

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

'V. C. Desertis,' in the 'Daily Chronicle,' makes a useful suggestion concerning Mr. Clodd's dictum that modern psychism is but savage animism 'writ large.' He starts a pretty hypothesis; and we cannot do better than quote it in his own words:—

Many persons, both within and without the Society for Psychical Research, have borne witness to the occurrence of facts which seem to imply unseen intelligences external to man, or an internal stratum of unconscious personality which so closely simulates external objectiveness as to be often indistinguishable from it. Professors A. R. Wallace, Oliver Lodge, Crookes, Zöllner, Richet, Octrovowicz, and, now it is said, Lombroso, have given in their testimony more or less publicly to the occurrence of these facts.

Let it be granted—purely for the sake of the argument, of course—that objective facts of the kind do sometimes occur. Then, inasmuch as every appreciation of a fact depends on the faculty of the observer, would it be surprising if the view of, let us say, Mr. Andrew Lang were sufficiently different from that of the Australian aborigine for the one to be called psychical research and the other animism; these being names for the reflections of one objective reality in two very different mirrors of consciousness? All mirrors distort, but those which are fairly up to the mechanical practice of the day are not said to do so, while the originals of some reflections are scarcely to be recognised.

This is a distinction with a difference, and a pregnant difference too. It has in it a great reconciling thought, and a thought which adds intensity and pathos to the doctrine of the solidarity of the human race. It is a fine thought, which will some day be worked out, that there has been no mistake, no failure, no sheer delusion; but only education, advancement, and deepening insight. It is a thought that will enormously help every Spiritualist.

We have received a book on 'Immortality in Christ only,' by Mr. H. L. Hastings. (London: E. Stock.) It is an excellent specimen of its kind. The writer is simply a Bible worshiper, and shuts his eyes, his heart, and his brain to everything else. He strings texts together without for an instant considering the sense and righteousness of the product, and then demands that we shall 'believe God.' Humanity, the sense of justice, natural affection, moral probabilities, all are ignored, absolutely ignored, and we are summoned to surrender to the texts. The drift of the book is that natural immortality is a delusion, and that only the right kind of Christian has a chance or a certainty of life beyond the grave. One of his pages is headed, 'No wicked man lives for ever': but he does not tell us just how much wickedness deprives a man of his chance, or how belief in Christ works so as to secure it. The whole thing is horribly arbitrary. One paragraph will be enough for us. He says (and we retain his italics):—

Not one passage in his (Paul's) writings teaches or *hints* that wicked men shall *live* or *exist* for ever under *any circumstances*

whatever. This idea, that all men are to exist eternally, is not to be assumed, or taken for granted. The question is too important to be disposed of by a guess or opinion. It involves the destiny of the greater portion of our race. Can it be true that Paul believed that every wicked man carried within him an immortal element, which must go on expanding throughout the far-reaching ages of eternity, and linking man by a tie that can never be severed to endless joy or endless agony, and yet in all his epistles he gives us no hint of the fact? Does this look like the doings of one who kept back nothing that was profitable for his hearers? Does this sound like the teaching of modern preachers, who assure their hearers 'that they have each of them an immortal soul, destined to exist so long as God exists'?

If every wicked man had been destined to eternal existence, Paul would have informed us of the fact. He does not once hint it; therefore it cannot be true.

Every passage that relates to the destiny of the impenitent imports their utter dissolution or extermination.

We do not care to dispute the matter, as to Paul: we only test it by reason, the moral sense, natural law, and experience; and we consider that, on every one of these counts, the theory of Mr. Hastings crumbles like dead leaves. At the same time, we sympathise with a man who makes any effort, however desperate, to escape from the doctrine of eternal punishment.

A noticeable little book comes to us from Comanche, Texas, on 'Fate and Justice,' by Emil Ulrich Wiesendanger (San Antonio, Texas). The translator (from the original German) says 'it claims to be a revelation'; a sorely abused word! The book defends Re-incarnation, and on high grounds of justice and mercifulness in God. It is very seriously written, and with much simplicity. The translation, with its quaint flavour of German idiom, is pleasantly done.

We are always finding ourselves in heartiest sympathy with Mr. Stewart Ross' fight against bigotry, stupidity, cruelty, and cant: but we are always conscious of friction, and, in a way, repulsion; and, in his writings, we cannot help seeing the picture of a heroic thinker who has been set to sing songs and to play the fool for the shilling gallery. 'Birds of Pray' (London: Stewart and Co.) brings it all back. In more than one sense, it is a strong and brilliant book, but the fooling in it is perhaps a trifle worse than ever. Anyhow, it never seems to quite make up its mind whether to be inspiring or indecent, brilliant or blasphemous.

This sinister-named book contains twenty-five cocksure papers of varying merit—agreeing mainly in one thing—to knock the clergyman into the gutter, and make his Church look ridiculous. A sorry enterprise! But there are frequent passages of splendid beauty, of stirring fervour, and even of touching pathos: and the fun of it is almost wonderful. Truly Stewart Ross is a mighty master of every imaginable kind of jest, from that which tickles to that which simply smashes the victim into pulp. In short, it is a merry and malicious, eloquent and vulgar, poetic and irritating book, and a stranger to Mr. Ross might wonder how the blend is adjusted between the satyr and the man. Would that

he would give us more like the poem 'L'Envoi,' which closes this clever and sorrowful book !

Moses Hull, in his keen pamphlet, 'Jesus and the Mediums,' has the following suggestive note respecting the reviving of the ruler's daughter. The account in Luke states that 'when he came into the house, he suffered no one to go in, save Peter and James and John and the father and mother of the maiden.' The story, on account of its brevity, is a trifle involved, but it is plain that the mixed assembly had 'laughed him to scorn.' Hence his choice of 'a harmonious circle,' says Mr. Hull, who points out that on other occasions, when healing was done, isolation was secured.

It is curious to note that the charge of devilry, now so frequently made against mediumistic phenomena, was the very charge made against Jesus and his works of healing. The scoffers said, 'He casteth out devils by the prince of the devils.' We can ill afford to slight these and many other helpful New Testament parallels.

From a pamphlet by Frances Arnold Southey we take the following note on 'the woman's cause':—

Since women have discovered the necessity and possibility of taking care of themselves, it is wonderful how much else they have found themselves able to take care of. We have women as doctors, lawyers, even as preachers, as national bank directors, as dispensers, as lecturers, as authors, and artists of all sorts. The London University has now on its rolls:—

26 Women Masters of Arts.	8 Women Bachelors of Surgery.
271 " Bachelors of Arts.	1 Woman Doctor of Medicine.
2 " Doctors of Science.	4 Women Doctors of Music.
44 " Bachelors of Science.	1 Woman Bachelor of Laws.
19 " Bachelors of Medicine.	1 " Doctor of Literature.

We think Mr. Balfour is over-rated as a philosopher, and misunderstood as a kind of a Christian. He is really a sentimental sceptic: and was mistaken for a Christian believer by the reviewers (over his 'Foundations of Belief') only because the English newspaper men have no notion of philosophy, and but little knowledge of casuistry. Mr. Karl Pearson, in his pamphlet on 'Reaction' (London: W. Reeves) has done something towards putting Mr. Balfour in his proper category: but the subject is a dry and rather unprofitable one.

A somewhat heated discussion has been exciting New York on the question, 'Should physicians ever hasten death?' No less a man than the vice-president of the Medico-Legal Society, and he a lawyer, has strongly contended for both the personal right of suicide and the physician's right to end the agony of a hopeless sufferer. He adds, 'I know that physicians do so end life.' Whereupon certain critics call upon him to reveal the names of the 'murderers.' Nothing daunted, Mr. Bach, the gentleman in question, returns to the charge, and says:—

I do not retract anything said by me at the Congress. I certainly did there state, and here repeat, that in my opinion a physician has the moral right to end human or brute life by administering drugs, under the circumstances above set forth; and that *I know that physicians do so end life*. I consider a physician only humane who relieves one of a positively ascertained fatal and torturing physical malady or condition, by administering drugs that will end life painlessly.

We shrink with aversion from the whole plea, and hold it to be morbid and, in a sense, wicked; but it will not do to say that nothing reasonable can be said for it. On the score of argument alone, Mr. Bach has much in his favour; and we are slightly inclined to think that, just in proportion as we adequately distinguish between body and spirit, that 'much in his favour' will be increased. But probably the moral and emotional forces will always be too strong for argument—in this matter, at all events.

That was a rather smart saying: 'We do not believe immortality because we have proved it, but we forever try to prove it because we believe it.' We half admit it, though it seems to tell a little against us. It *does* require a prepared mind and a prepared desire before one can believe in immortality. We often wonder why what we regard as our evidence fails to convince, and sometimes, even, fails to interest; and we as often have to submit as well as we can to the half-pitying comment, 'Ah, you believe because you want to believe; and because you want it you try to prove it.' Why not? He who delights in the beauty of the Italian tongue, and who longs to know it, will try to learn it—to pluck out the heart of the mystery of its loveliness, and prove it, from grammar to Dante. Of course. But, to the cabman round the corner, Italian is the same as Dutch, and he neither wants to believe in it nor prove it. We make the objector a present of the analogy, and will permit only a small discount—it is so nearly complete.

Besides, this is worth considering, that if we do not believe we cannot even see; for seeing is *not* necessarily believing. It is nearly as true that believing is seeing; for what there is to see is, as often as not, visible only to those who have the explanation, or to those who will be patient and take pains. The cynic is really paying us a compliment.

