

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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[A Newspaper]

PRICE TWOPENCE.

NOTES BY THE WAY.

A keen and sturdy old campaigner on the fields of progress writes to us, full of sympathy still with the resolute inquiring and sifting spirit of the age, but, at the end of his interesting and buoyant letter, he says, 'I draw the line at ghosts and mediums and all the disquieting ideas connected with attempts to make certainties of things hidden from us.'

We wish to embalm this amazing sentence as one of the best expressions of that mere obscurantism to which our friend, all his life, has been opposed. It is the obscurantist who talks about 'things hidden from us.' It is the obscurantist who rebukes those who want to turn the 'hidden' things into 'certainties.' It is the obscurantist who draws the line at 'disquieting ideas.' In any other field than that of Spiritualism, the writer of this sentence would be the first to laugh at it, scorn it, jump on it. This exactly illustrates the fact to which we have often drawn attention—that history is only repeating itself in the case of Spiritualism; and that, in relation to it, the men of Science and the rationalists are, as a rule, amusingly inconsistent and strangely untrue to themselves.

A Leipsic journal, in asking 'Is it right to speak only good of the dead?' says:—

Why should we speak only good concerning the dead? One reason is this, that a condemnation of the dead bears upon its brow the stamp of injustice, of a lack of feeling. Just as it is not to be justified to speak ill of an absent person, or to attack his character when not present and in a condition to defend himself, all the less is it to be considered the right thing for the living to turn against the dead. The Apostle gives deeper expression to this feeling when he says that each one stands and falls to the Lord. Death draws a clearly defined line of separation which dare not be wantonly crossed. It constitutes a barrier to man's arrogance, which consists of equal parts of blindness and hardness of heart. Death is a tablet of warning, reading 'So far and no farther!' Let no man assume the prerogative of God. Enmity and hatred, if they indeed ever are justified, do not pass beyond the grave. Just as true as it is that one dies as a Christian when he departs with words of forgiveness for his enemy, thus, too, it is a part of Christian burial to leave all hatred and anger aside. We ourselves count upon the grace of God; this same thing is not to be denied the dead. All judgments of condemnation are justified only on the basis of hope for betterment on the part of him thus condemned. The possibility of this ceases with death, and the right of condemnation therefore falls away.

But there are many other considerations that would suggest another answer, which is only mildly indicated by the writer's faint admission: 'Not to be denied in this connection is the danger of hypocrisy, but this does not invalidate the underlying truth—an abuse of a good thing never vitiates its proper use.'

'Studies from the Yale Psychological Laboratory' gives a very curious account of certain experiments in what we may call the studied and measured creation of hallucinations. The experiments were conducted in a laboratory

of Yale University by two of its professors. The report says: 'It is to be clearly understood that the persons experimented upon were perfectly sane and normal. They were friends or students, generally in total ignorance of the subject, who supposed themselves to be undergoing some tests for sensation. One case was found, however, of a suspicious observer who expected deception, and who declared that he had waited every time till he was sure of the sensations; the results were just as hallucinatory as usual.'

The following summary of the experiments is taken from 'Science':—

A typical case of the application of the method is found in measuring hallucinations of sounds. The person experimented upon was placed in a quiet room, and was told that when a telegraph-sounder clicked, a very faint tone would be turned on, and that this tone would be slowly increased in intensity. As soon as he heard it, he was to press a telegraph key. The experimenter in a distant room had a means of producing tone of any intensity in the quiet room.

In the first few experiments a tone would be actually produced every time the sounder clicked, but after that the tone was not necessary. It was sufficient to click the sounder in order to produce a pure hallucination.

The persons experimented on did not know they were deceived, and said that all tones were of the same intensity. The real tone could be measured in its intensity, and since the hallucination was of the same intensity it was also indirectly measured.

Similar experiments were made on other senses. For example, in regard to touch, a light pith-ball would be dropped regularly on the back of the hand to the sound of the metronome. After a few times it was not necessary to drop the ball. The person would feel the touch by pure hallucination.

Similar experiments were made on taste. Of six bottles two contained pure water and the other four a series of solutions of pure sugar-cane—the first one-half per cent., the second ten per cent., the third two per cent., and the fourth four per cent. sugar, according to weight. A block was placed in front of them so that the observer could not see them, although he was aware that they stood near him, because he saw them when he received his instructions. It was required of him to tell how weak a solution of sugar he could possibly detect.

The experimenter took a glass-dropper and deposited drops on his tongue, drawing first from the two water-bottles, and then from the sugar solutions, in order of increasing strength. The sugar in the solutions was detected in the first trial. Proposing to repeat the test, the experimenter proceeded as before, but drew from the first water-bottle every time. The result was that when the pure water had been tasted from two to ten times the observer almost without exception thought he detected sugar.

A test on olfactory hallucinations was conducted similarly, with the result that about three-fourths of the persons experimented upon perceived the smell of oil of cloves from a pure water-bottle.

