mrs. M. H. Wallis (Manchester) delivered an invocation, under the influence of her spirit controls, after which

The President remarked that doubtless they expected a few words from him upon that occasion. He begged to assure them that he felt the responsibilities of his position very seriously indeed. He trusted that since their meeting last year, when they manifested their confidence by electing him to preside over their deliberations at the present Conference, nothing had occurred to weaken their trust in him. He felt that this was no ordinary gathering. Matters of moment, affecting the continuance, even, of this Federation, might crop up. Everything depended upon mutual confidence and good faith. Every bespoke their sympathies, for he felt he needed their help, to enable him to successfully carry out the duties of his position. He trusted all would unite in honestly expressing their opinions, and so work as to make the Federation more and more useful. He could not close without expressing, what he was sure they all felt, the hearty appreciation of the great kindness shown to them by the Darwen Society and friends.

Mr. T. Taylor, the retiring General Secretary, was appointed Secretary for the day.

The Committee on Credentials reported that the following Associates and Delegates were present: Delegates, and towns represented: Batley Carr, Mr. T. Archer; Bacup, Mr. J. Riddihall; Bury, Mr. B. Standring; Colne, Messrs. T. Spencer and H. French; Darwen, Messrs. W. Almond and E. Harrison; Burnley (Hammerton-street Society), Messrs. T. Dixon and W. Mason; Burnley (Robinson-street Society), Mr. J. Tatham; Hyde, Messrs. E. Gartside and W. France; Heywood, Mr. W. H. Duckworth; Lancaster, Messrs. J. Howard and J. Ball; Manchester (Tipping-street Society), Messrs. G. Hill and T. Simkin; Nelson, Mr. D. H. Buller; Oldham ("Temple" Society), Mr. E. Raynor; Preston, Messrs. T. Wood and W. Wilcocks; Sowerby Bridge, Messrs. J. Holroyd and H. Booth; Walsall, Miss S. Bennett; West Vale, Mr. F. C. Ingham; Pendleton, Mr. J. Moulding; Blackburn, Messrs. T. Whittaker and H. Smith.

The Associates present were: Mrs. Horrocks, Heywood; Mr. G. Colbeck, Hanging Heaton; Mrs. J. Gibson and Mr. J. G. Gibson, jun., Pendleton; Mr. T. Banks, Preston; Mr. T. Dabbs, Manchester; Mrs. W. Stansfield, Dewsbury; Mr. W. Rooke, Manchester; Mr. W. Harrison, Burnley; Mr. H. Holgate, Darwen; Messrs. W. Norris and W. Walton, Preston; Messrs. J. Nutter and W. Pickup, Burnley; Mr. J. J. Morse, London; Mr. W. Meekin, Oldham; Mr. J. S. Gibson, Fallowfield; Mrs. J. M. Smith, Leeds; Mr. E. W. Wallis and Mr. G. Pattinson, Pendleton; and Mr. W. Westwell, Blackburn.

The Executive of the Federation, who are also all Associates, were as follows: President, Mr. Peter Lee, Rochdale; General Secretary, Mr. T. Taylor, Manchester; Treasurer, Mr. R. Fitton, Manchester; and Mrs. Craven, Leeds; Mrs. Wallis, Manchester; Messrs. W. Johnson, Hyde; S. S. Chiswell, Liverpool; F. Hepworth, Leeds; J. T. Ward, Blackburn; J. Pemberton, Warrington; J. Gibson, Pendleton; J. Swindlehurst, Preston; W. Coles, Colne; Alfred Kilson, Dewsbury; R. Sudall, Darwen.

The business of the Conference is conducted by the Associates and Delegates jointly.

On the motion of Mr. W. Johnson, seconded by Mrs. Craven, Messrs. Raynor, Oldham, and Nutter, Burnley, were appointed as tellers for the day.

The minutes of the Conference held at Sowerby Bridge last year, were duly read and adopted.

Mr. E. Raynor pointed out that only eighteen societies had paid the propaganda capitation tax, and that only fifty-six out of the ninety enrolled Associates had paid their fees. He desired an explanation.

The Secretary replied that the capitation tax was optional, and that some societies declined paying it. As concerned Associates' fees, he was of opinion that many were waiting to see the result of the motion concerning Associates that was to come before them.

The Secretary's report was then presented; it was a very brief document, congratulatory rather than statistical. Generally, it showed that the Federation had done good work, especially in the propaganda department, the particulars of which might have been more clearly stated in detail. The report was adopted.

The Treasurer's report consisted of the detailed balance-sheet.

(July 7, 1891.)

The Special Committee, appointed to collect materials for the compilation of a national hymn-book for use at Spiritualist services, reported that they had secured a large number of hymns, but, not having any funds at their disposal, they had not taken any steps to ensure publication.

After a brief discussion, a motion, moved by Mr. J. J. Morse, and seconded by Mr. E. Raynor, was carried: "That 'The Two Worlds' Publishing Company, Manchester, be requested to undertake the publishing of the National Hymn Book."

The following motion, held over from last Conference, was then presented:—

"That in the opinion of this Conference the time has now come when all Spiritualists' Societies should make due provision for the instruction of the children whose parents are members of the societies, and as many more children as may desire to learn of the facts and teachings of Spiritualism and kindred subjects; that we deem it incompatible with the best interest of our cause to send the children of Spiritualists to fill and sustain theological Sunday-schools, whose teachings we repudiate."

Adopted by the Executive.

Mr. Alfred Kitson moved the resolution. He regretted that he was unable to move in the matter last year. He considered that Spiritualism was something more than wonders and phenomena, or sight-seeing. He understood it as having three great departments—its facts, its philosophy, and its teachings. He considered that the teachings from its facts and their philosophy should be conveyed to our young people. It was a cause of regret to him to know that many parents who were Spiritualists made no provision for teaching their children our principles, but sent them to ordinary Sabbath-schools, whose teachings we did not accept.

Mr. S. S. Chiswell, in seconding the motion, added that the subject could not be allowed to lag for one moment. There really could not be two opinions upon the subject of our work for our children. As progressive people, desirous of helping the progress of the race, it was our plain duty to support this motion.

After further remarks in support by Mr. F. C. Ingham, Mr. J. Pemberton, Mr. E. Raynor, Mr. Duckworth, and Mrs. J. M. Smith, the motion was unanimously adopted.

Mr. F. C. Ingham, West Vale, then moved the following motions for Revision of Constitution:—

Art. 3, clause 2, and 5th line:—"Said delegates shall elect officers and conduct the business of the Conference. Associate members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the Executive, but shall not be entitled to vote at the Annual Conference."

Art. 8 shall read: "Only Delegates shall be entitled to vote." Sent and to be moved by the West Vale Delegate. Seconded by the Sowerby Bridge Delegate. And supported by Brighouse.

He (the mover) did not wish to abolish the Associate. But he must consider whether the circumstances were the same now as when Associates were made at first. He did not think the Associates considered it a vote question at all. They only desired to pay their subscriptions to help the Federation. The principal weight was on the societies, and he thought societies were entitled to be considered first.

Mr. Booth seconded the resolution.

Mr. Meekin pointed out that, as there were thirty-six Associates present, and only twenty-eight Delegates, he thought the associates showed the greater interest in the Federation.

Mr. James Swindlehurst moved as an amendment: "That the constitution stand as printed."

Mr. E. Raynor seconded the amendment.

Mr. W. Johnson supported the amendment, on the ground that there were many Spiritualists outside our societies, living in towns and places where there were no societies, and whose contributions enabled them to give valuable aid to the funds. Why, then, deprive them of their votes?

Mr. Nuttall remarked that everyone could not afford the half-crown.

Mrs. Craven pointed out that if the motion was carried all the Executive—who were Associates—would be compelled to resign, according to the constitution.

The hour of adjournment having now arrived, the sitting was suspended.

Upon the Conference resuming, after dinner, the discussion was continued by

Mr. H. Smith, who considered the privilege of the Associates' vote was out of all proportion to that of the vote of a Delegate; for, whereas the latter might represent a money contribution to the Federation of 4s. 2d., the Associate only brought 2s. 6d., but enjoyed the same advantage.

Mr. Ingham, the mover of the original resolution, having replied, the Chairman put the amendment, the voting being forty-five for, and three against. The original motion was then put, but an overwhelming vote was cast against it. The amendment was then put as a substantive motion, and carried.

Mr. W. Rooke then moved that Art. 2, Clause 4, shall read only as follows: "The engaging in missionary work to extend the cause in new districts, and revive it where it has lapsed, as the means of the Federation permit," but upon Mr. Swindlehurst pointing out that it effected no vital change in the constitution, the motion was withdrawn.

Mr. W. Rooke next proposed to add to the constitution, "That the Executive be empowered to secure for Spiritualists the same legal rights and privileges as are enjoyed by all other Nonconformists," and in an able and interesting speech supported his motion by many references to historical fact, urging that the law must be brought into harmony with our present-day affairs.

Mr. France seconded the motion.