We, of course, give a welcome, with peculiar pleasure, to the admissions of scientific men; but, as in so many other matters, Robert Dale Owen was singularly lucid when he said of the demand for the evidence of scientific men in relation to Spiritualism:—

In alleging the peculiar fitness of distinguished scientific men to investigate a subject like that under consideration, the opinion is to be received with considerable allowance. Physical science and vital science alike disclose a great class of phenomena; the one distinct, even wide apart, from the other. Both, indeed, are subject to fixed and universal laws; the reality of both must be judged according to the same acknowledged canons of evidence. But the laws of physical science apply to obdurate matter, that has no nervous system to be soothed or excited; no consciousness to warm under kindness, or suffer from rude offence; no sense of wrong to be outraged by unjust suspicion.

The laws of vital science, on the contrary, govern animate agencies of delicate and sensitive and changeable organisation. The materials for experiment are of two entirely different classes, and must be treated accordingly. Faraday as electrician, Herschel as astronomer, Liebig as chemist, have been studying laws under which the results to ensue or to be produced at any given moment, on any given substance, can be rigidly controlled or predicted; laws which are the fit objects of mathematical calculation. The habits of rigorous investigation acquired by such men are invaluable; but yet, if they fail to bear in mind what an element of diversity and variableness vitality involves; and if they carry with them into investigations undertaken in the province of organic life the same purely materialistic and unconditional standard which they have been accustomed to apply within the domain of physics, they are liable to go far astray and to miss satisfactory results.

Then, again, whatever the qualifications of the ablest leaders in science, they do not usually esteem it their vocation to lead the vanguard on an occasion like this. They abandon to untrained experimentalists an unpopular field. Or, if they speak, it is to give us prejudices only. For if prejudice, as in etymological strictures it must, be construed to mean a judgment formed before examination, then must we regard as prejudices his opinions, however true, who has neglected to weigh them against their opposites, however false.

From students who devote themselves exclusively to physical research we must, as a general rule, expect this. They regard an ultramundane field as outside of their jurisdiction. The theory of intervention from another sphere of being—the idea of spiritual phenomena—is alien to their pursuits, and cannot win the scientific ear at once.

If these thoughtful remarks are just, one is tempted to say that scientific men stand at a disadvantage as investigators, and therefore as witnesses. But, on the other hand, if they, notwithstanding this, come to conclusions in favour of Spiritualism, their testimony is signally valuable.

THE ORIGIN OF DREAMS.

The 'Metaphysical Magazine' for September has an interesting article on the subject of 'Dreams,' by Laura E. Giddings, who—while she recognises the fact that, among the many writers who have given serious study to the matter, scarcely one is to be found who does not seek to explain all the experiences upon purely physiological grounds—gives numerous instances of dreams which she regards as of a 'psychical nature' and of an entirely different character from phenomena traceable to physical causes:—

VISION OF A DISTANT SCENE.

Some few years ago I was a guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J., was taken suddenly and seriously ill. The family doctor was summoned, but, as he was away, a strange physician was called, and he was in attendance upon Mrs. J. when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister saying: 'Is anything wrong at home? Answer immediately.' I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying:

'I have had a peculiar and impressive dream of home. I saw A. lying on the bed as if very ill; while in the dressing-room, as if in consultation, were two doctors—Dr. L. (the family physician) and a stranger—a tall, dark man whom Dr. L. addressed as Dr. Rice. So impressed am I that something is wrong that I write to you in order to know as soon as possible the meaning of this strange vision.'

Her dream was as vivid a portrayal of what was actually occurring at her home during the night, as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. It will be offered in explanation that she was anxious about home, and naturally dreamed of her sister. But this explanation will not suffice, for she was a girl much away from home; the married sister was never ill, and no member of the family had ever seen or heard of the strange physician. That the sick sister was thinking of the absent one, I know. She was a woman of determined will and of unusual magnetic power, as her success as a public speaker attests; may she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?

A DREAM VISIT TO A DEATH-BED.

An occurrence of a similar nature was my own in October, 1882. In childhood I had for a playmate a little friend whom I will call Ida. When I was about ten years of age her father died and the family moved to a distant city. The mother married again, and my little playmate grew up among surroundings which effectually divided her life from mine. I had ceased to think of her, when one night I dreamed of being in a room where every object was as distinctly visible to me as though I had been actually there, and where upon a bed lay tossing in great agony my childhood's friend, Ida. I sat on a lounge near the bed, and while staring in a heart-broken sort of way at the pitiable suffering before me, my friend suddenly raised herself and turning to her mother, who seemed also present, exclaimed: 'Why, mamma, here is —,' giving her old childish name for me. I awoke from this vision as if emerging from a chamber of horrors, and although it was hardly more than midnight I did not again fall asleep.

In the morning I told my experience to a friend, who laughed at me for being impressed by a dream! Before the day was far gone, however, a telegram came, saying: 'Ida is dead. Can you come to us?' I hastened to the home of my friend's mother, who met me with: 'Oh, N., Ida's last words were of you. She thought that you were sitting by her bedside, and, turning to me just before she died, said: "Oh, mamma, there is —!"' Would the same experience have been mine had I been awake, or was my mind more susceptible during sleep to the magnetism of my friend's thought?

A DREAM MESSAGE TO A DISTANT FRIEND.

Many instances of dreams like the foregoing could be given, all tending to illustrate the fact that the mind is super-sensitive during sleep to impressions of a telepathic nature. Let one who

doubts that telepathic transmissions can occur during sleep endeavour to send in a dream a message to the mind of some absent friend. A lady, separated by the breadth of our great continent from a friend between whom and herself there was a close and well-nigh perfect sympathy, had for her absent loved one a message which she could not send in a telegram, and which the delay of a letter would render unavailing. It occurred to her to try to reach her friend in a dream. She retired with a determined purpose to do this, and succeeded. The difficulty under consideration was discussed, and a means of solution reached; yet she said that she was conscious all the while that she was not personally with her friend, to whom she said, 'Is this only a dream?' and the reply was, 'I will telegraph you to-morrow.' Next day a telegram announcing a line of action in harmony with the suggestions given in the dream was received. Yet the friend, when seen some months later, had no explanation of the occurrence to give beyond feeling impressed in the direction of the action taken.

If a record could be obtained of all the dreams wherein mental intercommunication occurs, it would be found that telepathic transmissions are more common during sleep than in the waking hours. Indeed it may often happen that a thought projected toward an absent friend may not be able to assert itself until sleep shuts out the distracting influences of the sense plane. By what subtle law the impressions thus made are metamorphosed into that state of consciousness remembered as a dream, we know not; but such mental conditions would seem traceable to other than physical causes.

PROPHETIC DREAMS.

Dreams of a predictive nature are often of the most baffling character, so far as human philosophy is concerned; yet they may be significant of a region of all-knowledge which is independent of any ultra-mundane sphere. Any revelations made in a dream which are coterminous with some other person's knowledge are, of course, explainable upon the theory of telepathic communication. A remarkable dream of the prophetic class occurred to a gentleman whose experiences are often phenomenal. The brother of this gentleman was about to sail for Europe, his passage being engaged and all arrangements for the voyage completed. On his way to New York he spent a night in Boston. When the brothers met in the morning the Bostonian said to the traveller: 'You will not sail to-morrow. I have had a vivid impression in a dream that the captain of the vessel on which you were to sail has suddenly died. I have been conducted through the ship, have seen the confusion that prevails there, and have been told, moreover, that the vessel will be lost at sea upon its next voyage.' The traveller scoffed at the story; but on going to New York he found the very confusion which his brother had described. 'And here,' said the one who told me the story, opening a scrap-book in which was pasted a newspaper clipping, 'is an item noting the loss of the ship as foretold in my dream.' At the time of this dream the knowledge of the captain's death was probably in many minds; but in what way was the picture of the lost ship received—unless it was that a doubt of the vessel's safety under other than the dead captain's control had entered some person's mind?

A REGION OF 'ALL KNOWLEDGE.'

Investigation of the phenomena of dreams reveals the fact that many persons receive, in a vision of the night, vague outlines of future occurrences. Such experiences suggest a region of 'all-knowledge' which offers the only possible explanation, at this stage of evolution, of the prophetic intuitions which come to certain persons in both waking and sleeping hours. But such intuitions as thus far recorded do not, necessarily, argue communication with the spirits of the so-called dead or with the denizens of some planet or sphere other than that in which we live. . . . There is much in psychical study, however, to suggest that around every individual is a something—call it aura or what you will—which reflects to the sensitive soul every condition of our lives, the face of every intimate friend, the thoughts of our unspeakable selves.

Many professional mediums honestly believe that their power to describe pictures and individuals seen in this atmosphere comes from some influence of departed friends, but, through the culture of those powers that are as yet undeveloped, may be found an explanation of all such phenomena. It is certain that the origin of our most remarkable experiences will be determined outside the realm of materialism. The

marvellous power of thought to project itself, even in the form of a human body, has already been demonstrated to many minds. A woman belonging to one of the oldest and best-known families in New Hampshire, the practical matter-of-fact wife of a New England sea captain, tells how, at a time when a nephew—then mate of a ship in which her husband was interested—had been expected home, she started from her own house to that of her sister near by to learn if the ship was in. Half way there she met her nephew, conversed with him, asked when he got in, concerning the voyage, &c. He concluded the interview by saying: 'Now that I have seen you, I will not go over to uncle's until to-morrow.' On the morrow, however, he did not come, and going to his home it was learned that they had heard nothing of him. A day or so later, when the vessel came in, it was found that the young man in question had died on the afternoon of the mysterious interview with his aunt. Incredible? No more so than the marvels of telepathy and of hypnotism; yet even science records these.