In another set of experiments the subject was told to walk slowly forward till he could detect a spot within a white ring. As soon as he did so, he read off the distance on a tape measure at his side. The spot was a small blue bead. The experiment was repeated a number of times. Thereafter the bead was removed, but the suggestion of having previously traversed a certain distance was sufficient to produce a hallucination of the bead.

We have received 'Democratic Readings from the World's Great Teachers.' Compiled and edited by W. M. Thompson, L.C.C. (London: John Dicks); reprinted from 'Reynolds' Newspaper.' Mr. Thompson says, 'this little volume claims to present a bird's-eye view of the intellectual and moral history of the world.' It is far too large a claim. In its range it is extremely limited; and in its bias it has a manifest animus. One instance will illustrate both assertions. It is scarcely believable that under the highly important heading of 'The Hebrews' all we have is less than a page of sayings from 'The Talmud,' and a little more than a page, telling the story of a disgraceful act by David, and citing an unclean-looking extract from the Song of Solomon.

As the book (in paper covers), covering over 230 pages, is only one shilling, it is well within the reach of nearly everyone. There is a good sprinkling of portraits of the notable men referred to and quoted from. It is only fair to Mr. Thompson to say that the 'Readings' are not mere extracts, but are very largely original descriptions of the 'great teachers' and their work and teachings.

In 'The Metaphysical Magazine' for July, Mr. C. Staniland Wake asks renewed attention to an already nearly forgotten book, 'The Unseen Universe,' by Balfour Stewart and P. G. Tait. In its day, that book was a partial awakener of the apparently active but really sleeping man of Science; but, of late, the awakening has come at a rather rapid pace, and 'The Unseen Universe,' though still singularly stimulating, is somewhat old-fashioned. Mr. Staniland Wake's summary does not cover much ground, but his concluding paragraphs are full of light:—

The human body carries in itself the memory of the universe objectively viewed; the human soul contains the memory of Nature's life and intelligence, and the human spirit the memory of the Spirit of God. Man thus becomes the evidence of the continuity of Nature. In the gradual evolution of his physical, psychical, and spiritual factors, he reproduces the stages of the evolution which Nature has undergone, but in the inverse order, mounting the steps she has descended until he reaches again the spiritual Source of all being, the invisible centre of the universe, as the macrocosmos,—therefore of man himself, as the microcosmos.

Clerk-Maxwell proved that an infinitely extended material medium could be constructed, 'so that all rays diverging from any point of it whatever shall be brought accurately to a focus at another definite point.' Every man is such a point, but in him is focussed Nature under all her aspects—material, psychical and spiritual, displayed in man as the trinity of body, soul, and spirit. The threefold mystery of the soul's domicile, of life and intelligence—of the soul itself—and of spirit, is not ended with the death of the material body. In fact the body does not die. Its gross matter takes on another form, or rather enters into other relations; but the actual body continues its existence: as the ether will continue to exist after the destruction of the gross matter whose energy it has absorbed. So also with the human soul and spirit. These continue to bear the impress of their earthly experiences, which represent the expenditure of a vast amount of energy that has been transformed into force.

The possession of this force is necessary to immortality, the condition of which depends on the nature of the memories that have been accumulated by the individual during earth life. Without these memories man could not retain his identity; but, having had his own experience in the past, he must continue his individual existence in order that they may not have been in vain. The only justification of man's present life is to be found in the future life; and the invisible thread which unites them is the Spirit, which, being the root of the process of evolution that has been progressing through countless ages, is also the fruit which such evolution was intended to bear.

We strongly commend that thought to our friends who believe in Re-incarnation, which, in destroying continuity of memory, virtually makes an end of personality.

THE ETERNAL LIFE.

We regret to say that Mr. M. J. Savage, who is leaving Boston for New York, is unable to come to London this year, as he had hoped. We think our readers will be specially interested in the following summary of a discourse by him on our great subject:—

In order that I may reach the point of view which I wish to occupy, I must pass over with a very light touch three or four exceedingly important matters. I shall assume for our purpose the truth of these points. I am not at all sure that all of you will agree with me, or will regard them as necessarily true or even as probably true; but I have no time to argue them or to offer evidence in their behalf.

In the first place, I shall assume the fact of continued existence. I assume that we are immortal beings; or, if not quite that, I shall assume that death is not the end of our conscious existence. I believe, after the years of study which I have given to the subject, that death is only an incident in our advancing career.

In the next place I shall assume that death does not touch, does not change, our essential nature, character, personality. Granting that we continue to exist, I do not see anything in the nature of death that shall change us one particle. I do not see anything in the fact of death that need touch or change our character or our personality one whit, any more than passing out of the year 1895 into the year 1896 should work a marked and sudden change in character. I believe that five minutes after the experience called death we are in all essentials what we were five minutes before; that is, as to character, as to trend, as to tendencies, as to our loves, as to our hates, as to the degree of our development, the unfolding of our essential being.