Mr. Swindlehurst suggested that the word "Nonconformists" be struck out, and the words "religious bodies" be substituted.

Mr. W. Johnson said the resolution did not say how we were to get these rights. We cannot, as Spiritualist societies, hold halls or property. We get halls built by private friends, but sometimes it happens that the builders take the halls, and the society is turned into the street. He thought we should obtain a copy of the Wesleyan Poll Deed, get a draft made on its lines, and consider it at our next Conference.

Mr. J. J. Morse thought the best plan would be to obtain information and legal advice on the whole question, so that we might have some clear idea as to our position, and eventually an amendment to that effect was moved by Mr. Swindlehurst, seconded by Mr. Morse, and unanimously adopted.

A motion sent by Mr. Percy Smyth, London, concerning the formation of a benefit fund, was tabled, owing to the absence of the mover. This exhausted the motions upon the agenda.

The elections being next in order, the following were, after due nomination and voting, declared elected: President, Mr. S. S. Chiswell, Liverpool; Secretary, Mr. W. Harrison, Burnley; Treasurer (re-elected), Mr. R. Fitton, Manchester. The following were elected to fill the vacancies caused by the retirement of the outgoing portion of the Executive: Messrs. W. Rooke, J. Swindlehurst, E. Raynor, S. S. Chiswell, J. J. Morse, W. Coles, P. Lee. The invitation of the Walsall Delegate, to hold the Conference in that town next year, was accepted, and the date was fixed for the first Sunday in July.

A special vote of thanks was unanimously passed to the Head Constable of the Borough Police for the excellent arrangements made to ensure the comfort and good order of the public procession, and for the courtesy of the officers under his charge.

The usual votes of thanks terminated the proceedings.

In the evening a public meeting was held, presided over by Mr. Peter Lee, at which numerous short speeches were delivered. The choir, under the direction of Mr. R. Sudall, rendered the anthems, "When the Day of Pentecost," and "Daughter of Zion," in excellent style, and addresses were delivered by the speakers in the following order: Invocation by Mr. J. J. Morse; the Chairman, Mr. E. W. Wallis, Mrs. Craven, Mr. W. Rooke, Mrs. M. H. Wallis, Mr. J. Swindlehurst, Mrs. J. M. Smith, Mr. S. S. Chiswell (President-elect), Mr. W. Johnson, Mr. Craven, Mr. J. J. Morse, and Mr. F. Hepworth. The collections, during the day, amounted to £7 4s. 8½d.

No doubt much good will result from these annual conferences, and in the course of time, as societies come to better understand the objects of the Federation, it will receive the wider recognition and more generous support which it fully deserves. Such must be the wish of everyone who desires to see a sound organic movement created, that, representing all that is best in our ranks, shall place our work upon an enduring and practical basis.

J. J. M.

THE longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then death or victory.—SIR F. BUXTON.

SPIRITUALISM IN ENGLAND IN 1851-2.

The following letter, addressed by the late Dr. Mrs. Hayden to Dr. E. D. Babbitt, appears in the Cincinnati "Light of Truth," accompanied by the remark that the writer was "a most highly esteemed and prominent lady physician of New York, formerly an eminent medium who sat for some of the most distinguished persons of both England and America." A perusal of the letter will recall to some of our readers pleasant memories of Mrs. Hayden's visit to London in the very early days of Spiritualism, while, to the younger generation, it will present some surprises as an interesting chapter of an almost forgotten history:—

No. 437, Fourth-avenue, New York, N.Y.

To Dr. E. D. Babbitt.

Dear Sir,—You express a desire that I should give an account of some of my most prominent experiences as a medium during the year 1851-2, and of some of the personages who attended my séances. To commence with, I would say that in England and Europe Spiritualism commenced at the top of society and worked down, while in this country it commenced, like early Christianity, at the bottom and worked up. The most eminent statesmen, literati, and philanthropists of England were often present at my circles and manifested the most intense interest in the phenomena. Their examples are a rebuke to many of our scientists. I will give a few scattering items about them.

The Earl of Eglinton, then Lord Lieutenant of Ireland, attended a number of my séances. One of these was held at the Clarendon Hotel, in which his entire Cabinet and their ladies were present. He wished for some striking manifestation so as to be fully convinced that it was some power beyond my own. Looking at the wall behind him he saw the names of his three children formed upon an exquisite scroll in the most beautiful prismatic colours. Instantly raising his majestic form his face lighted up like a sunbeam, and extending his arm exclaimed: "Are we at the feast of Belshazzar?" The whole company saw it. His wife in almost a fainting condition clung to his arms and afterward indulged in a fit of weeping. After a few moments it faded gradually away. It made an impression upon him which he never forgot.

Lord Brougham was present quite a number of times and was fully satisfied of the spiritual origin of the manifestations.

Sir David Brewster, the great scientist, was present frequently. He was a gentleman of portly and noble presence and earnest spirit. One time, to be absolutely sure that my hands did not cause the table to move, he brought a little block of deal wood, about an inch thick, and placed my hand upon it, knowing that if I used my own power, it would simply move the block, not the table. He then made a chalk mark on the Wilton carpet around each leg of the large table about which we stood; also, another mark around the block of wood which lay on the centre of the table. He had my hand placed on the block, near the wrist, with the fingers pointing upward, so that they might conduct the vital electricity, which he believed to be the motive power, up into the air.

"Now see if the table will move," he exclaimed exultingly. Then dropping on one knee he watched the table legs while he placed another person to watch my hands. Almost immediately the table commenced revolving as upon a pivot under the little block of wood upon which my hand rested, and after making four revolutions settled down exactly where it started from. Starting to his feet he exclaimed:—

"This is marvellous! marvellous!"

At the same sitting my hand wrote out the name of his mother in full, although at the time I did not know who he was, and as the communication commenced "Dear son," he checked me with considerable emotion, saying:—

"That will do! that will do! This is too sacred: it is my mother."

Then he remarked, "Do you know who I am?"

"I do not," I replied.

He then said, "I am Sir David Brewster."

After that he came a number of times and tested the power in various ways, but seemed to have a slight touch of superstition with reference to receiving anything from friends in spirit life.

One day, having two friends from Boston present, and wishing to go to the new Houses of Parliament with them to hear a

speech from Lord Brougham, I was distressed to know how I should get a pass, especially as Robert Owen, on whom I generally depended for such favours, was absent. Not long after we had been talking the matter over at the breakfast table, the Hon. George C. Bentinck, now Duke of Portland, drove up in his carriage and came in. He had been developed into a first-class medium by my aid.

"I understand," said he, "that you are in trouble about getting into the Houses of Parliament."

"Yes," said I, "but pray tell me how did you know that?"

Taking a card from his pocket, he said: "I received a communication. I want to see if you recognise the name. These are the words: 'My sister is in trouble about getting into the Houses of Parliament. Go and invite her.—J. B. TRENHOLM.' 'Who is your sister?' I inquired. 'Mrs. Hayden,' the spirit answered."

I then told him that I recognised the name J. B. Trenholm as that of my brother.

He replied: "I will send my carriage around at one o'clock and will meet you there."

Agreeably to his promise he met us there, took us through the various magnificent rooms, and finally led us into a committee room where a dozen or fifteen members of Parliament were seated around a table. The little Duke of Wellington, son of the Iron Duke, having often been at my séances with his lady, recognised me, and rushing up to me pulled me towards the table, remarking:—

"Gentlemen, this is Mrs. Hayden, the American spirit rapper."

As I remained there a few moments the table and chairs commenced moving in various directions, loud raps were heard, and some of the members looked aghast. I hastened from the room as soon as possible as it was quite embarrassing under the circumstances.

The venerable Robert Owen was converted to Spiritualism and the belief in the soul's immortality through my circles, and the subject of spiritual phenomena being the talk of all London at the time, the Lord Mayor remarked at a dinner party that "Mrs. Hayden deserves a monument as high as St. Paul's Church for converting Robert Owen from his Atheism."

Douglas Jerrold, while dwarfed and deformed in body, possessed a most brilliant intellect, and was earnest in the Spiritual cause. Although so keen in his wit, as exhibited in his beloved "Punch," he was one of the most loving of men, and must now be shining as a star in the firmament of glorified souls. I met him very frequently at the séances which I held at Professor De Morgan's, in company with such celebrated Spiritualists and reformers as Robert Chambers, Mrs. Catherine Crowe, Miss Harriet Martineau, Mary Howitt, and many others.

The celebrated Earl of Zetland, Master Mason of Europe, as well as his lady, was a thoroughgoing Spiritualist, and I gave very many sittings at his house.

Lord Bulwer Lytton was one of the most enthusiastic of Spiritualists, as well as exquisite of men, and his society had a perfect charm in it. I gave some séances at his palatial mansion at Knebworth Park, about fifty miles out of London. It was delightful to see his great brilliant eyes kindle up as he would witness some new test of spirit power. He often came to my rooms in London for sittings and sent me magnificent presents of flowers, fruit, &c., and many kind letters. When I came away, he made me a present of all his works, beautifully bound, remarking:—

"You will want to remember Sir Edward after you have returned to America, and so I have brought you these."