A case equally well authenticated is that of a girl eight years old, who was sent one day to answer the ring of the door-bell. She came back, and reported that a young man had asked where Mrs. M. lived. Mrs. M. was the next-door neighbour, and the child said: 'He didn't go down to the sidewalk; he just jumped from our steps, and ran over to her door.' Later in the afternoon, Mrs. M., running in, after the neighbourly fashion of the smaller New England towns, was asked who was her caller. 'Nobody has called,' she exclaimed. Then the child was summoned, and asked to describe the young man seen at the door. 'Why,' said the neighbour, as the little girl gave, in the vivid language of childhood, the personal description asked for, 'she is describing my youngest brother. It must be that she has seen his ghost, for he has never been up here. Something has surely happened.' Thereupon, she started forthwith for the home of an elder sister in another part of the town, where the young man in question was found, having come suddenly and unannounced from the home 'down East,' intending to 'surprise' his sisters. The child had never heard him talked of, and, as other members of the family heard the bell ring, she had not imagined the occurrence which befell her.

Such experiences are not trivial; nor are *any* mental phenomena, whether peculiar to the waking or sleeping hours, to be regarded as of 'small consequence.' They suggest a realm of study worthy the investigation of the most thoughtful intellect, and should create a spirit of honest inquiry rather than one of sceptical antagonism.

THE ONLY RATIONAL HYPOTHESIS.

Admitting all the counter theories that have any experimental backing, there is still left a number of phenomena for which there is no rational theory outside the Spiritual hypothesis to account for them. One of the most notable of these is psychography, or direct spirit writing. The evidences of the reality of these phenomena are so voluminous and the witnesses in many instances so unimpeachable, that no one who has studied the subject can doubt the fact that messages are written between closed slates or books, by some unseen power displaying intelligence and professing to be a disembodied human spirit. There is also evidence, in many instances, that what was written was not a reflection from the minds of those present, notably when inscriptions in languages unknown to either medium or sitters were given, as in the case of Fred. Evans, on September 25th, 1886, when messages in no less than nine languages were written on one slate, including Norwegian, Japanese, Hebrew, and Chinese. We have personally had experiences with the same medium of a most conclusive character, such as placing a pair of clean slates upon the floor, at a distance of six feet from the medium, and in full daylight, lifting them a short time after, and finding a message of over two hundred words signed by a friend in the spirit-world, whom we were not thinking of nor had thought of for a considerable time, the communication being characteristic and appropriate. We copied from one of the San Francisco papers, last year, an account of a public test séance given by this medium in the Metropolitan Temple, where the committee, after carefully examining and closing two clean slates, hung them on the chandelier over the stage. The medium (who had not handled them) walked to and fro underneath for a few minutes, the slates were then cut down by a member of the committee, and on their being opened messages were found written on both slates. Epes Sargent gives equally good

evidence of similar phenomena, through C. E. Watkins, but the strongest point of the Spiritualistic theory is spirit identity. We have given some striking evidences of this, most (if not all) of which will bear the most rigid scrutiny. But were these discounted, even to the extent that some people have discounted other less positive phenomena, there would still be an irrefragible substratum of evidence of the communication of an intelligent human Ego, who had passed from this world, with those still in the body, and *one* such instance is enough to demonstrate a conscious after-life and the power of communing with the physical plane.—'HARBINGER OF LIGHT.'

BALZAC AND LACORDAIRE ON OCCULT SCIENCE.

It is not generally known that the great French writer, Balzac, was a believer in the curative power of mesmerism, and in the possibility of communion with the world of spirits. In his book 'Ursule Mirouet,' he speaks somewhat plainly in regard to the attitude of the Paris Faculty, in face of the cures brought to their notice. It reads as if it were almost applicable to the behaviour of other 'Faculties' equally distinguished for learning, and for its curiously inexplicable concomitants:—

The respectable body of Parisian doctors displayed against the mesmerists all the rigours of religious wars, and were as cruel in their hatred of them as it was possible to be in that time of Voltairean tolerance.

The miracles of the convulsionaries formed the first summons to make experiments with human fluids which give the power of opposing sufficient internal force to cure the suffering caused by exterior agents. But it would have been necessary to admit the existence of intangible, invisible, and imponderable fluids—three negations, in which the science of that day pretended to see a definition of nothingness. Finally, magnetic facts, the miracles of somnambulism, those of divination and trance, which permit of intercourse with the spiritual world, accumulated. These phenomena, so curious, all from the same source, undermined many doubts, and led the most indifferent to the firm ground of experience.

'Ismala,' who, in the 'Revue de la France Moderne,' recalls the above circumstance to the notice of its readers, also gives, in the same article, the following excerpt from a sermon on the magnetic forces, preached by the famous Père Lacordaire in the Cathedral of Notre Dame:—

The occult and magnetic forces which they accuse Christ of employing to produce his miracles I shall name without fear, although I might easily ignore them, seeing that science has not yet accepted them and even proscribes them. However, I prefer to obey my conscience rather than science. You invoke, then, the magnetic forces. Very well! I sincerely, firmly, believe in them. I believe that their effects have been proved, although in a manner which is, as yet, incomplete, and which will probably always be so for learned, sincere, and even Christian men. I believe that these phenomena, in the great majority of cases, are entirely natural. I believe that the secret has never been lost on earth, that it has been transmitted from age to age, that it has given rise to a crowd of mysterious actions, whose traces are easily recognised, and that only in our time has it left the shadow of secret transmission, because on the forehead of the present century has been set the sign of publicity. I believe all that. Yes, friends, by a divine preparation against the pride of materialism, by a taunt to science dating as far back as one can go, God has willed that in Nature there are irregular forces, irreducible to precise formulas, *almost undemonstratable* by scientific method. He has willed it in order to prove to man, tranquil in the darkness of his senses, that outside even of religious knowledge, there remain with us glimmerings of a higher order, appalling twilight illuminations of the invisible world, a kind of crater through which the soul, released for a moment from the terrible bonds of the flesh, flies through regions which it cannot fathom, of which it can bring back no memory, but which inform it clearly that the present state hides a future condition before which ours is as nothing. I believe all that to be true, but it is also true that these obscure forces are confined within limits which display no sovereignty over natural order.

REPRESENTATIVE APPARITIONAL FORM TRANSFERENCE.

BY QUÆSTOR VITÆ.

(Concluded from page 493.)

It is recognised now that life flows to us from the sun in the form of an energy which manifests to us as light, heat, and electricity. But philosophy shows that there can be no such thing as cosnical energy apart from intelligence or thought. All manifestation implies self-conscious determination or thought, as its pre-supposition and the relating sun-rays imply self-conscious relators as their pre-condition. These determining relators are angelic spirits, *i.e.*, the dual Elohim of the Bible, whose wisdom, love, and power are mediated in the electro-vital circuit, of which the suns rays are the sense-related, phenomenal aspect, within which is necessarily the noumenon or reality thereof, *i.e.*, the thought-bearing life. This outflowing positive mediacy re-acts in the negative matrix of our planetary world-soul, and manifests its implicit quality in the phenomena of nature. Or it mediates itself (according to determination) through the soul of men, in which the inherent quality manifests as idea, becoming distinguished, or differenced, into thought-units or thought-lives, in the process, as described.

Starting from the manifestation of thought-transference between embodied spirits, we have been able to trace the same law as operating in the macrocosm. Recognising that thought-transference, as known to us, implies a self-conscious transmitter and receptor and a connecting vital circuit, or self and not-self, we have been enabled by following the inflowing life rays to the sun, or proximate source, to apprehend the central source of life pertaining to this solar system, as self-conscious Deific Beings, and to interpret our relation to them, as that of receptors in permanent dependence on them as our logical and vital prius, or as our conscious determiners and life-transmitters. We find the sunrays to be the vehicle of thought-transference from the Elohim, or so-called Creators, to the earth; the vehicle of the transmission of design from the architects to their building field. In these solar angels or Elohim we find the Gods who, as units of the Universal and mediators of its process, eternally make man in their own image; and in the sun rays we find the process (not-self) which is the ontological aspect of the logical dialectic which gives the temporal accomplishing or appearing in temporality, of that eternal accomplishment which transcends and includes time, but the unfolding of the implicit content of which gives the 'appearance' of accomplishing in temporality.

In this light we find that the eternal act of accomplishment ceases to be a mere logical inference, pertaining to the Universal or Absolute, in which the 'fulfilment or end of a process is present in the idea or beginning thereof,' but we get a concrete conception instead of an unseizable abstraction. We get an apprehension and illustration within our own plane of the substantial life process inseparably accompanying the dialectic; and we find that both originate (with regard to this special macrocosm) in self-conscious beings, whose percipience embraces their solar system in its entirety by means of this vital-thought radiating circuit, of which the sun-rays are the phenomenal aspect; which process is repeated in ourselves in a minor or induced degree.

Following, by analogy, the laws of this electro-vital circuit, as illustrated by its action in the electrical circuit on our plane, we can realise how we are eternally determined by this permanently inflowing vital-dialectic, whose implicit content explicates itself through us in the discursive thought-process. We can realise how and why we must return to the source whence we emanated, as fulfilment of the idea, and consequently become 'made in the image of God,' *i.e.*, become ourselves Elohim; which gives a concrete conception as to the possible implication in the logical inference that 'the absolute recovers its living unity in the richness of difference.'

Instead of resting in an anthropo-centric standpoint, we may get an intelligible apprehension of a possible Theo-centric Universe (to quote 'C. C. M.'), in which, while we stand to our creative gods as their reflection, their image, and know ourselves as such, in identification, we also know that Nature stands to us in a similar relation, as our dominion, and realise that objectivity is our own self-expression, in re-action with that dominion; that we are not the world's, but that as units of

and in the Universal, the world is for us, by the determination of the Universal proceeding through us: its selves.