I wish to assume another thing; and that is, that after death we are *folks* and are somewhere, as much as we are now. I find the most curious ideas afloat in regard to this matter. I do not know anything about what an unembodied thought may mean. I know nothing about what a disembodied spirit may mean. So far as I can think, disembodied spirit is unreality to me. It is nothing I can picture: it is nothing concerning which I can form any intelligible conception. I believe, then—I am not going to try to prove it—that those who have passed through this experience called death have form as much as we have, and occupy space as really as we do. I believe, then, that those we call dead are living, embodied, visible, tangible, to those endowed with senses capable of coming into communication with that higher order of life. I wish to assume another thing; and that is that, though all I have said might be true, it also might be true that at present we should be able to gain no more than certainty of the fact. In other words, the challenge is constantly coming from people who do not think very deeply—the challenge that, if these things are so, we ought to be able to know as to the facts, the conditions, the activities, the kind of life, which make up this higher range of being. But, if you will stop to think a moment, you will recognise the fact that all our present knowledge is limited, conditioned, by our experience. It seems to me perfectly possible that all I have said may be true; and yet we may be obliged to grow up into this higher life before we shall be able to comprehend it, in so far as it transcends our present experience.

I ask you, then, to allow me to make these tremendous assumptions. I say only this in regard to them—that, whether they are true or not, they are not unreasonable. I mean that there is no science, no philosophy, known to the wisest man in the world that is able to contradict authoritatively any of these positions, any of these hopes.

And now we are at the starting-point of the particular purpose that I have in mind. Granting that we continue to live, granting that we continue to be for a time the same kind of persons as we are here, granting that we live a real life in real space the same as we do here, I want to ask you to consider with me for a little while what kind of life this must be, as shadowed forth by a consideration of the part of us that is to go on.

When we have left this present world and these present conditions and surroundings, if we continue to exist, what part of us is it that continues to exist? These bodies, of course, we leave. What goes on? How much of us goes on?

Paul says in the thirteenth chapter of the First Epistle to the Church of Corinth that knowledge is not a permanent part of us.

—'whether there be knowledge, it shall vanish away.' I presume that, if Paul could be here, and should explain to me precisely what he meant, I should agree with him. I suppose that he was referring to that knowledge of our present condition and surroundings which makes up what we ordinarily mean when we use that word. But knowledge, the knowing faculty, the desire to know, activity in the pursuit of knowledge, that is certainly so essential a part of the essential man that, if any of us o'erleap the gulf of death, we can carry that with us, because that is the very essential condition of our consciousness. We think, we are self-conscious: therefore, we know that we exist.

I shall assume, then, that all that is covered by the word 'science,' or knowledge, is permanent. I believe that there will be grander sciences, more magnificent schemes of philosophy, that there will be higher types of investigation than any we are familiar with here, because here we are only in the infant class, only in the primary school, only in one little province of the universe. Someone asked ex-President Hill, of Harvard College, one of the most noted mathematicians of his time, what he expected to do in another life; and he said that there were mathematical problems enough connected with the arc of a circle to occupy him continuously at least a thousand years. When we pass from mathematics and think of all the vast domains of possible knowledge that may open to us on every hand, what a field there may be for the thinker, the scholar, the discoverer, the investigator, in every department of the universe!

In the next place, it seems to me that we may believe that the literary taste and literary activity will not be laid down. Will there be no themes there for Shakespeare, for Goethe, for Dante, for Milton, for all the great singers of the race, or for the men who have been dumb here, who have responded to the challenge of these great masters, but who have been tongue-tied, incapable of uttering that which they have thought and felt? May not these also blossom out into poets? What themes for the drama, what themes for lyric verse, what themes for epic grandeur, may we not find in the wide ranges of the universe, when we shall be brought, perhaps, in conscious relation not only with the people we have known here, but with all who have ever lived on this planet and with the myriads on myriads of those who have been trained for their spiritual life in other spheres.

Then it seems to me that art will remain. Not that the creations of art may here abide; but the artistic taste, the artistic faculty in us, the love of beauty—beauty of form, beauty of colour, of sound, sculpture, painting, music. I do not see anything irrational in believing that these may reach a development, a refinement, a power and depth such as the mightiest masters have only dreamed of in their grandest hours. All the beauty that has been revealed to us here may be only little reflections—glimpses of that which we shall behold when we have passed into the higher ranges of our nature and into grander fields of activity.

There is another part of us that I believe will be permanent. A large part of the joy of this life is in friendship and in love. Part, did I say? May I not say almost all of it? For I take it that the mainspring and motive power of nearly all the activities of the world may be found in friendship and in love. I do not believe that, if there were only one man on this planet, he would care to spend his life in the pursuit of scientific truth. He loves to find truth; but he likes to see the recognition of his discovery in the gladdened eyes of another like himself. So the poets have sung their songs, so the novelists have written their books, because they have cared for the thought, the feeling, the approbation of other people. Is it not true that 'it is love, love, love, that makes the world go round'?