The plain title of "Sir Edward" was what he always told me to call him. You may remember that an ancestor by the name of Lytton transferred to him the title of Lord and £10,000 a year for life on condition that he should transpose his name from Edward Lytton Bulwer to Edward Bulwer Lytton. But to his familiar friends he would say, "Call me Sir Edward." I retain his works and letters as mementoes of one of England's most brilliant writers.

Besides these, I had as frequent visitors the Marquis of Breadalbane, the Earl of Stanhope, Sir Charles Isham, the Duke of Argyll, Professor Cross, the eminent electrician, Dickens, the Rev. James E. Smith, author of the "Divine Drama of History and Civilisation," Dr. Rutter, Dr. Ashburner, and many other persons of thought and culture.

Professor Faraday, then President of the Mesmeric Hospital, seemed predetermined to prove Spiritualism false, and sent

persons to me to trip me up if possible, which they never succeeded in doing.

Dickens also wrote the "Ghost of the Cock Lane Walk" to caricature me and the cause, and the "London Quarterly" and several newspapers came out against me. The London "Times" refused even to put my advertisement in for pay, but I see it has come around a good deal since then as it has permitted discussions of the subject freely into its columns. With these exceptions my experience in London was a grand triumph.

I can say truly that there was a marked improvement and elevation of character in the persons who became convinced of the great truths of immortality and spirit communion.

Yours with kind regards, M. B. HAYDEN.

THE

INFLUENCE OF PSYCHICAL FACTORS IN OCCULTISM.

BY DR. CARL DU PREL.

(Translated from the German.)

PART II.—ON THE PATIENT.

(Continued from page 292).

As our materialistic therapeutics fall into discredit more and more, the psychical factor will necessarily again become recognised. For the present, doctors require the psychical share to be done by the patient. The confidence they do not enjoy they still expect as a necessity; they know that bread pills are often of as much use as fashionable remedies, if only the patient believes in them. Of such a type is the peasant, for whom the doctor wrote a recipe and gave it to him with the words, "Take this."* The peasant swallowed the paper—and got well.

That the confidence of the sick is the greatest healing agent, the magicians were well aware of. Later on, the experiences of the magnetisers confirmed it, as do also the hypnotisers. These show most distinctly the indispensability of this agent; for a suggestion acts only where it is accepted, and only those will be accepted that are believed in. The effect of hypnotic suggestion is strengthened through auto-suggestion in the patient and such a one is confidence; it is paralysed and arrested through counter-suggestions, and mistrust is one of these. This is just the point in hypnotism; it is necessary that the patient should be put in a condition of great susceptibility and free from all psychical opposition so that he is incapable of forming any counter-suggestions. But if confidence is already present in the waking state, suggestibility steps in without sleep.

When the auto-suggestions correspond with the hypnotic suggestion they further the result. Lately, Professor Delboeuf freed one of his patients of his fear of cholera, not by suppressing this auto-suggestion, but by changing its direction. For instance, he gave him the post-hypnotic command to allow his thoughts to busy themselves closely with the cholera, but only in the sense of making himself merry with the fear of it. He ordered him to write an ironical treatise, and in it to sing the praises of cholera. The patient wrote it, and Delboeuf has published it.†

One of the first hypnotisers, Philipps, wrote: "A serious frame of mind, and especially a disposition to confidence and belief, are advantageous moral conditions; egoistical impulses, on the other hand, the inclination to exaggerated scepticism and criticism, as well as frivolity of mind, produce a hostile disposition."‡ Bernheim says that people who make it a point of honour to show that they cannot be hypnotised or sent to sleep, do not receive suggestions, since they thus either consciously or unconsciously give a counter-suggestion.|| People who are accustomed to obey, like soldiers, workmen, servants, &c., can be more easily hypnotised than those who are well educated and make a sort of boast of their scepticism.§ Liègeois says: "It is necessary first of all that the person experimented on should give consent with good will. It is very plain how important it is to induce a positive frame of mind, since critical doubt, derision, and mystification are most injurious to the result. I do not say that one must have faith from the begin-

ning—as magnetisers affirm, it only needs goodwill, but this is true of all experiments."* Lastly, Moll remarks: "It is just this that shows the great power of hypnotism, that even in the teeth of strong mistrust it has succeeded in many cases, for mistrust is a great auto-suggestion, and auto-suggestion is the greatest foe of hypnotic suggestion—unless, as I say, they correspond."

That which doctors have at last by degrees learnt from experience, they might have learnt long ago from patients thrown magnetically and hypnotically into somnambulism, had they asked them, for these persons give the best explanations regarding themselves. A somnambulist said spontaneously to Kerner: "An immense deal depends on the faith with which medicine is taken; that is why the best means do not always succeed."‡ She might have added that, for that reason also, it is that the most improbable means often work wonders. Up till now, somnambulists have been treated too much as merely people to be experimented upon, and too little as the teachers they could really be. They have certainly often been asked about matters which belong to physiology, but not for explanations as to psychological treatment, of which they know so much; while even the import of the psychical factor itself is at the present day greatly under-rated.

The therapeutics of suggestion can, at any rate, be a beginning of the psychical healing of the future, which must, however, embrace both patient and agent. The doctrine of suggestion lies on the border-line between physiology and transcendental psychology. The more deeply it is studied the more will the occultists of the Middle Ages be honoured. It will then be seen that the agent, by revivifying the psychical factor, can raise out of its transcendental depths the potency necessary for miracles. It is obvious that the patient, through the same means, can be receptive of influence which recoils from him so long as he only opposes to it the pachyderma of his material body. It is in this sense that Paracelsus—to repeat his words—says that we through faith "become spirits," and in this sense also the Italian says, in speaking of ecstasies, *E spiritata!*

When this view is accepted by medical science it will then again become art, and be able to heal as mere science never can. It is this transcendental psychology which, from olden times, has been designated magic. It embraces the doctrine that we, as spirits, can become susceptible of supernormal effects, as spirits can also oppose resistance to earthly forces, and as spirits set free supernatural powers; but all these phenomena are seldom witnessed, because, within our earthly existence, the soul pierces through with difficulty. But where it does happen, the psychical factor proves itself to be the true lever. When magic is again taught in our Universities, as it once was at Salamanca, Toledo, and Cracow, then will be shown forth the great importance of the psychical factor in every kind of magical work, both in the agent and the patient. At the present day it is only in Spiritism that a portion of magic is practised, in which, nevertheless, we are still very far from scientific insight and systematic experiments, and nothing is recorded but isolated instances which bring to light the importance of the psychic factor. The medium Home, in a trance, took the glass chimney off a moderator lamp, went up to a lady and asked her to touch it; but she refused, since she knew it must be very hot. Then when Home referred her to the book of Daniel, where the instance is given of the flames of a fiery furnace not being felt, her confidence was restored, she touched the glass and found it by no means hot, not because it had grown cool in the meanwhile, since a gentleman who touched it afterwards received a burn which was visible for three days.|| Home took glowing coals out of the fireplace, and touched them with his tongue, a thing that others could also do if they had faith in their own powers.§ The psychic influence of the spectators on the phenomena has been frequently observed in Spiritualism though not systematically.

(To be continued.)

WE ask for long life, but 'tis deep life, or grand moments, that signify. Let the measure of time be spiritual, not mechanical. Moments of insight, of fine personal relation, a smile, a glance, what ample borrowers of eternity they are! — EMERSON.

* Bruno: "De multiplici contractione."

† "Revue de l'hypnotisme," VII., 315-318.

‡ Philipps: "Cours théorique et pratique de Bruidism," 41.

|| Bernheim: "De la suggestion," 6.

§ Culler: "Magnétisme et hypnotisme," 95.

* Liègeois: "De la suggestion," 88.

† Moll: "Der Hypnotismus," 218.

‡ Kerner: "Geschichte Zweier Somnambulen," 85.

|| Report of the Dialectical Society, II., 49.

§ Perty: "Der Spiritualismus," 104.

[July 7, 1894.]

Light:

SATURDAY, JULY 14, 1894.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi, London, W.C. 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. R. D. Godfrey, 2, Duke-street, Adelphi, London, W.C., and not to the Editor.

SOCIETY ITS OWN SAVIOUR.

Naturally enough the civilised world has been horrified at what we can only regard as a fresh outburst of that anarchist temper which is so significant a sign of the times. It is true that the murderer of the French President is an Italian, and that many French people have impulsively drawn passionate inferences that touch deep questions of international politics, but we believe that the nationality of the criminal had nothing to do with his crime. The true Anarchist is not a Frenchman, a German, an Italian; he is an Anarchist, and he may anywhere be the weapon of his order. This latest and frightfully successful blow was not aimed at France, not even at the President: it was intended as an object-lesson for the world.

In itself, and standing altogether apart from the vast social upheavals of the hour, the incident is a cruel and wicked one—and tragically stupid; and not a word that could be spoken or written would be too strong to describe it: but, in truth, words are almost unmeaning as measuring the horror and shame we all feel when such deeds are done.