With regard to the process of absolute reflection or eternal dialectic, I have shown that there are intermediate stages or states between the central and circumferential states of our macrocosmic being, which necessarily have their parallel in all microcosmic selves, and that thought is transferred or mediated by a life-process or radiation of not-self from selves in the central state, through those in intermediary states, prior to its reaching and re-acting in and through the selves in circumferential states, where it determines our thinking. But the extent to which the internal spiritual quality of the thought-life reflected or transmitted from inner planes may re-act through a human receptor, will depend on the extent to which his internal degrees of consciousness have been unfolded and developed by such mediation, and have inter-radiated his peripheral or personal self-consciousness. Unless the latter has been permeated by inner reflection, or radiation, by the relatively impersonal degree pertaining to his permanent inner individuality, the quality-content, inherent in the mediacy, will become conditioned by his personal consciousness and assume personal or personified presentation. But if the personal consciousness has been inter-radiated from within, then the implicit thought-quality may, in flowing through, receive a less restricted, less personified, more universal presentation.

The human mind has undergone an immense evolution since the period when the mediacy which constituted the religions of ancient peoples was reflected, when its quality was necessarily conditioned down into personified or romantic form, in its ultimatum through the minds of those periods. But reflection still radiates from the same eternal source of truth; yet, in consequence of the evolution of the human mind, we now see it assuming the broad impersonal, more universal form expressed in modern metaphysics, through such minds as Kant, Hegel, Green, Bradley, Lotze, Wallace, Caird, &c. But we see it assuming two distinct modes of presentation, and constituting two distinct schools, *viz.*, those of metaphysic and of science. Yet even this is in accord with abiding law. The proximately inner (or intermediate) plane through which thought-bearing life is mediated to us is still one of personal being, *i.e.*, of divided masculine and feminine selves, imbued with the conception of independent separate being, and it is through these selves that the thought-process is mediated and reflected, as through relay-transmitters to us. Consequently, the manifestation of its noumenal quality on this plane assumes a parallel divided form of two separate schools; one dealing with thought and the other with life. Only when men have so evolved that a thought-bearing life-current can be transmitted to them directly from the central state of the dual-Elohim to the equivalent responsive degree of consciousness in man, instead of through determining intermediates in subordinate states, will these two schools, now separate, be unified into one comprehensive science of life (vital-dialectic) in which sympathy and affection will permeate and imbue knowledge. Then also will the reflection mediated from man be of a correlative order or mode and power; and though embodied, his personality will become consentingly and willingly subservient to his broader individuality. Then the whole social order will gradually alter and come to reflect and represent corporate, associative, integral consciousness, instead of competitive personal self-assertion.

This exposition is not intended to imply any authority. It will appeal to some, and be met with opposition by others. Mental affinity does not depend merely on ratiocination, but has a far deeper underlying cause. It depends on the special hierarchy from which we originated in our central source.

OUR FATHER'S CHURCH.—For spiritual religion, not verbal controversy. For delight in God, not fear. Three Sunday evening meetings will be held in the Queen's Hall, Langham-place, near Oxford Circus (entrance No. 2, Small Hall), on November 3rd, 10th, and 17th, 1895. John Page Hopps will conduct the meetings and will speak on the following subjects:— 'There is a river, the streams whereof shall make glad the city of God,' 'Children and Angels,' 'Does God inspire His men and women now?' The meeting will commence at seven prompt. Close before half-past eight. All seats unallotted and free. Voluntary offerings will be taken for the expenses. Persons who are willing to assist in the choir, or in any other way, are invited to send their names to Mr. J. Page Hopps, South Norwood Hill, S.E.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI.
LONDON, W.C.
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Light,

A Journal of Psychical, Occult, and Mystical Research.

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FACTS AND FRAUDS.

The meeting of the Psychical Research Society last week was a remarkably interesting one. In a sense, it was really a notable one. It had leaked out that the dovescotes had been dreadfully fluttered, and that a tale of woe would have to be told. The rumour turned out to be true. Precisely at half-past eight the leaders of the Society made their procession through a crowded hall, Professor Sidgwick leading the way and looking radiant and triumphant. The announced business of the evening was a Paper by Dr. Richard Hodgson on 'Recent Phenomena of Trance observed through Mrs. Piper': but the Professor at once announced that an important statement must first be made. The statement was then made by himself, and appeared to give him huge satisfaction. It was simply this: that Eusapia Paladino had been invited to Cambridge to give further tests, that Dr. Hodgson had been requested to sit with the experimenters, and that Eusapia had been detected in an attempt to cheat. In consequence of that, said Professor Sidgwick, I withdraw my previously given partial and guarded endorsement of her, and hold that all previous 'performances' must be regarded as fraudulent. At the same time, he admitted that some of the things done at Cambridge could not be explained; and then called upon Dr. Hodgson to explain the lady's tricks.

This began to be very interesting, and we fully expected we were fortunately in for some useful information. We were never more disappointed. Following Dr. Hodgson as closely as possible, we were entirely unable to see his point, and especially to comprehend his tests. We thought a test meant holding the medium's hands and, if possible, the feet; but Dr. Hodgson talked of the medium holding the hands of Mr. Sidgwick and his own, and he went on to some inept description of his taking in a sitter himself by putting his toes on one of the sitter's feet and his heel on the other, and so making him believe that he had both feet on his, when, in reality, Dr. Hodgson had one foot free, with which to play tricks. But this is trifling. We have been told all along that the experiments with Eusapia on 'The island' were strictly test ones; and, in all the accounts of them given to the Society, we find nothing about Eusapia holding and manipulating hands, and nothing so absurd as placing her feet on someone else's feet, as a test that her feet were not engaged elsewhere. It is important that we should bear in mind what *was* said. In the Society's 'Journal' for March and April last, Mr. Myers, in reply to the question, 'Could she in fact have got a hand or hands free?' says:—

It continues to be the serious and complete conviction of all of us, Lodge, Richet, Ochorowicz, and myself, that on no single occasion during the occurrence of an event recorded by us was a hand of Eusapia's free to execute any trick whatever, and that we claim the belief of others for this fact on the ground that we were all of us completely familiar, either by experience or by instruction, with the hand-tricks as described by Dr.

Hodgson, and were expressly, intently, and concordantly engaged throughout in rendering those tricks impossible.

In reply to the question, 'If so (i.e., if she could have got a hand or hands free), could she have produced the phenomena?' Mr. Myers says:—

I reply that even assuming that Eusapia had had a hand or a foot, or both hands or both feet, free, she most certainly could not have caused certain phenomena without getting up and leaving her place between us. I repeat that (for instance) the raisings, movings, and overturnings of the 48lb. table behind my back, but in view of Professor Ochorowicz—my person and a space of at least four feet intervening between the medium and the nearest part of that large table—constituted such a case. Eusapia had had no access to that large table since she entered the room, and sat down at once at the small one, with myself, as I say, between her and the large one, and in a light in which her movements could be distinctly seen. That she could have acted in such a manner upon a table of that weight and in that place while sitting dimly visible and quiet, jammed between Professor Lodge and myself, was, I must repeat, a thing impossible.

Mr. Myers also said:—

The following sentences, I say, which were written after the first séance, and left by us unmodified throughout as applying to all the séances, contain an exact and deliberate statement of actual fact.

'There was not,' we say, 'the slightest attempt made on her part to struggle out of control. On the contrary, before any special exertion of power she usually requested attention to the hands, feet, knees, and often head; and a definite report as to their position and security. There was often a twitching of the body and spasmodic pressure of the fingers, but never sufficient to cause loss of control.'

To these statements we absolutely adhere. We were all of us familiar with the possible jugglings with hands which Dr. Hodgson describes; and, when thus warned before some phenomenon took place, and very often when not so warned, we described to each other, and frequently showed to each other by holding up Eusapia's held hands, that our grasp was complete and satisfactory.

In the same number of the 'Journal,' and on the same subject, Dr. Oliver Lodge says:—

On the subject of 'holding' in general, I may say that in the second series of sittings under the control of Professor and Mrs. Sidgwick the feet were held almost all the time by a person who got under the table and used his hands for the purpose, and extremely elaborate attention was paid to the manner of holding of the hands.

With these statements before us, and with the extremely meagre explanations of the trickery given by Dr. Hodgson, we hold that the matter is still open. But, even though the medium tried to cheat at Cambridge, it by no means follows that she was not also a true medium at Cambridge; still less does it follow that she was not a true medium at 'The island.' We are sorry to say that some mediums are—well, that mediums *are* mediums, and are often and easily open to influence. Even on Dr. Hodgson's and Professor Sidgwick's favourite theory 'Telepathy' (which is really very hard worked), it is perfectly conceivable that the eighty-horse power engine at Cambridge, driven by two such intense expecters of fraud, would tend to produce it; and that this, added to the poor woman's desire to make such a critical séance a success, may account for such breakdown as occurred.

But, be that as it may, we cannot help thinking that there was something unsatisfactory about the Cambridge experiments. Dr. Hodgson, we know, was intensely biased against the medium, and had published in the Psychical Society's 'Journal' a long and very subtle list of possible tricks to account for her 'performances,' and he and others admitted last week that, at the Cambridge experiments, unusual laxity of holding, &c., was deliberately allowed, in order to follow up and find out her tricks. In such circumstances, what is provided for and looked for can frequently

be found. But what we cannot understand is this :—that when cheating with loose tests was discovered, no attempt seems to have been made to face the medium with her fraud, and to continue the experiments with real and stringent tests. At present, it looks as though some of the strongest spirits at the séances expected fraud, mentally suggested fraud, made fraud easy, got fraud, and then triumphantly turned the medium off.

After Professor Sidgwick and Dr. Hodgson had spoken, Mr. Myers gave his verdict that fraud was practised, but partially held by the genuineness of 'The island' experiments, and even of some of the Cambridge experiences; and added that it was a curious fact that when the discredited medium left Cambridge she went to some French *savants* who had been told of her cheating, but that there had been excellent results! He then read a letter from Dr. Oliver Lodge, who also seemed inclined to admit cheating at Cambridge, but who strongly urged the improbability and even impossibility of it at 'The island.'