Human association, then, of every kind, organisations for the mutual study of truth, musical societies, artistic organisations of all kinds, we can find scope for on this spiritual plane; and I believe they will exist over there. And, though we are all abroad so far as any more intimate relations are concerned, yet I believe there will be homes there,—that we shall gather by natural affinity and association those close to our souls, and shall rejoice in loves that are only hinted at by our present imperfect experience.

One other thing will abide. When you remember that with every tick of the watch some soul passes; that there is a continuous procession, night after night, week after week, year after year, and that people who are wise and that people who

are unwise are going over, people who are cultured and refined, and people who have had no opportunity for culture and development here, people sweet and loving and true, people who have not outgrown the brute, the beast, the animal; criminals, as well as martyrs; all classes, all grades; all kinds of men and women and children,—when you remember that, can you not see that in that other life there will be field still for the sympathetic, the tender, the helpful influences of those who have loved to help their fellow-beings here? So there may be nurseries; there may be educational institutions; there may be training schools of all kinds. There will be those who love to seek out those who sit in darkness, and prove to them that, though they have not discovered it, light does exist; who will seek out those who have been imprisoned in hate, and prove to them that, although they have not discovered it, love exists. There may be an unlimited field for all those tender, sympathetic, helpful activities which find such scope and room even here, for those who are enough like God to find pleasure in delivering their fellows from evil.

All these, then, the intellectual, the artistic, the social, the love side of us, the affectional, all the sympathies, the tender, the helpful—all these qualities that we speak of when we say spiritual, these are the things that will abide.

And now I want to appeal to you, on the basis of what I believe to be great central facts, as to the reasonable kind of life that we ought to live here. One thing all of us know, whether we know anything else or not. We know that there is a limit to this life which we are leading here to-day. We may be going to live forty years, we may be going to live ten years, we may be going to live forty days or forty hours: we do not know how long. But one thing we do know; and that is that we are to pass through the shadow into whatever there is beyond that waits for us. That is the one thing concerning which there is absolutely no question. The body, and the ordinary activities which pertain to it, we leave behind. If we live at all beyond, it is not the natural, as Paul says, it is the spiritual part that will abide. Now, then, is it not better reason, the simplest dictate of common sense, the wisest thing that we can do while we live here, to develop, to cultivate chiefly the spiritual, to lay the emphasis of our thought and life upon that part of us which is to be permanent?

If you knew that some day you were going to be taken to France to live for the rest of your life, and you did not know whether you were going in ten years or in a week, but you knew that you must go, would not you think that one of the wisest things you could possibly do would be to learn to speak French, to learn something of the kind of life the French people live, what their activities are, what their employments are, so that, when you went there, you should not go entirely as a stranger, but that you should carry with you a sense of being a little at home? Would you not think that a reasonable, practical plan?

Now, we must all some time go into the world of spirit, the only world where thought and love and helpfulness and tenderness and sympathy, where the spiritual faculties and qualities of our natures will be the only ones that will be real to us. We know that we must die. Is it not wise, then, to devote a part of the time to cultivating and developing that side of our nature which is to keep on living when the other ceases to be?

There is one more suggestion; and it ought to come with a touch of humility to some, and a touch of courage and cheer to others. In that life where the spiritual is supreme the real aristocrat comes to the top. In this world our standards of distinction are of such a nature that they will have no place over there. When we have done with the accumulation of gold and silver, and bonds and bank-notes, and all paper securities, a man will not be ranked by the amount of what he possesses. No one will carry into that life the social rank which he may have gained here. There will be no distinction over there of king or subject, duke or peasant. Many a woman who has spent a large part of her life at the wash tub may outrank those who have worn the title of princess here; and many a man whose hands are hard with work at the carpenter's bench may outrank him who has shone in the literary world here, because it is the spiritual qualities that have been developed and cultivated—the qualities of love, of unselfishness, which will be at the top. What we are will determine the position we shall occupy over there. The real aristocracy of the soul will be at the top, and arbitrary distinctions will be forgotten.

A closing word. In the old schemes of salvation we were taught that, if we wished to be saved, we must come out from

the world, and be separate from it. In this new and essentially true theory—because it accords with the eternal principles of the universe—there is no antagonism between this earthly life and the preparation for the next. Do you not see that just those qualities which, brought into play, will be for truth and help, those things which make for the health and sanity and peace of mankind, are the spiritual qualities? These are the ones the training of which by activity in relation to our fellow-men will help to fit us for the activities which wait us over yonder. The man who lives a spiritual life—that is, he who lives a life of truth, of honesty, of service, of purity, who does everything he can to help his fellows, and who does as little as he can to hurt them in any way, no matter in what sphere of life he may be—develops those human and divine qualities which are fitting him for the spiritual life over there. So that there is no contradiction, no antagonism, between the kind of life that gives salvation in this world and that which brings salvation in the next. If a man is what he ought to be in this world, he is ready for the finest relations that may await him when he passes out of it into that which at present is unseen.