But, though the attempt to express our feelings is natural and inevitable, it is about the least useful thing we can do; and the pity of it is that when the public has exhausted its vocabulary it is apt to be itself exhausted, and to let the miserable incident drift, unblest because really unexplained. Fully sharing, then, in the horror and indignation of the civilised world, we think it may be useful to look at this odious subject from our own special point of view.

Every effect has a precisely adequate cause, and even the tragedies and horrors of the hells, as Swedenborg insists, have correspondences and causes as well as consequences elsewhere. Ultimately, then, every act must be traced to the sphere of the spirit. In saying that, we are not making the somewhat commonplace suggestion that the murderer of the French President was perhaps only the tool of sinister spiritual powers—though there may be truth in that—but we do suggest that in the social condition of the world we must find the explanation of this deed. We say "social" deliberately. We have heard enough of what is called "political" motive or "political" causes. In any case, "LIGHT" has nothing to do with politics in the ordinary sense of the word, but it has everything to do with Society and with the prevailing or forceful social spirit: and it is to Society and the social spirit that we must look for an explanation of what seems, and is, a deeply mysterious as well as distressing subject.

It is necessary to remember that the successful assassination of the President very closely followed the almost successful attempt to murder the great Italian Statesman, Signor Crispi, and the gigantic devilism of the attempt in the French Chamber. It is also necessary to remember similar outbreaks of the same temper in other parts of the world, most of them apparently ferociously unmeaning, some of them colossal in their suggestiveness. The key to the whole lies in the contemplation of this sign of the times as a whole; and the question for us all to ask is—*What does this thing mean?*

What we lately said about suicides we may with equal truth say of this epidemic of murder:—for every instance that is visible there are probably thousands of murderous thoughts and longings. Every assassin represents what a late poet (and he a suicide at last) called *The army of the night*. It is misleading and somewhat socially dangerous to say that these outbreaks of violence must be attributed to a few fanatics or political lunatics here and there. It is not so. These desperadoes, as a rule, are men of rare coolness and calculation. They are often reasoners, in a way, brilliant speakers, patient and dogged plotters, and men of superb courage and self-sacrifice. What is their own account of their mission? Society is too enraged to pay any attention to that, and there are very few who will be able to look this hideous thing in the face and tell the truth about it.

In the highest degree mistaken, these public murderers may be, and "demons" we may fitly call them, but the curious thing is that they profess to be the teachers of a gospel of social salvation, and that they glory in their devilish work as having, for its impelling motive, sympathy for the army of the miserable. Let us at least do them the justice to say that they are not hypocrites. Perhaps it will suffice to say that the sight of misery has made them insane. We may get a little nearer to the solution if we connect the murder of Lord Frederick Cavendish in Ireland with these assassinations now: and it was proved that one of the guiltiest of the murderers in Ireland was, in the ordinary sense of the words, a devout and respectable man. That seems a monstrous assertion, but it is true. The man drifted into a state of mind which made it possible for him to honestly believe that the sacrifice of Lord Frederick Cavendish would help on the salvation of Ireland. And everywhere what is the cause at once of the delusion and the crime? Nothing but the maddening feeling that the rulers have no sympathy with, and no pity for, the ruled. It is so wherever these shocking deeds are done.

In Italy, with reason or without reason, necessarily or unnecessarily, the people are being almost bled to death with taxation and military exactions. Even the cartoons of the comic papers present rags and gutter boots to the responsible statesmen, and ask how much more can be done for them or got out of them. In France, the greatest scandals of this century are only even now being exposed to the public gaze, week by week and month by month. Plotting, lying, fraud, the selling of "honours," the brutal ignoring of responsibility, the shameless squandering of the savings of the slaving poor, the living of millions from hand to mouth, like beasts, or worse, produced their natural result—discontent and despair, hatred and violence; then crime and terrorism; then the legal revenge of Society, begetting revenge again; and this dead man, with nothing against him personally (any more than there was anything against Lord Frederick Cavendish), is made a vicarious sacrifice, as visibly representing a social class which first creates criminals and then destroys them. Such is the argument of the Anarchist; and, beneath his ignorance and atrocity, there looms an element of truth. The whole of this infernal round of corruption, selfishness, revenge, and despair is traceable to an evil spirit in Society, as the cause, just as in the creation of a clean heart and the renewing of a right spirit we must hope to find the cure.

Somehow the impression is conveyed to the people that the successful in the battle of life do not care for the unsuccessful, that "the people" are simply used, and that the men at the top are merely wrestling for power and plunder; and it is very difficult to escape from that impression. These assassins never talk of persons, they talk of classes: they hit individuals only as they calculate that the blow will impress Society. But, though their sympathies may have a root that is by no means a "root of bitterness," the fruit is

bitter enough, and has no more relation to sympathy than has angelic love to the fires of hell.

There is no remedy anywhere but in spiritual transformation. To-day, the great wise Jesus is saying to Society, "Ye must be born again:" and to-day the ancient prophet thunders afresh to the horror-stricken nations, "What doth the Lord your God require of you but to do justly, to love mercy, and to walk humbly with your God?"

Yes, Society must be its own Saviour. There is no other way.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MRS. EVERITT.

(Continued from page 309.)

"You have told me nothing yet about the lights, Mr. Everitt."

"No, I believe not. These are among the most charming effects produced by spirit agency. They are of all sizes, and of varying brilliancy, sometimes beaming with a soft veiled radiance, sometimes flashing like electric sparks. They will rise in quick succession from the table, or float from outside to the centre of the circle. Ask them questions, spoken or merely mental, and they will twinkle a reply, or will answer by disappearing and re-appearing rapidly the requisite number of times. At an early stage in Mrs. Everitt's mediumistic career Captain Hunt, who was an excellent clairvoyant, said: 'I see sentences in letters of light that will be given through you.' Some months later at a séance the sentence visible to all, 'Joy to the Lord, Light has come,' was formed in letters of great brilliancy and beauty. The word 'Lord' was not spelled in letters appearing one after another as the rest of the sentence was, but was represented by a magnificent intense light, the signification being afterwards given us. The lights have often taken different distinctive shapes. At several of our sittings a beautiful dove, formed of white light, has flown round the room, and finally fluttered down towards the table and disappeared. A floral arch has sometimes been seen above the circle, composed of flowers resembling heather and sparkling like diamonds. But of all the manifestations of this class the most striking and most beautiful was a representation of the firmament, which no doubt involved a great effort, and with which we have but once been favoured. One by one the stars came out, twinkling brightly amid the darkness of the séance room, or glowing with the steady brilliance of the planets. Now a shower of meteors shot across the sky; now a comet with a long bright tail sailed slowly along. The Milky Way also was represented. Shortly the moon began to rise, growing from a narrow crescent to its full shape, and then the sun appeared in all its glory. The whole of this remarkable spectacle was sustained for between ten and fifteen minutes, and was a sight never to be forgotten by those who were privileged to behold it."

"You have had perfumes, too, I believe, at your sittings?"

"Oh yes, the most delightful scents have been brought into the circle, usually wafted round by the breeze that is an almost invariable accompaniment. We have never, that I recollect, had wet scents, such as used to be experienced in connection with Mr. Stainton Moses's mediumship; ours have always been simply a charging of the air with odours, usually recognised as belonging to some favourite flower, and sometimes so strong as to be quite noticeable in the room on the following day."

"By the way, have you had instances of the spirits of persons in the flesh visiting you?"

"Many; and some of them rather singular cases. On one occasion we were sitting at Madame B.'s—amongst others, Mr. Meers, who is a good seer, and Mr. Thomas Allen Reed being present. Mr. Meers described the spirit of a woman whom he saw in the room as being in a violent passion, protesting vehemently against the holding of the séance, and declaring that Spiritualism was all humbug, and the sitters a pack of deluded fools. The seer mentioned her as being without some of the front teeth; and Mr. Reed at once recognised in the description a living person of his acquaintance who, he said, was accustomed to get into such tempers when the subject was mentioned before her. The next day he made inquiry, and found that at the very time of her appearance at the sitting the woman had been 'letting off,' as he described it, in such unbridled fashion that her friends had found it necessary to stop her. This reminds me, too, that Mr. Meers, when as far away as Australia, frequently came to us in the spirit; and, as evidence that there was no delusion in the matter, entries of the events in our respective note-books were found on comparison, allowing for differences of time in consequence of the different latitudes, to exactly correspond. One of these instances may be mentioned. A black spirit—or, as I ought, of course, to put it, the spirit of a black man—giving the name of Zambia, told us he had just come from Mr. Meers, on board ship. We sent him back with a greeting to our friend. In a few minutes he returned, saying that Mr. Meers was much obliged, but would come himself. Thereupon Mrs. Everitt clairvoyantly saw him in the room, and a long conversation with him ensued, all of which was corroborated by Mr. Meers when next he wrote. On another occasion he wrote to tell us that at such an hour of such and such a day he was lying at home ill, and made up his mind that, should he die, he would visit us. Now, at that very hour, again allowing for difference of latitude, as my note-book showed, he came to us here, and, what is more, spoke to us plainly in the direct voice. And here is another and last instance. I met with an accident, breaking a tendon of my leg, and was laid up for some time. Mr. Meers, whose letter was dated on the day of the occurrence, wrote to express his regret, told me that he was with me immediately the accident happened, and had helped me, hoping he had not hurt me when he tried to put the injured member straight."