After this curious funeral service, Dr. Hodgson gave what luckily proved to be an Address energetically in favour of the mediumship of Mrs. Piper, more than once containing the statement that he believed some of the communications, at all events, were from the spirits of departed beings. His descriptions of the experiments were strikingly vivid and dramatic, and the tests were most impressive. He would, indeed, be beyond hope if such experiences had not led him to his conclusion. We hope his Address will be fully inserted in the 'Journal.' If so, we shall probably return to it.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A Conversazione of the Members and friends of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall, on the evening of Thursday next, the 24th inst., when Miss X., of 'Borderland,' has kindly promised to deliver an address on the question, 'Where Shall we Draw the Line?' Particulars are given in an advertisement in another column.

A ticket of admission has been forwarded to every member. A limited number of visitors' tickets will also (on application) be placed at the disposal of members who may desire to introduce a friend. Every such ticket must bear the name of the visitor, and also of the member by whom the introduction is given.

MR. J. J. MORSE.

Our readers will already have learned from some remarks which fell from Mr. Morse on the occasion of his silver wedding, as reported in last week's 'LIGHT,' that there was a possibility of his accepting a pressing invitation to visit San Francisco. We regret, for many reasons, to have now to report that all arrangements for his departure have been completed, and that he will start for San Francisco on or about the 6th of the coming month. Mr. Morse has laboured amongst us, always effectively and acceptably, for so many years that we can at present hardly realise how seriously his very valuable services will be missed in this country during his visit—for twelve months at least—to the United States. But there is some consolation in the reflection that he will, in another sphere of labour, be still devoting his energy and eloquence to the promotion of our Cause; and that our temporary loss will be an enormous gain to our distant co-workers, who, in effecting an engagement with Mr. Morse, have shown excellent discrimination, and at the same time paid the highest possible compliment to English Spiritualism. We heartily wish our friend a safe and pleasant journey, and assure him of a very cordial welcome on his return.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. GEORGE SPRIGGS.

With one or two somewhat marked exceptions, the mediums I have met have been exceedingly modest and unassuming persons, and Mr. George Spriggs, I think it may fairly be said, is the most modest of them all. He can well afford to be, for there is no one who knows him but speaks of him in the highest possible terms, as a man of transparent integrity, in whose good sense, veracity, and consistency the fullest confidence may always be felt. His portrait, having appeared a few weeks since in connection with the reception given to him by the London Spiritualists, need not again be given here; but the reader, turning back to it, will find intelligent and pleasant features, according well with the characteristics described.

I found Mr. Spriggs willing enough to talk, but not about himself.

'Everything worth mentioning,' he said, 'has already been printed in one or other of the Spiritualist papers, and, though it is an excuse you have heard before, the medium is the least satisfactory of all narrators of the phenomena connected with him, because, as a rule, he does not witness them, or, indeed, know anything about them except at second hand.'

'Never mind. The story has not yet been told in your own words, and in spite of the drawback you mention, these autobiographical reminiscences from the life of the mediums themselves, in quiet conversation, are just what the readers of 'LIGHT' appreciate. Give me first a sketch of the leading features of your career as a medium in as consecutive shape as you can manage, and then some account of those wonderful doings at Cardiff which have not been excelled in the history of modern materialisations.'

Resigning himself with a sigh, Mr. Spriggs began, 'Well, it shall be brief enough not to tire you overmuch. I have been a medium now for just twenty years. I had not been in Cardiff long before I made the acquaintance of Mr. Baker, an enthusiastic Spiritualist who rushed in with his pet subject at every opportunity. Discovering some symptoms of interest in me, to whom the thing was as novel as it was strange, he took me home to a sitting, and aroused my keen suspicions at the outset by not only using a table specially made for the purpose, but by insisting on keeping it in the part of the room that pleased him, and not where I wanted it put. However, the spelling out of the name of a friend of whom my host had never heard, and of the place of his burial, set my thoughts in another train, and very soon I began to feel the presence of some singular influence in the room and at the same time a desire to go to sleep. At the next sitting, which was held in the dark, I went into a trance, but nobody appeared to notice it, and I said nothing. Subsequently I sat alone at my lodgings and readily got information spelt out through the table. Now came an incident that made a strong impression on my mind. I did not like the place I was stopping at; I wished to get into lodgings where there were no children, and where, amongst other things, the occupants were teetotallers and members of a Christian Church. Here was the opportunity for putting a practical test to my new found but unseen friends, the spirits.'

'Who, of course, knew all about private mortal affairs, and occupied themselves exclusively with the concerns of this terrestrial ball?'

'Just that. You see, I was like the rest of the beginners, and I am to-day little wiser than then, I think. Well, I asked the question straight away, and was perhaps less surprised than I should be now at getting a prompt and explicit answer. "Go to No. 3, such-and-such a street,

at three o'clock on Saturday afternoon," said the table, adding that there I should find what I wanted, and giving details of the terms that would be asked and arrangements made for my comfort. That was early in the week, and having ascertained that there existed a street of the name given, I waited until the hour stated and called. The young lady who answered the door first replied to my inquiry in the negative, but after a moment's reflection requested me to call again in a few days' time and see her sister, who was away from home, and for whom she was keeping house. Subsequently I called again, as desired, saw Mrs. Lister, the lady of the house, made arrangements of a very satisfactory nature, and found myself in a most comfortable and congenial home. All the details were exactly as stated through the table. Mrs. Lister was exceedingly curious to know what had induced me to seek lodgings with her, as she had no intention of letting till I appeared on the scene; but having been warned not to explain for three months, I remained silent on the subject until that period had expired, when I related to her the whole story. She then told me that the night before her sister's letter arrived she had a dream, which she repeated to her husband, respecting one who would come to live with them and whom they would find a very agreeable lodger, and when the letter arrived it was at once apparent that the dream had relation to the message it contained. But, she added, it was fortunate the explanation had been delayed until she knew me well, as, had she known at first how I came to her house, she would have been afraid to take me in. Shortly afterwards, what I regarded as a very good test was given me. A spirit communicated, giving his name and other particulars, amongst them the fact that he had been a doctor, and that his father was a barrister in the neighbourhood of London, and he gave both his own and his father's address in full. I searched the directories in Cardiff Free Library without success, but on my mentioning the matter to a friend belonging to the legal profession, he turned up some old law directories and found the name and address of the barrister exactly as given. This circumstance induced me to press the matter further, and getting access with some difficulty to Mr. Sadler's circle, I soon was able to satisfy myself that there was some intelligent power at work of a different nature from any I had hitherto known.'

'You now, I suppose, commenced in earnest to develop those mediumistic powers you believed yourself to possess?'

'Yes. Becoming acquainted with Mr. Rees Lewis, that fine old Spiritualist of the West, I arranged with him for a series of sittings, a few friends being admitted to the circle who were willing to conform to the conditions prescribed. These conditions, particularly in my own case as medium, were rigid and even severe. Mr. Lewis had strong opinions on the subject, and the communicating spirits backed him up. Every sitter abstained not only from drink and tobacco, but also from meat; in fact, we were all vegetarians during the period over which the sittings extended, and more than that, we always fasted from breakfast until the sitting was over in the evening, sittings being held on three nights each week. It was also prescribed that each member of the circle should take a bath before coming into the séance-room, which was scrupulously kept apart for the purpose and not used for anything else.'

'Do you attribute the remarkable degree of success that was achieved to the observance of these elaborate regulations, Mr. Spriggs?'

'In a large measure I do. They were prescribed, as I say, by the spirits themselves; and if useful in no other way, they at least had the effect of impressing on the sitters a sense of the solemnity of the proceedings, and of bringing them to the séance-room in a fitting state of mind. But I am satisfied that there was more in them than that alone.'

'From your experience, then, you would recommend circles for development or investigation to adopt, as far as practicable, similar rules?'

'If they wish to guard against evil influences and give the controlling spirits the best conditions, yes; but after all, the condition most conducive to satisfactory results is to sit in a reverential, trustful, and receptive spirit.'

'Is that so certain? I have known estimable people sit in a perfectly trustful and receptive spirit, and get most wofully taken in. As well as trust, you want to keep dry the powder of your reason. But I quite agree that a clean heart is more essential than a clean body, in traffic with the unseen world; and that to attend scrupulously to such things as abstinence from flesh and cleanliness of body would be to draw on one the curse of the Scribes and Pharisees if one went to Communion also with impure, cynical, or selfish thoughts. All the same, there must be soundness of head as well as purity of heart and divinely bold affections, must there not, in the man who ventures on the borderland?'

'You are quite right; that is what I meant. For a medium in particular, however, I think abstinence from alcoholic drink most necessary. The temptation to stimulants is almost irresistible in the state of exhaustion that often follows a séance; and many a good medium has gone under as a result. I know, from my own experience, how hosts and hostesses, with the kindest of intentions, will persistently press on one a glass of something, and almost refuse to take No for answer, not dreaming of the mischief they may be doing. Without prejudice, I say emphatically that the medium should be a rigid total abstainer. Whilst on this subject, it is interesting to note that in the early days of the sittings at Mr. Rees Lewis's I was after each sitting attacked with sickness, which occasionally took a very severe form. This was explained by our spirit friends to be due to the number of controls with widely differing influences that took possession of me, and at length, when I couldn't stand it any longer, it was arranged that one control only should operate. This was "Swiftwater," late a Red Indian, with pure, forest-bred magnetism; and with his advent all unpleasant symptoms disappeared.'

'From that I judge that you are in favour of a single control, Mr. Spriggs?'

'Decidedly. Mixed controls, I consider, cannot fail to work mischief, and this must be the case even if the controls are all good, as the combination of different influences left behind is bound to injuriously affect the sensitive organism of the medium.'

(To be continued.)

RECEIVED.

'The Review of Reviews,' for October. (London: 125, Fleet-street, E.C. 6d.)