In order to cultivate this spiritual side of you, you do not need to separate yourselves from your fellow-men or the activities of the world. You need simply to carry into your business, into your relations with your fellows, and into all your life activities, the spirit and temper of service, of helpfulness, of love. Live out your life on this spiritual level, and in that way you will be helping this world to outgrow its sorrows, its ills, in the most rapid way possible; and, at the same time, when you drop this garment of clay, when the curtain is lifted, and you step out into that larger and higher sphere, you will be ready to feel at once at home, and enter into its activities and share its joys.

AN INTERESTING PROPOSAL.

From Mrs. Cora Linn Daniels, Franklin, Mass., U.S.A., we have received the following circular:—

It is with pleasure that we call your attention to a project which we believe will at once interest you, and in which we hope to find you as broad, able, and thorough as the now almost universal language which we are all proud to use—the English language, which of itself is a brotherhood, drawing men and women from the remotest places of the earth into fraternal and kindly association, meet where they will.

We wish to preserve in this, our mutual language, those signs, omens, myths, and superstitions which have passed current in all countries for centuries, and have their origin in religious or natural beliefs far behind the age of recorded history, in the very primeval thought of pre-historic man. These signs and omens, ranging as they do from the very simplest superstition, as that 'if the cock crows upon the doorstep it is a sign that you will have visitors,' to the occult ceremonies and omens of the secret society of the ancient Essenes, or from the well-known fancy that 'if your palm itches you will soon have money in your hand,' to the Delphic oracles, have hitherto been cited in various works on folklore, customs, religions, and ceremonies of nations. But these works, relating to but one country or one subject, are wholly inadequate to cover the ground.

Many as may be culled from such books, they are not inclusive, and do not in any case comprehend the number possible to be obtained. A firm with whom expense is no object have decided to publish an 'Encyclopedia of Signs and Omens,' which they intend shall be as full, comprehensive, authentic, and well arranged as can be produced, and to that end, for some time, a corps of able workers have been giving their time and attention to the subject, until, as a result, we have now fourteen thousand separate signs, omens, myths, and superstitions—historical, current, literary, and religious—from all parts of the globe; three thousand of which are verified, either by a statement of the country in which they are to be found, by what nation or tribe believed, by what author cited, from what book quoted, by what well-known person stated, or of whom asserted by historians.

The subjects of these fourteen thousand signs and omens range from Man, the body, from his head to his feet. Birth, babes and children. Marriage, courtship and lovers. Death, the corpse, the funeral. The sea, ships, sailors. Vegetation, insects, animals, birds. The elements, sun, moon, stars.

Disease and sickness. The household, from the roof-tree to the hearthstone. The weird, including ghosts, phantoms, shadows, elves, gnomes, fairies. Jewels, money and business. Cards, games and gambling. Occupations, and very many other subjects, under all of which are sub-heads which include, as one would at first presume, every imaginable thing.

But in the process of carefully editing the various matter which has been submitted, it has become apparent that the average of signs and omens from any one country or any one locality is limited, and the small number obtained gives ample promise of many more, which, together with local or personal or legendary omens and superstitions connected with families, buildings, ruins, castles, occupations of the peasantry or less educated classes (who preserve traditions with singular tenacity), and other strange and stirring beliefs and fancies, often to be found in the least expected places—gives us hope and courage to pursue the work by relying upon the general courtesy, interest, and generosity of English-speaking people in foreign lands.

We therefore request you to aid us in our work by kindly forwarding to us even one myth, omen, sign, or superstition which you may have heard or learned among the people or in the locality where this finds you, and beg you to realise our gratitude for as many more than one as you can possibly collect.

Aware that it is impossible to forward the postage to you, we regret our inability to save you even so slight an expense at the outset, but we assure you that upon the reception of your communication your name and address will be carefully recorded, and when the completed volume issues from the press, a copy of the same will be forwarded to you free of charge, a fund for that purpose being already in bank. We would request you, as far as possible, to authenticate whatever signs or omens you may send us, by giving the locality in which it is current, the book in which it is recorded, the person of whom it is told, or some other authority of like value. The sign need not be of this generation or believed in modern times. It may be a tradition lost in the night of age, a myth handed down from father to son, or a thing repeated from mouth to mouth, like a tale or bit of folklore. Legends of mountains, rocks, rivers, and all natural objects are acceptable, and those of saints, martyrs, or of religious relics. Ghosts and the supernatural in all its forms properly come under the general head.

We would add that there has been a prize offered of a very rich and appropriately designed gold medal for the greatest number of authenticated signs and omens from any one country, as, for instance, Russia, Portugal, or Denmark. In carrying out this design to give the world an encyclopedia of its superstitions, which, condensed, easily consulted, properly arranged, and carefully authenticated, will conserve in permanent form the racial beliefs, national and historical conceptions of life, with all its attendant vicissitudes, we feel that we shall make an addition to the literature of science which will be welcomed by every student of sociology, history, biology, philosophy, language, physiognomy, medicine, religion, and the whole course of man's existence from barbarism to the highest civilisation, and if you graciously choose to take part in this great labour, yours shall be the honour.