"You will be interested to hear, too," said Mrs. Everitt, "that similar excursions have been made by myself. I have visited Mr. Meers and others in the spirit state and brought back particulars which have been verified by subsequent inquiry. It has been permitted me, on rare occasions, to remember what I have seen in the spirit world during my visits there; but it is absolutely impossible for me to find words to describe the wonders I have witnessed."

"Let me read you from my diary," here said Mr. Everitt, "an account of the first of these intrusions, which I wrote down from my wife's lips at the time: 'I have not the slightest recollection how I arrived there or how I returned. Evidently I was not there to be shown the place, for I felt at home and perfectly at ease, and was not a stranger in any sense. There were with me several of my spirit friends, as I suppose I must call them, as they have left earth life, although there was nothing about them to indicate that they were spirits according to the popular notion of spiritual beings. They were not shadowy, unreal, or unsubstantial either in appearance or to the touch. They were not showing me the beauties of the place or directing my attention to anything in particular. We were simply conversing together in a natural, free, and pleasant manner, although I have no recollection of what we were talking about. I do remember, however, that we were walking in a most lovely terraced garden, the banks

of which, as well as the path on which we trod, were of the most beautifully soft velvety grass I have ever seen, so soft that the foot sank in it at every step, and yet with such buoyancy and elasticity that to walk on it gave the greatest pleasure and delight. I noticed, also, that we were upon an eminence, for I could see beautiful sloping and winding paths, borders, and terraces upon terraces of flowers arranged in a perfect harmony of colour. The delicious odours wafted by the cool refreshing breeze were most grateful and palpable to the senses. Some of the flowers were like moss roses, but of a lovely blue in many shades. On the other terraces above and below, the flowers were of every conceivable hue, the whole picture being one far beyond mortal power to describe. The sky above was beautifully blue, and the sun was shining brilliantly, but I did not see it, as we were shaded from its direct rays by tall and leafy trees. I was not at all surprised or enraptured by these glorious surroundings; the only feeling I can remember was that of being perfectly at home. One of my two immediate companions was my guardian spirit, the other the wife of an earth friend. We were dressed in a material like white muslin relieved with blue, and were strolling leisurely along, laughing and talking, my arm being linked with that of my friend's wife, and the arm of my guardian lovingly encircling my waist, towards a clear shining river in the distance. That is all that I recollect."

"I have had many such remembered experiences subsequently," continued Mrs. Everitt, "far more full of detail and value, but this, as the first of the series, has perhaps a special interest. As showing that these excursions are not imaginary on my part, I may tell you of a test, one of many, which fully convinced a gentleman that I had actually seen the spirit of his wife and none other. My description of her, he said, was exact; but for his complete satisfaction he desired to know what it was of hers he always carried about with him. After a brief return to the other state I told him his wife could not speak to me, but she repeatedly touched her hair and then pointed to her heart. 'It is enough,' he said, pulling out a tiny silk sachet from his breast, 'I have carried this little bag containing some of her hair next my heart ever since her death.'

"I have often watched the progress of a séance from the other side, the sitters alone being visible to me, and my own physical body being out of sight except when I wished to see it, when it appeared a dusky, unpleasing object, not needed or desirable, like a cast-off dress lying on a chair; and have seen the force or magnetism proceeding from the backs and heads of the sitters, and watched Zippy or some other spirit gathering it up in balls and rapidly throwing them in the centre of the circle, each ball thrown producing a sound like the beating of a drum in the distance. Once I was able to see a séance as conducted on the other side, a description of which—though rather hazy, as it is so difficult to make clear what is so different from our experience on the physical plane—will be of interest in connection with the subject of the 'Mysteries of Mediumship.' Over the heads of the earth circle there sat a circle of bright spirits clad in white, into whose hands there streamed rays of light, which proceeded from the heads of the sitters below. Presently, with a sort of magnetic shock, that produced quite a report, a spirit took possession of the medium, not exactly entering her body, but appearing to stand just in front of it, and the spirit of the medium moved away. The upper circle continually worked up the emanations from the sitters into balls, which the spirit who took control received from their hands and made use of, the substance darting up and down, to and fro, in the midst of the circle with the rapidity of flashes of lightning, and taking numerous different shapes. The medium's body appeared to be enveloped in a dense, bright, tangible atmosphere,

and the spirit employed this atmosphere to speak to the sitters, moving about rapidly from side to side and up and down among them. Presently a hand and arm were formed out of the bright substance surrounding the medium, and one of the sitters was touched with it. Then the spirits moulded a face out of the same substance; it looked like a mask, too bright to be natural, but very substantial. Afterwards a throat was formed, and the breath of the medium conveyed to it by means of a sort of tube, the throat, which was attached to the medium by a fine cord, being moved about among the sitters and being used for producing a voice by the aid of the sitters and being used you have now had a fairly complete résumé of the phenomena associated with my mediumship."

"Not quite all," said Mr. Everitt; "there is the crystal gazing, which has yielded very interesting visions; and we must not forget that at one period of my wife's career she possessed considerable healing power, the spirits using her by means of magnetic passes."

"And now about the sitting, Mrs. Everitt, which I should not only like to describe in the interests of the readers of 'LIGHT,' but should very greatly appreciate as a personal favour."

"That," said my hostess, "is already arranged. Zippy, who manages these things, gave his consent at once." At this moment there came three distinct raps from the neighbourhood of the hearth near which we were sitting.

"Why, that is Zippy himself, confirming what I say."

"Good evening, Zippy, I am delighted to have the opportunity of making your further acquaintance." Vigorous raps came in response, as if to say, "The pleasure will be reciprocal."

"Mrs. Speer will be present, and it is hoped," said Mrs. Everitt, "that Mr. Stainton Moses, who has already spoken a few words to us, may come. He has, I believe, promised Mrs. Speer that, if we gave her a séance, he would try to speak to her."

To this Zippy rapped a cordial assent.

"Then," said I, "tell him, if you kindly will, that we shall also hope for a message to the readers of 'LIGHT,' who will be gratified by a word of friendly sympathy and continued interest from their late revered editor."

Zippy promised to convey the request, and gave us a cheery good-night.

(To be continued.)

"SATANISTS."

The following is from the "Tablet" of June 30th:—

"The character of the opponents of the Church in France is illustrated by recent disclosures of the doings of a sect against which the police have at last been compelled to institute proceedings. This latest emanation of human impiety is devoted to the worship of the evil principle, under the name of *Satanistes* or *Luciferistes*. Its adepts seek to propagate their monstrous tenets by all forms of propaganda, distributing tracts among school children, and luring those under instruction for first communion to their infamous conventicles. They have a blasphemous liturgy of their own, and their priests, who wear the ecclesiastical garb, celebrate 'Black Masses' at night, with consecrated Hosts stolen from the churches. Such a relapse into the mediæval mysticism of evil is the result of unbridled freethought in this so-called century of progress."

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.)'s" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 5d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

THERE never was so much sympathy as there is to-day. Witness the increased tolerance for diversity of opinion, the increased courtesy of controversialists, the growing tendency to dwell on the good side of men and systems.

CONTROL, COMMUNION, ILLUMINATION: OR, DEGREES OF CONSCIOUSNESS.

Mr. Green, in his interesting letter in your issue of May 16th, refers to the "return of the departed Ego to earth" in connection with the work done by spirit-controls among men, for the advantage and instruction of the latter.

I presume that Mr. Green uses these terms for brevity, as carrying his meaning in the most simple form of expression, and that he will probably agree with the further elucidation that I would wish to bring to bear on this question.

When communion occurs between discarnate and incarnate spirits, it does not follow that the Ego of the former comes into immediate contact with the Ego of the latter. Such communion may occur (and probably does mostly occur) by thought-transmission, in which the limitations of space are transcended. The appearance to the sensitive is that the "control" is actually present. This is because the consciousness of the sensitive, though functioning in an inner degree, is still embodied. His perceptions, therefore, clothe themselves in appearances related to personal states.

The same degree of consciousness, when functioning in incarnate, or in discarnate states, presents different perceptions of objective appearances (surroundings) to their respective observers. When the inner degrees of embodied consciousness function, and bring their possessor into relation with the pertaining inner spheres, the perceptions thus occurring have to come into the external self-consciousness of the observer. They become thereby clothed with appearances pertaining to the personality. The appearances presented by the surroundings in those internal states will therefore not be the same as they will be to the same consciousness, when dissociated from a physical organism. It is really impossible, therefore, for embodied consciousness to see the inner planes of Being as they are, or in the same light as they appear to the discarnate entities dwelling therein. Whatever is seen, is distorted in coming out into the plane of personal self-consciousness.