'Borderland.' A Quarterly Review and Index, for October. (London: 125, Fleet-street, E.C. 1s. 6d.)

'The Angel of the Mental Orient.' By CALEB PINK. (London: William Reeves, 185, Fleet-street, E.C. 2s.)

'The Metaphysical Magazine.' Devoted to Occult, Philosophic, and Scientific Research, Mental Healing, and Psychic Research; for October. (London Agents: Messrs. Gay and Bird, 22, Bedford-street, Strand, W.C. 30 cents.)

IN the October number of 'Borderland' it is stated that Mrs. Besant has cancelled her passage, forfeiting half her fare to India, in order to defend the Theosophical Society from the imputations thrown upon it by Mr. Burrows.

MIND is inter-connected with mind, whether consciously or not, with some minds far more sensitively than with others. One may, consequently, be affected independently of his own ideas, by virtue of this condition, even before the subject comprehends it. If this be so, and there be continuity of mind and inter-connection everywhere, we receive from every direction impulses of thought power, and mind impinges upon mind everywhere. We are inter-connected through heavenly spaces with spiritual thought, through earthly spaces with earthly thought, and there is even 'Continuity between man's mind and the Most High.'—From 'Matter, Force, and Spirit' (Putnam's Sons).

THOUGHT-READING NOT POSSIBLE.

The following narrative is given by a correspondent of 'The Harbinger of Light,' who states that the editor of that paper was present, as well as the writer himself, when the incident occurred to which he refers :—

The circle sat in the dark, or nearly so, and the medium was Mrs. L., who had been for a long time the medium of the circle held at the residence of the late highly-respected Dr. M. 'Mr. B.,' said the medium, 'your mother is present, and desires you to write to your sister in England, and ask her for a ring which belonged to her before her decease, and which your mother desires you to have.' No description of the ring was given, and the individual addressed had no knowledge of any such ring, and felt doubtful as to the issue proving satisfactory. However, as through the same medium Mr. B. had previously received intelligence, in advance, of the death of his mother, at a time when he believed her to be well and alive in London, and which intelligence was subsequently confirmed by letter from his sister, he considered it only right to communicate with his sister, and ask if there was any such ring, and request that it might be sent to him. The result of this letter was that his sister said she did not know of any such ring, but that, in consequence of the request made, she searched through her mother's effects, and found a ring which had evidently been long and carefully preserved; and although she did not like to part with it, she would send it to her brother at Melbourne.

The ring arrived in due time, and Mr. B. was much surprised at its character, expecting to find it an ordinary ring which his mother had been in the habit of wearing in her life-time. But this ring, an old family relic, which Mr. B. had never seen or heard of, must have been carefully put away for years in a private drawer, and was made of her (Mrs. B.'s) mother's hair, after the mother's death in the year 1818; and this ring had been preserved as a memento of a dear mother, who died in her thirty fourth year. Mr. B. being his mother's eldest child, it was very natural she should wish her son to have the ring; but, strange to say, this wish was not expressed until some little time after her decease, and then communicated to him from the spiritual world, through a perfect stranger in the circle. The ring thus becomes a standing witness of the reality of spiritual communion!

Let us sum up :—

First.—The said ring had never been seen by, or its existence known to, Mr. B.—absolutely so, Mr. B. having left England thirty years prior to this transaction.

Second.—The medium was absolutely ignorant of any of Mr. B.'s antecedents or relations; and the same must be said of every member of the circle.

Third.—Mr. B.'s sister in England, in whose house his (Mr. B.'s) mother died, had not known of the ring until she searched for such a ring at the instigation of her brother in Melbourne, and whom she had not seen for thirty years.

Fourth.—How do you account for the expression of such a wish on the part of Mr. B.'s mother in the spirit-world, made to him at a Spiritualistic circle, through a medium who, of herself, was quite ignorant of all the facts involved? There is no question of thought-reading possible here!

The possession of that ring by Mr. B. has been a source of extreme satisfaction, both as a memento of a grandmother who died seven years prior to his birth in the same house in which his mother died; also of his own much loved mother, who had always in the earth-life expressed her very great affection for her eldest son, and had continued to manifest the same interest in him after her departure to the spirit-land, where he hopes very shortly to meet her.

And to conclude the whole matter, the writer of this narrative most sincerely trusts that the ring, and the facts connected with it, may minister to the reader's growth in a faith which certainly has a tendency to raise the individual to a higher plane of spiritual life, by good living, in anticipation of a happy dying, and the advancement of the soul to a higher sphere of happiness, association, and usefulness.

Spiritualism, as a system, will never be of any real service to anyone, unless it tends to purify the mind from the gross materialism of the senses, and instigates to works of love and use, in the exercise of a self-denial which makes of a man an angel-son of the Father in the truest sense.

REUNIONS FOR PSYCHIC DEVELOPMENT.

A series of weekly réunions of ladies and gentlemen interested in the advancement of psychic development will shortly be inaugurated at Hertford Lodge, at the foot of Albert Bridge, facing Battersea Park and Chelsea Reach.

A large room, the influence of the surroundings of which seems favourable for the purpose, has been furnished and reserved for these réunions by Mr. F. W. Thurstan, who will himself both undertake the direction of those for the development of psychometry, thought-reading, clairvoyance, clairaudience, automatic writing and automatic utterance, and will offer the use of the room for other purposes of psychical experiment and education.

It must be distinctly understood that the object in view is not the investigation of phenomena, but experimental research regarding the best methods of psychic evolution and education. The number admitted at each réunion will be limited to eight or ten persons at the most.

There will be no fees or charges made, but a distinct avowal in writing will be required from every applicant admitted as to the precise purpose for which admittance is desired. Applicants will be admitted only for the following purposes :—

1. Desire for development in the special line of education for which the meeting assembles.
2. Readiness to assist the development of others by spiritual sympathy, power, and experience.
3. Assistance to the director in the recording of facts and the suggestion of new lines of experiment.

In these experiments it will be maintained as principles of procedure that no more than one psychic gift shall be sought to be evolved at each réunion, and that each exercise of passive states of consciousness shall be followed by exercises for developing the habit of corresponding active states, in order to neutralise the deteriorating effects of maintaining one state of consciousness too continuously.

The following times, subject to alteration to suit the majority of members, have been fixed upon as a preliminary :—

Réunions for psychometry, thought-reading, impressional feeling (passive), and thought impression, concentration of visualisation and will-operation (active), will be held on Tuesday afternoons at 4.30 for 5 to 6.30 p.m.

Réunions for clairvoyance, clairaudience, statuvolism (passive), and intensification of realisation and association of feeling with object, and astral and mental projection (active), on Monday afternoons at 4.30 for 5 to 6.30 p.m., and on Thursday evenings at 7.30 for 8 to 9.30 p.m.

Réunions for automatic writing and drawing (passive) and willing automatic movements in others (active) on Friday afternoons at 4.30 for 5 to 7.30 p.m., and Wednesday evenings at 7.30 for 8 to 9.30 p.m.

Réunions for automatic utterance and the gift of tongues—counteracted by the silent impression of ideas and feelings on the mentality of others—on Monday evenings at 7.30 for 8 to 9.30 p.m.

The afternoon and evening réunions will be composed of a distinct set of members. Applicants must state which time will suit their convenience best. The réunions will be suspended a few weeks during the Christmas vacation, and a few months during the summer.

Each réunion will commence as soon as a sufficient number of eligible applicants have been selected.

Applications should be made to F. W. Thurstan, Esq., Hertford Lodge, Albert Bridge, Battersea Park, S.W., with the requisite statements as to purpose and choice of time. It is as well, also, that applicants should state the grounds of their belief in their capacities for developing the required psychic quality, as priority of election will be given to those who seem the most promising subjects.

A detailed statement as to the methods of procedure proposed to be adopted in the first experiments will be forwarded, on application, to candidates for membership, and suggestions at any time will be welcomed by the director.

Hertford Lodge is connected on the one side with all the Knightsbridge, Sloane-street, and Chelsea lines of omnibuses, and with the Sloane-square Station of the Metropolitan Railway, and on the other side with all Battersea Park-road trams and Clapham Junction trains and omnibuses, by the Hyde Park and Clapham Junction Blue Omnibuses passing the door every five minutes. It is, also, three minutes' walk from Chelsea

Pier, and less than a quarter of an hour from South Kensington Station (via Sidney and Oakley streets), Battersea Park Station (diagonally across the park), and Battersea Station (via High-street, Church-road, and Park-road).

LETTERS TO THE EDITOR.

Burial, or Cremation.

SIR,—One cannot help wishing for an explanation from Mr. James R. Williamson, who, in your current issue, states in his letter on premature burial, that 'Cremation has been mentioned as a remedy, but it is one for the rich,' &c. In what way would it advantage one to be burnt alive rather than buried alive? Both surely are equally terrible. AN INTERESTED READER.

Materialisations.

SIR,—For the better elucidation of the point at issue, viz., Does the materialisation of forms at séances, which are said to be built up from mediums and sitters, prove 'spirit return'? I will put aside all extraneous theories as regards details, for the present, and broadly state my position thus: If it be the fact that the materialised form is built up from the medium and sitters, then the intelligence possessed by that form is derived from the same source, and neither the form nor the intelligence proves 'spirit return.' I trust that as this position is contingent upon the assumption that the teaching of Spiritualists is correct, when they say that the forms are so built up, an authoritative Yea or Nay will be given as to whether this teaching is correct or not, and if a Nay, then my position has no existence; and if a Yea, then I should like to see a demonstration as to how one can give up vitalised matter to help to build up a vitalised form, without giving up the intelligence inherent to that which has been given up. MATTHEW FORBES.

John King, the Welshman.