All communications should be addressed to the acting editor-in-chief, Mrs. Daniels.

THE MARYLEBONE SOCIETY CHOIR.—The choir of the Marylebone Association spent a pleasant evening on Saturday last at the charming house of Mr. and Mrs. Everitt, Holder's Hill, Hendon. The party were conveyed in a wagonette, provided by Mr. Everitt, from the headquarters of the society, East-street, Marylebone, to Holder's Hill, and on their arrival were received by Mr. Everitt and family. After partaking of tea, tastefully laid out on tables on the lawn at the back of the house, the friends proceeded to wander through the beautiful grounds, admiring the flowers, in which Mr. Everitt is a connoisseur, and tasting such of the fruit as was ripe for plucking. A musical entertainment followed, which was contributed to by the choir, Mrs. Kreuger (daughter of Mr. and Mrs. Everitt), Miss Samuel, Mr. Frank Butterworth, Mr. Leigh Hunt, and Miss Butterworth, R.A.M., the choir mistress. Dancing followed, and after a delightful evening, made the more enjoyable by the summer weather, the guests returned to the wagonette and were driven back to town, each bearing some floral memento of the occasion, the gift of the generous host and hostess.—G.

TESTIMONIAL TO A PHYSICAL MEDIUM.

At the quarterly meeting of the Spiritual Evidence Society, Birmingham, held at the Temperance Institute, the following testimonial, handsomely illuminated and framed, was presented to Mrs. Read, as representing a family of remarkable powers of physical mediumship:—

To Mr. and Mrs. Read, and to the members of their family, more particularly to their daughter Edith, we, the undersigned, send greeting, this 14th day of July, 1896.

We hereby record our appreciation of your successful effort in opening the gates of knowledge to the higher spheres of spiritual life, and we trust that you will have courage and strength to hold them open for the enlightenment of all who are capable of rising above the ignorance and prejudices of the times.

We have, each and all, been present on occasions when the marvellous phenomena alleged to be due to the agency of spiritual beings have been manifested, and, to the best of our judgment, believe that this allegation is borne out by the nature of such phenomena.

The assurance of the demonstrations given at your circle has been a great and valuable aid to us in realising the fact of a life beyond the grave, and we signify to you our deep gratitude for the strength which this realisation has given us in the hard battle of material existence.

If ignorance and prejudice rise up against you, to question your honour and integrity in respect of these manifestations, we would remind you that such has been the case with the pioneers of all great tracts of knowledge, and we would assure you that at such times you may count upon our deepest sympathy and support, which, we trust, you will add to that already accorded to you by the higher intelligences who guide you in your mission.

The presentation was made part of the business of the evening, and the Chairman, Mr. C. Burton, in requesting Mrs. Read's acceptance, remarked that the fact of his open acknowledgment of Spiritualism, after having lately occupied the position of President of the Birmingham branch of the National Secularist Society, was mainly due to the evidence he had received at her circle. Mr. Brian Hodgson seconded the request, and emphasised the indebtedness of many students of the subject whom he had introduced to Spiritualism through Mrs. Read's kindness in opening her circle to him for this purpose. Other members cordially expressed their concurrence. Among the signatories were Mr. W. C. Perrins, Mr. H. Bond, Mr. and Mrs. Lawman, Mr. A. J. Smyth, President National Federation, Mr. George Tubbs, President Birmingham Spiritualist Union, Mr. P. Galloway, Vice-President Birmingham Spiritualist Union, Mrs. Harlow, Hon. Secretary of the Bloomsbury Spiritualist Society, and many other active workers in the cause. Further signatures were added at the meeting.

Mrs. Read's mediumship is strong enough for striking phenomena in the light, in the presence of good sitters, and arrangements are being made by which a certain section of the public can be admitted to the séances, Mrs. Read having offered to place herself under the guidance of the officers of the Spiritual Evidence Society for that purpose.

BRIAN HODGSON,

Secretary of Birmingham Spiritualist Evidence Society.

THE HAUNTED HOUSE AT FONTAINEBLEAU.

In reference to the interesting communication which we published last week from Mrs. Eliza Lutley Boucher, that lady now supplies the following additional information: 'The hopes of the Abbé Schnebelin that the trouble was at an end were doomed to disappointment. "L'Eclair," of July 11th, in a long article upon the subject, declares that the voices, noises, &c., have begun again with even more violence than in the past, and this, notwithstanding the reported presence of four dragoons, who passed a whole night in the house of mystery.'

MR. JOHN SLATER IN THE PROVINCES.