I call the attention of Theosophists and Kabbalists to this, as applying to subjective introspection; also with regard to the limits thus entailed to the cognising faculty in any and all human beings, whether calling themselves adepts or not. This law applies to Swedenborg's visions, and hence their colouring by his pre-conceived ideas. This law applies equally to the rendering by sensitives of spirit communications, which are permeated by the peculiarities of the human instrument through whom they pass.

Does anyone pretend to say that when we look at the sun we see the sun itself? No; we see the image of the sun which is conveyed in and appears in each of its rays and is reflected on our retina. Equally so, and by the same law, is the image of the Ego carried in the ray of life-thought which it transmits to the sensitive, whose consciousness perceives both the thought content and the life-image, contained in that ray or current. Judging then from appearances pertaining to the personality, the sensitive thinks that the Ego of the control is present, when in reality it is a thought-image which is present, transmitted from that Ego. Consciousness communes with consciousness, and space and time conditions (which pertain to appearances) are transcended. I illustrated the transcending action of consciousness, but in a converse direction, in my recent letter on spirit-spheres; in which I showed that when the consciousness of the sensitive introverted its action and functioned in its astral sense-relations instead of outwardly, through its physical sense-relations, the perception found itself there and then in contact with the astral sphere. The sensitive does not go to the astral sphere; the latter comes into his field of perception. We are spirits, and we are denizens of the spiritual world even while inhabiting the external earth, and our inner vision may open and perceive the spiritual aspect of the universe.

Nor does the control come to, or into immediate contact with, the sensitive. Their consciousness comes into relation while their forms may be separated in space. A metaphysician will see the logic of this. But there is an occult *modus operandi*, which consists in the transmission of a connecting current of life-carrying thought.

If the inflowing life-light current is of greater potentiality than the life of that degree in the sensitive, it may entail the quiescence of the outer self-consciousness of the latter; even as you get in hypnotism, where the subject is entranced; and

then you have what is called control; or the inner consciousness of a given degree may be stimulated into functioning by the inflow of a current of life of that degree, when consciousness will be centred in that aspect of the entity, and the outer degree will be quiescent. Otherwise, if the inner consciousness of the sensitive is sufficiently unfolded, it responds to the inflowing life current, and the content thereof is transmitted down into the normal self-consciousness of the sensitive, and you have communion. Intuition is the result of action from more interior states than the astral, upon the equivalent degree in man, which is discrete to our self-consciousness, as will be shown.

This law of life-thought transmission is known to occultists, and it is stated to be used by them in connection with thought transmission and cognising in which, also, space is transcended.

We have only to look around us to realise that the self-consciousness related to this plane functions in very varying degrees in different men. But this variation is even greater as regards the functioning of the inner degrees of consciousness in man. In some men the astral degree is sufficiently developed to be acted upon by entities existing in that state, and to reciprocate; constituting clairaudience and clairvoyance. In others that degree is sufficiently developed to bring its possessors into actual relation with that sphere, and permit cognition of it. The soular degree of consciousness is unfolded in very few men. In some, it is developed to the extent that it may be acted upon by soular angels, and thoughts may be communicated as already stated, without it being able to function sufficiently, however, as to enable its possessor to cognise on that plane, and perceive the communicators, or the nature-appearances in that state. Such communicated thoughts then present themselves to the self-consciousness of the sensitive in the form of intuition, without his being able to trace their origin. It is thus that "illumination" is constituted.

Some schools appear to consider that all thought presented to the self-consciousness of an Ego, must necessarily arise from past experiences of its own (though perhaps only partially cognised at the time). Others appear to infer that much of such intuition is presented from lower modes of sentience, associated with the organism. But the study of Occultism shows that there are inner degrees of life associated with each individual; that communion may occur in these inner degrees, and the content be presented from that inner degree to the normal self-consciousness of the individual; or that such communion may occur when the normal self-consciousness of the individual is quiescent (trance) and not be presented to it.

I have shown that intuition may originate both in the presentation of thoughts to self-consciousness by the inner degrees of the individual's own life (Being: existence) and also by the presentation of thoughts to the inner degrees of that individual's Being, by other individuals, having their existence in the interior state of the Universe to which that inner degree is related. Both the thoughts emanating from his own interior degree of Being, and the thoughts communicated to him on that inner plane, by other individuals existing on that plane, will be presented to his self-consciousness, from within himself, in the form of intuition. But whereas you may have psychic intuition and soulie intuition (or thought communicated within) you can only have psychic communion, as only the astral degree is sufficiently unfolded to consciously commune and reciprocate, in the average man. The soular consciousness is not developed enough to permit of communion in that degree.

It is evident that the study of the degrees of consciousness involved in man is a requisite condition for the comprehension of Spiritualism. Metaphysic, unfortunately, ignores degrees of consciousness. It has to leap at a bound from universal consciousness to its particularisations, which we find functioning in the self-consciousness of man. It acknowledges no question of discrete degrees, and endeavours to solve the problems of Knowing and Being by the processes of discursive thought; that is, it endeavours while acting on, and from, the circumference to identify itself with its central source, while ignoring the intermediary degrees through which it is related with that central source.

Mr. Myers has, I believe, advanced a theory with regard to subliminal consciousness. Might I ask if he would oblige us by giving us a definition of his position in this respect?

Some of the Transcendentalist school are now premising a background of undistinguished, unbroken, simple sentience, from which feelings are presented to self-consciousness, becoming thereby objects of thought. The process of thought in the individual is analysed to that extent, and the individual thinker

is shown by self-consistent argument to be a unit of and in the Universal Consciousness. The ultimate subject, it is shown, can never be perceived; it can only be felt. However much we may analyse, we can never bring it before its own perception as an object. It can distinguish Self and not-Self as one whole, found within the felt Unity but never exhausting it.

But there is no effort to account for how the Universal becomes an individualised self; how it finds itself here as a thinking entity, or to deal with the intermediary states intervening between the Universal and the self-consciousness which we know in ourselves. Until it is realised that there are intermediary states, both as regards process and as entailing degrees of consciousness related to the degrees of the process, man will never understand his relations either with the seen or the unseen Universe.

Some Spiritual-occultists have the advantage over psychologists, that they have discovered that there are degrees of consciousness in man which are interior to that known to us in normal self-consciousness; that these degrees may function in man (when unfilled with life of their own degree), and relate him with the planes of Being and the entities dwelling in those states, which are identic with those inner degrees of Being in himself. He may thus learn something with regard to those (to us now subjective) states, into which all of us will in the course of time be indrawn and have our existence; or, in the terms of another school, there are intermediary degrees of mediacy, between self-consciousness and immediacy. The external mind can only deal with external appearances. But human consciousness has continuity in inner states, which are comprehended in proportion as inner degrees of consciousness unfold.

The occultist finds that the metaphysician's inductions that time and space are limitations contained in consciousness, may have an actual illustration in experience, inasmuch as these inner modes of consciousness, in functioning, are found to transcend the limitations of space, which cease to be a barrier to cognition; that communion between entities in different states of Being and separated in space, is possible, provided that the identic degree of consciousness is unfolded in both. He discovers that the unfolding of these inner degrees within man brings him into relation with the equivalent inner aspects of the Universe here and now; that the inner aspects (planes) of the unseen Universe become present; are laid open to the view as their related degrees of life unfold into action within man.

We pass from one to the next of these degrees, or aspects of the Universe, normally through the process of death, which entails a translation from the external sense relations and unfolding of relations with that state which previously was subjective to us, but then becomes objective; when the now external aspect of the Universe passes out of view. But the intervening veils between these degrees of Being are now being broken through, by efforts of Mighty Beings in inner spheres. Messengers are being projected from these inner spheres, on to the outer plane of Being, to prove to men the reality of those inner states; while some men have the power lent to them, to project psychic thought-forms from their embodied life on the external plane, into those inner spheres, and thus cognise them from without. And thus the gulf is being bridged over from both sides, all unknown to metaphysics and psychology.

QUESTOR VILE.

I use the terms Being, Existence, Life, as being equivalents. Both consciousness and appearance (nature), or Knowing and Being, or subject and object, are inseparable aspects of LIFE, and cannot be found apart from it. A mode of consciousness and the appearance presented, are related to the degree in which the life is temporarily manifesting. It is Life, which is the identic element in Knowing and Being, and, consequently, the primal and ultimate Reality.

THE WAITING IDEAL.

HAVE we not all, amid life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings and feel it near,
And just within our reach? It was. And yet
We lost it in this daily jar and fret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late.
No star is ever lost we once have seen:
We always may be what we might have been.

—ADELAIDE A. PROCTER.

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.]

Mr. Shepard's Concerts.

SIR,—Through the kindness of Mr. Shepard, I had an opportunity of listening to his playing and singing on June 20th, at the house of Mrs. Park Allen.

Darkness and silence are the conditions imposed on the audience, and whether these conditions affect the mind in its judgment of the quality of the performance, I know not, but the impression produced on myself was astounding and almost terrific.