SIR,—Some of your readers may be interested in an incident which occurred at a sitting I had with Mr. Husk in 1886. I was not introduced to the medium till after the meeting was over, so he could have had no idea of my nationality. John King was the first spirit who came. He called each of the other sitters by his or her name, but of me he asked my name. I told him it was Thomas. He said, 'You are a Welshman.' I answered 'Yes.' He replied, 'Duw ach bendithio' (God bless you). Give me your hand.' I gave it to him. As soon as this was done, he told me to stand up. 'Come up!' he said; and I stepped on to a chair first, and then on to the table. I can reach seven feet from the floor, but the hand was still drawing me up. 'Can't you come higher?' he asked. I said 'No.' I was told that he was giving me this special test because I was a Welshman. My hand felt at the time as if there were a thousand pins in it, and for many months after. Now King greeted me in the Welsh language, so I asked him if he remembered the Lord's Prayer in Welsh. He at once said, 'Ein Tad, yr hwn wyt yn y nefoedd.' (Our Father which art in heaven.) The pronunciation was perfect in every word. Spirits then played to us on the guitar the tune, 'Yr hyd y nos,' a favourite tune with us Welshmen. I was glad to hear that Welshmen in the spirit world do not forget their mother tongue. Besides these he gave us other Welsh sentences, which I now forget. I need not remind you that Mr. Husk knows about as much of Welsh as he does of Greek, and it is a very difficult language to acquire. AN INVESTIGATOR.

A Troubled Investigator.

SIR,—Having read in 'LIGHT' of the 12th inst. the letter from 'A Troubled Investigator, Bristol,' showing that while sitting with friends for spirit communion an unhappy spirit came, and gave untruths, &c., &c., I offer the following experience.

Mrs. Johnson (my sister) some years ago was living near me, and she told me one day that on the previous evening she and her children were sitting for spirit communion, and a spirit came who told them untruths and annoyed them much. I promised to go to their circle the next night, and Mr. S., the spirit in question, soon came.

We all knew Mr. S. before he passed away; in fact, there was a marriage relationship between the two families, but we were not friendly, owing to their unkindly conduct towards us.

In answer to my questions he said he was not happy, did not want to be happy, would not pray, and did not want us to pray

for him; and having done all I could to induce more kindly feeling without success, I asked those in the circle to be calm and quiet. I then repeated the Lord's Prayer, slowly and earnestly, twice, after which other friendly spirits communicated; and the spirit of Mr. S. has not interfered with Mrs. Johnson's or my circle since, as far as we are aware.

A short earnest prayer commencing each sitting is very desirable.

139, Pershore-road, Birmingham.

CHARLES GRAY.

Spiritualism or Hypnotism?

SIR,—With regard to the inquiries from Messrs. Jerret and Bibbings on the above subject in your issue of October 12th, the power of deadening feeling and of removing pain by hypnotism being a well-accepted fact, might it not be as well to experimentalise in the same manner upon a subject in a Spiritualistic trance, and ascertain whether the results are similar? K. C.

SIR,—In reply to your correspondents on this question I should like to say that there is undoubtedly a very great difference between a subject under 'hypnotic influence' and a medium under 'spirit control,' inasmuch as manifestations which are quite impossible to any number of hypnotists can be produced through a medium by spirits. For instance, the writer, in full possession of his faculties, in the presence of two persons, both of whom he has hypnotised, was lifted off both feet and suspended in the air, and afterwards elongated about eighteen inches, by some invisible force which was ascribed to spirit. The witnesses to this phenomenon were both incapable of hypnotising anyone, and therefore, in this instance at least, the proof was overwhelming that hypnotism had nothing to do with spiritual manifestation. The levitation of D. D. Home in the presence of unimpeachable witnesses, referred to in this week's 'LIGHT,' fully establishes the fact that only 'spirit force' could possibly account for the dangerous feat. The whole fabric of Spiritualism is built up of facts far too startling to be accounted for by mere 'hypnotism or will force.' It is only reasonable that beginners in Spiritualism, who see at first only partially developed mediums, whose trance utterances are on all fours with those which could be induced by a hypnotiser, should come to the conclusion, after witnessing the same sort of thing a few times, that hypnotism, unconscious or otherwise, would sufficiently account for it.

As to placing the medium under hypnotic control, in the first instance, referred to by Messrs. Jerret and Bibbings, this is usually the case in spirit circles, so as to cause the medium to become quite passive and easily manipulated by the spirit controls; although the term 'hypnotic' is a misleading one, as it fails to convey the idea of the causes which are at work to bring about the negative condition.

'Magnetised' is a fitter expression, because magnetism is the agent which has lulled the nerves of the brain into passivity, and which has been projected by the magnetiser, whether he was conscious of the magnetic fluid emanations or not. The will force is only a part of the process. As the medium develops, the necessity for being magnetised by these processes becomes less, until they are entirely superseded by the spirits themselves. Andrew Jackson Davis clearly explains this, in his own development, of which he gives an account in his book called 'The Magic Staff.' The fact that the medium quite disregarded the orders of the 'hypnotiser' proves clearly that she was not under his control, and it is probable that in acting in direct opposition, those controlling desired to give an object lesson to the hypnotiser.

With regard to the medium whom the 'hypnotist' met 'in an excited trance condition,' he undoubtedly did the lady great service, because he freed her from a spirit who had taken possession of her organism, and had not quitted when the meeting was over. This is one of the disadvantages of uneducated mediumship, and also furnishes a strong reason for those who possess the gift of 'hypnotism,' properly called magnetism, to fully investigate Spiritualism and its literature, when they will discover phases of life which can never be revealed by any other means. Mesmer called magnetism the 'Universal Ether.' It is the agent by which spirits correspond with one another, is the conductor in telepathy, and the wonderful curative agent in disease. It is the soul force of man.

45, Margaret-street,

Cavendish Square, W.

W. H. EDWARDS.

Mediumship for Direct Painting.

SIR,—Dr. Henry Rogers, of No. 239, West 52nd Street, New York City, is a wonderful medium for direct spirit paintings. Like most other mediums he has not escaped calumny, and rumours have been set about in the United States prejudicial to his reputation. As these rumours may have also reached Great Britain, I shall be glad if you will allow me, as one who knows the doctor well, to say a few words in vindication of the genuineness of the manifestations which are obtained through his mediumship.

In June of this year, while attending a circle at Dr. Rogers' house, near the close of the meeting a young man, the son of a prominent man in New York City, made a rush to enter the cabinet without permission. If he had been gentleman enough to ask permission the request would have been respected by the control of the cabinet and all present in the room. Mrs. Rogers called for aid, and the gentlemen present went to the rescue, and the man was politely asked to leave the house. In consequence of this outrage, Dr. Rogers was so ill for some weeks that he was unable to exercise his mediumship. The man apologised afterwards to his father, and the father to Dr. Rogers; but his sincerity was disproved by his actions in July, in going to the New York Press, and circulating false reports about the medium, after the doctor had left the city for Onset Bay, and was, therefore, not present to defend himself.

I declare that my picture of my mother was taken in Chicago, Illinois, on January 3rd, 1894, in the presence of others, and that I was present when Mr. Smith's picture was taken with others, and Mrs. Johnson's as well. Mr. Smith went up three times, and the curtains were parted, so that he saw the canvas before the picture appeared, and when it was partly done, and when it was finished; flowers that we wore and that were in the room were portrayed upon canvas with the portrait, in pastel and water-colours; a new process, and one never produced by mortal artists. My own portrait is in water colours.

I write this to refute the falsehoods which have been circulated by enemies in New York City. I have been acquainted with Dr. and Mrs. Rogers since 1887, and can testify to the genuineness of their mediumship and to their martyrdom to the cause. I congratulate them that they are engaged by Mr. Henry Newton, of the First Society in New York City, to give demonstrations of their wonderful gifts. In spite of all prejudice and opposition the people will be convinced in this century of the great truth that the two worlds have met, and no priest or prelate can longer hold the mind in bondage to theological creeds. The tide is rushing towards universal brotherhood and sisterhood on the earth, and a divine religion, which will be a blessing to humanity.

Modern Spiritualism has paved the way for this to be accomplished, though it came through the humble instrumentality of two little girls of twelve and fourteen, Margaret and Katy Fox; and now the cause of truth is marching forward in religion, science, and social life. Woman, too, is waking up to her responsibility, and will help to guide man upward and onward with 'Excelsior' for her watchword evermore.

HARRIET E. BEACH, of New York City, U.S.A.

Bedford-place, London.

In Reply to 'Quæstor Vitæ.'

SIR,—I am a most sincere admirer of 'Quæstor Vitæ.' I always read with pleasure whatever you give under his signature, and follow with intense interest the restless cravings of his spirit, its moral and mental struggles, and the beating of its eagle head against the wires of the cage that keeps it imprisoned. Yet I seldom or ever agree with him. Because we see things from different standpoints and with different eyes.

So I perused attentively his essay in the supplement to 'LIGHT' of the 5th inst. I will pass over his sentences concerning Re-incarnation in the first paragraph, which I may eventually consider some day, if that would be interesting to your readers. But I feel in duty bound to bear my testimony against his protest on page 486, second column. I do not know Mr. Sinnett. Never, that I remember, have I read a line of his writings. He is, I believe, a Theosophist; and I belong to quite a different order of initiation.