Some of the very remarkable and convincing tests given on July 5th at the Daulby Hall, Liverpool, have already been reported. On the following evening another meeting was held in the same place under the management of Mr. H. Rumford, of London, who is accompanying Mr. John Slater on his various trips in this country. The spacious hall was again crowded, and Mr. Slater gave tests to between fifty and sixty different persons, all of which were remarkably direct and accurate. Mr. S. S. Chiswell officiated as chairman. During the two succeeding days a large number of people applied for private sittings and as many as Mr. Rumford could possibly accommodate had interviews with the medium, and all expressed themselves 'more than satisfied' with the results. Again on the evening of Wednesday, the 8th, Daulby Hall was well filled, despite the very wet weather, and a séance was given in aid of the funds of the Spiritualists' National Federation. The meeting was attended with the usual wonderful success, a great number of convincing tests being given. Mr. S. S. Chiswell again occupied the chair and accorded Mr. John Slater a vote of thanks on behalf of the Spiritualists' National Federation, the motion being seconded by Mr. W. E. Long (London). In the course of his reply Mr. Slater said he would return to England again next year and would certainly visit Liverpool.

On Thursday, the 9th, a public séance was held in the Co-operative Hall, Downing-street, Ardwick, Manchester. The weather again was very unfavourable. Mr. George Hill presided. Mr. Slater had never been in the city before, and did not know a single individual in the audience, and indeed was only introduced to his chairman five minutes before he stepped on to the platform; yet more space than could be spared would be required to narrate the marvellous tests that were afforded. Leaving Manchester, Mr. Slater went back to Liverpool by the express wish of Mr. Rumford, who had arranged a semi-private séance for the benefit of the different workers in the various societies in Liverpool and Bootle, and those who had assisted at the Conference. The séance was held at Mr. Chiswell's house. At this meeting upwards of thirty different persons received tests. In one case a lady was told that she had a letter in her pocket from her husband, who was dead, and that it had been written seven weeks previous and sent from Siam. Mr. Slater gave her a message from her husband, mentioning his full name, and then proceeded to read the letter, which was still in her pocket; but the lady stopped him, saying that all he had stated was quite correct. In one or two other cases during the evening Mr. Slater read sealed letters.

At the Banqueting Room, Masonic Hall, Birmingham, on Monday, July 13th, a public séance was held, at which Mr. Slater for nearly an hour and a-half poured forth a flood of communications and tests. Some were positively startling in their vivid directness, as, for instance, when one gentleman had his two brothers described to him, stating where they were, giving their addresses, the date on which they left England, and their full names. A gentleman's brother was described, his name given, certain private affairs referred to, and, finally, his own name in full, and a verse of a song which his brother used to sing was sung by the medium. The various recipients declared on their honour that it was positively impossible for Mr. Slater to have known anything about the matters referred to by any ordinary means. Hundreds were unable to gain admittance to this meeting, the hall being filled to excess.

Mr. Slater had decided to return to London on the following day, but so great was the demand for his services that Mr. Rumford persuaded him to delay his journey until Wednesday noon. On Tuesday numerous applications were made for private sittings, and as many saw Mr. Slater as could possibly be accommodated. In the evening of the same day, Mr. Slater gave a séance at the rooms of the Birmingham Spiritualists' Union, and every person present, with the exception of two, received remarkable proofs of his power.

Mr. Slater and Mr. Rumford wish to thank all friends for their kindness in making this trip such a pleasant one, and in particular desire to acknowledge the valuable assistance of Mr. and Mrs. Chiswell, of Liverpool; Mrs. Brown, Mrs. Wallis, and Mr. George Hill, of Manchester; and Messrs. Tubbs, Smyth, and Galloway, of Birmingham, &c.

All communications should be addressed to Mr. H. Rumford, Morse's Library, 26, Osaburgh-street, Regent's Park, London, N.W.
B. B.

OFFICE OF 'LIGHT, 2, DUKE STREET ADELPHI.
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EDITOR ... E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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TRANSCENDENTALIST, MATERIALIST, CHRISTIAN.

A clever but rather over subtle Essay, in 'The Contemporary Review,' signed 'Emma Marie Caillard,' attempts to provide a meeting-place for Transcendentalism and Materialism, in 'The Christian *modus vivendi*.' Alas! 'The Christian *modus vivendi*' turns out to be the doctrine of 'The Incarnation.' The Transcendentalist is all for mind; the Materialist is all for matter; and the writer of this Essay thinks to reconcile them by saying that in 'The Incarnation,' 'God, who "is spirit," revealed Himself not only through a human mind, but through a human body;' and that therefore both mind and body, both spirit and matter, 'enter into the essential nature of the universe.' We do not see it. If 'The Incarnation' meant the continuous manifesting of God in the human race, of which 'The Incarnation' of God in Christ was only an instance or a symbol, we could understand it: and we could well see our way to the Essayist's conclusion that both Transcendentalism and Materialism must be regarded as two sides of the one reality; or as essence and manifestation. But 'The Incarnation,' as Canon Gore and the overwhelming majority of Christians explain it (we suppose we must say 'explain'!), does not help us at all: for that 'Incarnation' is merely one instance of miraculous birth, and begins and ends in the magical creation and disappearance of a human body, and is absolutely unrelated vitally to anything in the life of the race.