The mass of dense vibration seemed equal to that which might have been produced by eight hands on two of the largest Steinway pianos, while the voice, rising to high C, was, in volume and quality, equal to that produced by the late Titiens, the grandest of all singers.

As I have said, the effect may have been magnified by the influence of the darkness and silence on the imagination, but any way it is surprising that these performances have not produced a greater effect on the disciples of Wagner in London.

Birch Grove, East Grinstead.

GEORGE WYLD, M.D.

Lord Rosebery's Prophecies—Mr. Shepard's Performances.

SIR,—Now that Lord Rosebery has realised the last of his three juvenile predictions concerning himself, I should like to ask my fellow-readers of "LIGHT" a question anent those same predictions. It will be remembered that his lordship, when very young, declared that he would do three things: (1) marry the richest heiress of her year; (2) become Prime Minister; and (3) win the Derby. The question I should like to ask in your columns is this: Does anyone reading these lines happen to know whether Lord Rosebery, when he gave utterance to that triple vaticination, was repeating something that had been told him? Perhaps his lordship will himself kindly oblige, and so set the matter at rest for good. My desire, of course, is to ascertain whether the prophecies were originally made by a medium of any sort.

Another matter. The rank and file of Spiritualists have lately been a good deal tantalised by reports in the Spiritualist papers concerning the extraordinary musical performances given through the mediumship of Mr. Jesse Francis Shepard. As Mr. Shepard does not hold public sésances we of the said rank and file are entirely debarred from profiting by what seems to be one of the most marvellous things in musical mediumship ever accomplished. Now why should this be, now that the phonograph is *un fait accompli*? Why should the lazy classes for ever have all the best things in the world, including all the "best tunes"? Why should it not be as possible and as easy for us of the working classes to pay our penny to the street phonographer and hear a sésance by Mr. Shepard, as it is to hear a song by Mr. Chevalier? It seems the greatest pity in the world that, while phonograms of such rubbish as "E dunno where 'e are" increase and multiply, not one of Mr. Shepard's sésances is, phonographically, to be heard for love or for money. As a possible means of conversion to Spiritualism, too, phonographic reproductions of the sésances are urgently to be desired.

No doubt, however, it has often occurred to Mr. Shepard to have his performances phonographed, and I can only suppose that the reason he has not long since carried out the idea is because of some fear lest the phonograph should not accurately and adequately reproduce the "mystic melodies" his controls so abundantly pour forth. On this point, however, I venture to hope that Mr. Shepard will be satisfied with nothing short of the opinion of his controls as to whether the step be advisable or not. Only on this (the highest) advice, I submit, should the plan suggested not be carried out; for—as, no doubt, Mr. Shepard has already realised—the enemy is only too ready to blaspheme, and to say that the reason why the step in question is not taken is on account of—if I may coin a word—Mr. Shepard's phonographobia.

Perhaps, Mr. Editor, our gifted musical medium's secretary will kindly tell us whether it is by the advice of his controls that Mr. Shepard refrains from introducing the Edison-Bell invention at his sésances. And, while he is writing, it would, also, I am sure, interest the Spiritualist public to know if any steps have been taken to carry out the suggestion made by Mr. John

Page Hopps, viz., that a representative committee of English musical experts be invited (in the interests of Spiritualism) to attend one or two séances, and be afterwards requested to give their opinions thereon.
June 29th, 1894.

SOCIALIST + SPIRITUALIST.

The Spirit Spheres.

SIR,—In reply to the inquiry of "Y.S.," concerning the Spirit Spheres, I would recommend him to read a little book, called "I Awoke," price 1s. It contains a good deal of information on this point. I cannot agree with what "Quæstor Lucis" says in his letter in the current issue of "LIGHT" that the distinctions are arbitrary and artificial, as through the instrumentality of our private and unprofessional medium I have had numberless proofs of the objective reality of the various spheres, not, I may say, by the arrogance of controls who indeed rarely, if ever, state from what sphere they come.

MURIEL.

One in Perplexity.

SIR,—Seeing that "One in Perplexity" has been so kindly helped through your paper, I hope you will allow me to make a similar appeal. I have been interested in Spiritualism for many years, and have read all that I could, including "LIGHT," on the subject, but I have never had an opportunity of seeing any phenomena or being present at a séance. I am utterly alone in my interest in Spiritualism and have no friend acquainted with the subject. If anyone living in Birmingham, preferably on the East side, would admit me to a meeting I should be very grateful, and to you, sir, for inserting my appeal.

I. H.

"Are the Mahatmas Muddlers?"

SIR,—In your issue of June 2nd, you quote the "Philosophical Journal" as authority for certain queries concerning the Mahatmas. The article entitled "Are the Mahatmas Muddlers?" which appeared in the "Journal," was written and signed by myself, and I fear Mr. Underwood, the Editor of the "Journal," might not, on all occasions, like to assume responsibility for my communications. The "Journal's" attitude, respecting Mahatmas and other Theosophical subjects, is clearly stated in Mr. Underwood's article entitled "Theosophy and the Mahatmas," which appeared in a recent number.

As a subscriber and old admirer of your most excellent publication, might I suggest that you should make it known that a series of articles entitled "Re-incarnation," written by Mr. Emmette Coleman, of San Francisco, are now appearing in the "Light of Truth"? Mr. Coleman's articles are stated to be "an historical, critical, and scientific analysis of the subject; its origin and growth," all being reviewed from both sides of the question. He clearly shows how very contradictory are many of the assertions of the late Madame Blavatsky, and what has been termed the "Deadly Parallel" might well be used in such a case as this with telling effect. The articles are strengthened by a series of exact quotations from "The Key," "Isis Unveiled," "The Theosophist," "The Secret Doctrine," "Lucifer," "The Path," &c., &c., and it is difficult to see how the followers of the marvellous Madame can escape from the seemingly inevitable conclusion.

Abuse, it has well been said, is no argument, and if Mr. Judge, instead of calling Mr. E. Coleman "The Editor of a Greasy Sheet," would confine himself to dealing with the questions so clearly put in the articles referred to, he would appear in a better light.

H. E. CRIDDLE.

Reading a Bank Note in a Sealed Envelope.

SIR,—About forty-five years ago, Mr. Nicholas Longworth, of Cincinnati, offered to a clairvoyant, Mrs. Loomis, a fifty-dollar bank note, on condition that she should, with her eyes bandaged, discern, through a well-sealed envelope, the number of it. She did so, and received the money. He immediately offered another, on the same terms, and, to make sure, this time he and Justice John McLane, of the United States Supreme Court, went apart, and not only enclosed the second note in more than one paper, but added one of tinfoil. Both gentlemen, veteran lawyers as they were, and used to sift testimony, now felt certain of a different result from the first, though, as to the first, they had no one to blame but themselves if, by reason of any misfolding, the seer had got a peep at the number. She won again; whereupon Mr. Longworth promptly offered to test her

with a third fifty dollars. This time, however, she declined, saying she was tired, as well she might be, with having read such fine print, so well covered from sight, through the pit of her stomach. But the investigators could not understand this, and the one of them, at least, whom I have heard tell the story very many times, remained still a sceptic.

Siasconset, Nantucket, Mass.

W. J. F.

"Intercourse with the Universal."

SIR,—"Verax" asks, in your issue of June 30th, why I suppose there is a Universe Empire, and what reason have I for supposing it. "Verax" says: "We know departed friends still exist, and under certain conditions we can have intercourse with them." How does he know it? I certainly do not know it, nor how to have intercourse with them. Where do they exist? And can they, or can they not, quit this world and visit other worlds? If they can do so, they would be what I mean by space beings, or beings who can go from world to world; and surely I have as much right to ask "Verax" for his proofs as he to ask me.

If they cannot so pass, where do they exist, what form of society do they live under? It seems no one can comprehend what I mean by the heavens around us, the astronomical heavens, or by my question, Can they be inhabited? I am equally unable to comprehend the heavens and hells of other minds, or where they locate "our departed friends who still exist."

"Verax" asks what are the "old traditions" I rely on. Well, I call the story of the Temptation and Fall, that of the Deluge, and of the appearance on Mount Sinai, &c., where God, or angels from heaven, are introduced as conversing with men, traditions about such intercourse. I suppose tradition is not the proper technical word, and "Verax" would correct my ignorance.

I see no traces of such intercourse now, and am asking: Why not now, if it ever existed?

REJECTED.

"Intercourse with the Universal."

SIR,—I will endeavour to say a few words with reference to the query raised by "Rejected," in the spirit of a fellow-pilgrim and searcher.

If instead of considering the Universe in the light of an empire ruled by a supreme society, whose terms we have rejected and consequently find ourselves banished outside of that veiled empire, till we accept the terms of that supreme society, he would consider the Universal as constituted by and of One Omnipresent Life principle, manifesting itself in consecutively unfolded progressive degrees, with inhabitants and surroundings related to each such progressive degree; possessing faculties which are in temporary accord with the degree in which they have their existence for the time and not with the other degrees, which are temporarily discreted; then perhaps the problem may appear simpler.