Mr. Sinnett, according to 'Quæstor Vitæ's' text, said: 'The beginning of the development of modern Spiritualism was earnestly promoted by a school of living occultists.' *This, I, from personal experience, know to be a fact.* And further: 'was supported by advanced Initiates, who, in setting it on foot, were

undoubtedly actuated by sincere devotion to the spiritual welfare of mankind.' *This, too, I, from personal experience, know to be a fact.* And, moreover, I will add, *Still it is. Still they are.*

To this 'Quæstor Vitæ' objects: 'Thus, the spiritual welfare of mankind ceases to be the expression of absolute determination, but becomes subordinated to the adept support of advanced initiates.' Why? and how? Adepts never claimed to have power to change an iota the expression of 'absolute' determination, and even if one in sheer ignorance did so, that in no way would alter matters. The most advanced initiates 'know' that in regard to the expression of *absolute* determination they are mere chaff before the wind, mediums passive, negative, absolute instruments. But in regard to the expression of *relative* determination, they are co-relative factors, and know how themselves to be actors, relatively. And let me say I am rather surprised to see the word 'absolute' fall from such a pen as 'Quæstor Vitæ's.' One thing only is absolute, to wit: All we are and may become, all we know and ever will learn, now and ever, is relative and must remain so. The denial of this is atheistic. When adepts interfere with the order or course of things they do so relatively, after long and high questioning of life, of which they discover the hidden—occult only, because generally unknown—laws and do act according to their knowledge of them.

If there be a law of things relatively absolute on earth, it is the law of gravitation. Yet everyone of us, Spiritualists, has seen or knows the phenomenon of levitation, say, the rising of a heavy table from the ground without any contact, the floating about a room of musical instruments, and many other such physical manifestations. Thus, gravitation, one of the expressions of absolute determination, relatively, becomes subordinated to the will and wish of communicating spiritual, disincarnated, entities, which, most of the time, are very far from being advanced initiates, but know and apply a law which counteracts the universal law of gravitation.

And it is with the laws moral and mental, even as it is with the laws physical. Some will neutralise and counteract others. The whole expression of absolute determination beams out on the face of those facts of truth. Did the reader never study and practise mesmerism, which holds all the keys to modern Spiritualism, and even to practical occultism and the doings of the most advanced initiates? Did he never practise suggestion, which is the alphabet of telepathy? Does he not admit of the possibility for one mind to act on and influence another? If so, let me ask why 'Quæstor Vitæ' ever wrote a word on paper and had it printed? Is there any other more adequate, more effective way and means commonly known, to subordinate to man individual the spiritual welfare of mankind? Does not the author knowingly intend, and effectually succeed, to modify the course of thought of his readers, and, thus, of their acts, even the course, more or less, of the doings and goings of their whole life? Does, because of that, the expression of absolute determination cease to be? Is that not fully and completely in accord and concordance with that expression, auto-graphed in the laws of the universe, in those you know, in those I know, in those nobody as yet knows, but which we all, sooner or later, shall learn to know?

As to Mr. Sinnett's further appreciation, to wit: 'The method thus adopted was not the best that could have been chosen,' and so forth, I am not a 'lofty' being, nor do I pretend to be a very 'gifted appreciator,' yet I may answer: It is simply an assertion, and must go for what it is worth. I have not to defend that method, for, if worth anything, it will vindicate itself by act and fact. Even the most advanced initiates are relatively, in regard to the expression of absolute determination—He-She-It—the eternal and universal Law-maker, whom I conceive as pre-existent to all law, the which I conceive pre-existent to all becoming and being—they are, I say, poor weak, ignorant human beings, who may err and fail. But, by their fruits thou shalt know them. Of course, Mr. Sinnett, being a Theosophist, dogmatizes perhaps in a spirit of narrow ecclesiastical competition, because next door neighbour to where his big church is being built up, a humble chapel already occupied the grounds.—I am, nevertheless, respectfully,

Paris.

S. U. ZANNE, Hierophant.

THE CONDUCT OF CIRCLES.—We have, 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, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

SOCIETY WORK.

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

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last, the address given by Mr. Dale was much appreciated by a large audience. On Tuesday next, Mr. Rodger will lecture, at 7 p.m.—E. FLINT, Sec.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last our service was well attended, when Mr. Walker's controls gave an eloquent discourse upon 'How can we Prove Spiritualism to be True?' giving us very important advice on the subject, with Biblical testimony in support of their statements. Very successful clairvoyance followed. On Sunday next, at 7 p.m., Mrs. Mason, clairvoyance, &c.; Tuesday, at 8 p.m., séance, Mrs. Mason, inquirers welcome; Saturday, at 7.30 p.m., spirit circle.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last, a flower service was held, in memory of Mrs. Louisa Hudson, who passed into the Great Beyond on the 7th inst., aged twenty-five years. There was quite an unprecedented gathering, the seating capacity of the hall being taxed to its utmost. One hundred and fifty persons, including relatives and friends of the departed, were present. The platform, and the room generally, were tastefully decorated with beautiful white flowers. Mr. Long, with the ability which distinguishes him on these occasions, gave an instructive and impressive address. Other members of the mission also addressed the audience.—W.P.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next service as usual. Mrs. Barrett will be the medium for next Friday. On Sunday last Mr. Brenchley gave a short address on Mr. Bradlaugh, which was much appreciated. Mrs. Brenchley gave twenty-three clairvoyant descriptions, of which eighteen were recognised. The hall was crowded throughout, many being turned away, every corner being packed. We have great need of a larger place, and have started a building fund to get a hall to seat 1,000. Any moneys received will be thankfully acknowledged by J. Robertson, 13, Barwick-road, Forest Gate, E., and by the hon. secretary, 23, Keogh-road.—THOS. MACCALLUM, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last our platform was occupied by Messrs. Elphick, Bertram, Blackman, and Munns, who cursorily glanced at the Spiritualist's belief, citing many points of interest, of spiritual gifts, and experiences and difficulties, from which eventually peace and satisfaction were obtained from belief in, or better knowledge of, the reality of immortality; after which Mrs. Bliss gave some remarkable psychometry to a very large and attentive audience. On Sunday, at 7 p.m., Mr. W. E. Long will give an address. We hope to see a good attendance. On Wednesday our members' developing circle will commence. All wishing to join are requested to send name and address for particulars to Mr. W. Blackman, at the above.—J. B., Secretary.

PECKHAM SPIRITUAL MISSION, CHEPSTOW HALL.—On Sunday last, Mr. W. H. Edwards gave a lecture on 'President Lincoln's Spiritualistic Experiences, and their Bearing on the Great Civil War.' He first gave a general outline of the war, and the reasons for it, going deeply into the slave trade, and the number of lives lost; handling the subject with great skill, and showing the brotherhood of man to be the primary object. Mr. Edwards dealt at length with the mediumship of Miss Colburn, the messages received through her, and the effect on Lincoln. The whole lecture was listened to with great attention, and a request was made that the next lecture Mr. Edwards gives should be on 'Andrew Jackson Davis,' to which we have received Mr. Edwards' consent. On Sunday next, Mr. J. C. Jones, at seven o'clock. Tuesday, circle at eight.—J. C. JONES, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. George Spriggs related some of his early experiences in Spiritualism to a large audience, who manifested great interest in the speaker's account of some surprising physical phenomena which occurred through his own mediumship at the famous 'Circle of Light' at Cardiff and at Melbourne (Australia). We are grateful to Mr. Spriggs, who, upon very short notice, came forward and so efficiently assisted the Marylebone Association. Miss Samuel, although scarcely recovered from her recent illness, sang with much effect the song, 'Answering Angels.' Next Sunday, at 7 p.m., Miss Rowan Vincent will deliver an address upon 'The Subliminal Consciousness,' and will give clairvoyant descriptions at the close. We trust that all friends will be in their seats by seven o'clock, thus preventing the meeting from being disturbed after it has been opened.—L. H.

CARDIFF.—ST. JOHN'S HALL, ST. JOHN'S-SQUARE.—On Sunday last Mr. H. G. Allen gave an excellent address upon 'Miracles.' Repudiating the common notion that so-called miracles are *super-natural* occurrences, since nothing occurs except in harmony with laws and force immanent in nature, he said that there is absolutely nothing in the form of evidence to

show that the miracles upon which the Christian religion largely rests its faith ever actually occurred; while—without necessarily discrediting the *reality* of the birth, life, works and death of its founder Jesus—a comparison of the leading features attending the inception, not only of the Christian religion, but of other systems ages before it, with the ancient Sabœan system, points almost conclusively to the adoption of astronomical symbolism as the real source and basis of each, the similarity between them being of striking significance; while the recorded incidents and so-called miracles said to have occurred in the career of their respective founders are of equal evidential value. Taking the word 'miracle,' however, in its more correct sense of 'wonder,' or 'marvel,' as relating to something beyond common knowledge, the speaker contended that Spiritualism—through its many and varied phenomena, substantiated as they are by a legion of well authenticated records, and by their constant repetition under given conditions—has established the best right to the use of the term 'miracle,' and in this broader and purer sense we may quite consistently and justly refer to the phenomena of materialisation, of levitation, of trance-speaking, of clairvoyance, &c., &c., as miracles. Speaker next Sunday, Mr. E. Adams.—E. A.

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 and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanaïs, Paris; Germany, E. Schlochauer, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Termano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 115, White Post-lane, Manor Park, Essex; or Mr. W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne (French correspondent). The following meetings will be held at 115, White Post-lane, Manor Park: Thursday, at 8 p.m., for members only, the study of mediumship. Also the last Sunday in each month, at 7 p.m., inquirers and members. The Sunday morning and Monday meetings will re-open on October 6th. All meetings free.—J. A.

LONDON SPIRITUALIST ALLIANCE,

2, DUKE STREET, ADELPHI, W.C.

A CONVERSAZIONE

Of the Members and Friends of the London Spiritualist Alliance
will be held in the

BANQUETING HALL, ST. JAMES'S HALL

(REGENT STREET ENTRANCE),

On THURSDAY, the 24th inst., at 7 pm.

MISS X, of 'Borderland,' has kindly promised to give an
Address on the Question—

'WHERE SHALL WE DRAW THE LINE?'

ADDRESS AT EIGHT.

Music and Refreshments during the Evening.

A Ticket of Admission will be sent to every Member. On application, each Member may also have a Special Ticket for the Introduction of a Friend.

E. DAWSON ROGERS, *President*.