The study of metaphysics would show him that there is no such thing as separate Being. Separateness pertains to appearances only; in reality we are permanently connected with the One Universal Being; we are that Being itself, and if our inmost degree of consciousness functioned here, we should realise that inseparability. There can be no appearance, apart from that One Universal Life, which manifests in and through all appearances. But for the time being, we live in a state in which we think outwards. We cannot reach back, inwards, to the source of Being within us; on the circumference of which we live temporarily. But the inner degrees of Being are beginning to function in some men, which demonstrates that these are there in all of us, as we are all of one source and constitute one great Unity.

If he will analyse reflection he will find that thought wells up from within us; from discreted subjective states within himself, into his external perception. In this thought process within man, man apparently illustrates the process by which each individual becomes such, on the external plane. Issuing forth from subjective states in the Universe, into the plane of matter, man, himself a divine thought externalised, becomes a vehicle through which thought (and life) continually proceeds into objectivity.

Being the Universal in process, we are, consequently, illustrations of the Universal process, and we have only to read within ourselves to find the process of manifestation and law of becoming.

[July 7, 1894.]

Death is but a change by which we leave behind us that material aspect of the Universe to which we are related by sense-mediated perception and enter into relation with an inner aspect of the same Universe, but which is now subjective to us, and which then becomes objective. And so we pass consecutively, from the physical plane to the astral; from that to the solar plane; and thence to that of pure spirit; having a form in each state, of related degree of substance (appearance). That this is so, is demonstrated by the experiences of some sensitives, in whom some of these inner degrees function temporarily, even while on this plane (see letter of "Noelle," p. 299).

Metaphysics will also show him that consciousness contains time and space, and consequently assure him of immortality (see letter of "C.C.M.," p. 493, 1893), while spirit communion demonstrates the persistence of individuality.

PARSER-FAL.

SOCIETY WORK.

FINSBURY PARK.—Meetings are held every Sunday morning at half-past eleven (weather permitting) under the shade of trees in Finsbury Park. Good audiences usually assemble. The friends conducting this mode of sowing seeds of kindness and truth welcome the co-operation of all interested.

EPPING FOREST.—There will be a gathering of Spiritualists on July 15th in Epping Forest. The meet will be at Riggs' Retreat, High Beech, for five o'clock tea. Tickets may be had of the King's Cross Society at 9d. each. A Spiritual service will be held in one of the glades near by at six o'clock. We hope to see many friends, new and old, fraternising on this occasion.—J. P.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—Our service on Sunday was well attended. Mr. F. Challis delivered an eloquent spiritual discourse upon man's personal responsibility, pointing out some of the many stumbling-blocks in the progress of the Christian religion. Miss Crump kindly presided at the organ. Sunday next, at 7 p.m., Mr. Norton; Tuesday, at 8 p.m., séance, Mrs. Mason; July 15th, Mr. Walker.—J. H. B., Hon. Sec.

MR. AND MRS. TINDALL'S TOUR.—The chief points of our tour are now arranged. We shall be at Hull on July 29th, Edinburgh on August 5th, Glasgow between August 5th and 10th, Newcastle August 12th, probably Sunderland August 19th, and Sheffield August 26th. Between these dates we may be able to pay short visits to societies and individual Spiritualists in the vicinity of these towns, when such will fit in with the plans of the societies which have engaged us. Any who wish for a visit from us should write at once to me, at 15, Lanark-villas, Maida Vale.—A. F. TINDALL, A.T.C.L., President London Occult Society.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Meetings free, every Sunday, at 7 o'clock.—Mr. J. Veitch spoke on Sunday on "Religious Ideas: Past and Present." Dr. Reynolds will speak next Sunday. Our excursion to Theydon Bois will take place on Saturday, July 14th. Excursion tickets are issued from Liverpool-street and Fenchurch-street stations at 1s. 4d. return; and from Stratford 1s. return. Trains leave Liverpool-street at 12.6, 1.3, 1.43, 2.45 p.m.; Fenchurch-street, 12.25, 2.13 p.m.; Stratford, 12.43, 1.58, 2.31 p.m. Tea will be specially provided for those who intend to be present, if they will advise the undersigned by post-card not later than July 11th, at Riggs' Retreat, at 5 p.m.; adults, 9d.; children, 6d. each. Spiritualists will be recognised by small pink and white bow, or by the recognition symbol. We hope to see a large number of friends from other societies present on this occasion.—E. J. GOZZETT, 40, St. George's-square, Gipsy-lane, Forest Gate, E.

MARYLEBONE SPIRITUALISTS' AND INQUIRY ASSOCIATION, 86, HIGH-STREET, W.—At the annual general meeting of this association, held on Sunday last, a general business statement was made to the members, after which the following speakers gave short addresses: Miss Rowan Vincent, Miss Porter, Messrs. T. Everitt, W. T. Cooper, J. Edwards, and A. J. Sutton. It was decided at this meeting to make an attempt to secure a larger and more suitable hall for the Sunday evening meetings of the society. With this end in view a guarantee fund has been formed to enable the society to take the Cavendish Rooms. The amount necessary is one year's rent, viz., £52; and, feeling that Spiritualists in London will appreciate the general advantages likely to accrue from this new departure, the society has confidence in soliciting the kind co-operation of all friends. Collecting cards can be had of, and contributions sent to, the secretary, Mr. H. Rumford, 56, Bryanston-street, Marble Arch, London, W. Next Sunday, July 8th, at 7 p.m., Miss Rowan Vincent; subject, "Spiritualism as it is, and as it should be."—L. H. R.

CHESTOW HALL, HIGH-STREET, PECKHAM.—On Sunday afternoon the guides of Mrs. Bliss, before a select circle of friends, christened the child of Mr. Edwards, giving it the spiritual name of "Daisy Chain." The ceremony was a very impressive one, and differs from that of the Church in flowers being used instead of water. In the evening this formed

the basis of a fine address continued by the same controls, and was much appreciated by a good audience. A number of descriptions, and also some advice, were given to various members of the audience, who were called on to the platform. On Sunday next, at 6.30 p.m., Mr. Dales; subject: "Astronomical Influences." On Tuesday, at 8.30 p.m., open circle, and free magnetic healing by Mr. Edwards. We find a great deal of good is being done in this direction. We beg to remind our members that subscriptions for last month are overdue. On Sunday, July 29th, the societies of Forest Hill and Chestow Hall will unite in a visit to Brighton. There will be no service on that date at the meeting houses of these societies. Full particulars will be published next week.—W. H. E.

NOTTINGHAM.—On Tuesday, June 26th, by invitation of Brother Harvey, a party went from Nottingham to Hucknall, in a field adjoining Bestwood-road. The number taking meeting from Nottingham, and the local Spiritualists with between one and two hundred natives, made a fair gathering. The weather was beautiful and the time was well spent in singing some of our choice songs, with addresses from Mr. W. H. Robinson (Newcastle), Messrs. Stubbs, Harvey, and Harris, of Nottingham. The seed of truth was sown in many minds who listened most attentively, and a large quantity of literature was given away by Messrs. Sanderson and Mitchel which will bear fruit by-and-by. A pleasant little incident occurred by a visit to the old church where were interred the embalmed remains of Lord Byron, and through the energy of our irrepressible Newcastle friend who inspired the organist and blower, we were treated with an organ recital finishing up with the Hallelujah Chorus. We reached Nottingham at a reasonable hour and felt we had doubled our pleasure by giving as well as receiving, remembering that it is "more blessed to give than to receive."—B. H.

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:—Africa, Mr. B. Stead, care of Hazell, Ballan & Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chaboussier, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin; Holland, Den Herr Van Straaten, te Apeldoorn, Middelham, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Luz et Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torstenson, "Advocate," Christiania; Russia, M. Etienne Geispitz, Grande Belocersk, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fjeller, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

BOOKS RECEIVED.

"Arena," for July. (Boston, Mass.: Arena Publishing Company. 50 cents.)

"The New Theology." In continuation of "Lay Religion." By RICHARD HARTE. (London: E. W. Allen. 2s. 6d.)

SORROW.

WHEN sorrow all our heart would ask,
We need not shun our daily task,
And hide ourselves for calm;
The herbs we seek to heal our woe
Familiar by our pathway grow,
Our common air is balm.

Around each pure domestic shrine
Bright flowers of Eden bloom and twine;
Our hearths are altars all;
The prayers of hungry souls and poor,
Like armed angels at the door,
Our unseen foes appal.

—KEBLE.

DR. THOMAS WILSON, 103, Caledonian-road, King's Cross, has gratefully received £5 from Waukegan, Ill., U.S.A., accompanied by an intimation that it is sent "from an aged couple, to whom Our Father has given something to spare, to a brother and sister who need it." The donors also ask that the reception of the gift may be acknowledged in "LIGHT." Dr. Wilson is now, we are informed, very feeble and helpless, and is deeply grateful to the readers of "LIGHT," who have kindly assisted him in his extremity.