And yet we thoroughly agree with the Essayist that the Transcendentalist and the Materialist need a meeting-place, and that a meeting-place is possible. The body is not all, and the senses do not reveal all: nor is the soul or spirit all, for we arrive at consciousness only through the experiences of the body. It is the body that 'first of all gives to self a certain individuality, permanence, and inwardness.' As Tennyson has it:—

The baby, new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that 'This is I':

But, as he grows, he gathers much,
And learns the use of 'I' and 'me,'
And finds 'I am not what I see,
And other than the things I touch.'

So rounds he to a separate mind,
From whence clear memory may begin,
As, through the frame that binds him in,
His isolation grows defined.

It is true, then, as our Essayist says, that 'our senses have too strong a hold upon us, our "animal organism" is felt to be too intimately a part of our very self, for any theory of man or of the universe which treats senses and animal organisms as superfluous, to be generally regarded as either true or adequate.' To say the least of it, body is the expression of soul. And more. There is a deep sense in which it is true that the body is the 'consecrated means of divine communication,' not because once in the history of the world God miraculously moulded a body which He caused to appear amongst ordinary men, and through which He spoke, but because, in the common body's laws, needs, intimations, and solemn functions, the will of God, the relationship of God, the love of God, and the laws of God are being made known to us.

What could have been done with regard to these transcendent matters without the aid of the body, we know not; we have had no experience as to that: we only know the vital part the body has played in human development: and thus far we see that it has been a divine instrument, suggesting a real 'Incarnation' of God in man: indeed 'the central fact,' not only 'of the Christian revelation' but of the universal Religion.

With this explanation we are prepared to follow the Essayist in her keen suggestions as to the persistence of the body beyond what we call death—its persistence, that is to say, in a sublimated way. But that is pure Spiritualism, rightly understood. 'There is a natural body, and there is a spiritual body,' said Paul. That is our sheet-anchor: and our Essayist has more than a glimpse of it: she holds it. 'The life of spiritual beings, as exemplified to us in what is known of the Supreme Life itself, does not consist in movements of pure thought, but in an activity which needs and which finds expression,' and that 'expression' is the body of thought, or its 'medium of communication.' We want, therefore, not only the redemption of the spirit, but what Paul called 'the redemption of the body.' The dark ages grossly thought to find this in a future resurrection of the dead body: but we have very largely got beyond that; and the world is nearly ready for the splendid thought that the resurrection of the body is one with the resurrection of the spirit which takes with it into the spirit sphere all that the earthly body could contribute to its more subtle mode of being.

Our Essayist here approaches very near to us. She says:—

The risen body of our Lord was different from the 'body of His humiliation,' but it was still a body. The 'body that shall be,' the body whose purer, higher activity will respond to each impulse of the purer, higher spiritual life which has called them forth, is not the 'body in which we groan, being burdened,' but it is, none the less, a body. Disembodied spirits are not recognised in the New Testament. Angels, 'the spirits of just men made perfect,' the Lord Himself after His ascension, appear embodied, using human language and human gesture, so that we seem to have here an answer to the objection sometimes made to the 'immortality of the soul,' that we have no right to infer the continued existence of 'a series of mental phenomena' after the 'series of physical phenomena' with which it was associated have come to an end. Neither the one nor the other comes to an end. . . . What we call death is proof only of a great change, and the immortality which Christians are led to look forward to is not the immortality of the *soul*, but the immortality of the *whole man*, soul and body alike.

This is very interesting, though a trifle elementary; and we very gladly welcome such evidences of a decided advance to the higher ground of spiritual perception. There is, perhaps, too much anxiety to retain a hold upon the body—a survival of the old earth-clinging which led to the grotesque notion of the resurrection of the body and its restoration to the disembodied or sleeping ghost: but this may readily be passed over. The main point is the clear and strong insisting upon the survival of 'the whole man':

and, wherever we find that, we are not disposed to scrutinise too narrowly. For our own part, we think that the visible is everywhere only a manifestation of the invisible, and that the body is only a manifestation of spirit. At the same time, it is undoubtedly true that we are only, or mainly, conscious of the invisible through the visible, and that body has so far made us acquainted with soul. Our Essayist, however, has more than a glimpse of the deeper truth—only a passing one, and one not allowed to really interfere with her argument; but still very real. She says:—

With the advent of psychical phenomena, 'the old order changeth, yielding place to the new,' or, rather, the new order arises within the old, and so luminant does it become, so masterful are these 'products of cerebral activity,' that in their highest manifestation they pit themselves with very tolerable success against the rest of the Cosmos, and subdue it to their own ends. 'The sum of phenomena, which we call an individual mind or soul,' rises, because it is associated with consciousness, superior to the whole vast sum of phenomena which make up the physical universe. . . . Is there matter for surprise that a 'sum of phenomena,' resulting in such activities as these, should refuse to be classed under so inadequate a category, should assert itself to be more than phenomenal, and, instead of being content to figure as a 'function' of physical processes, should turn the tables by regarding the very processes as functions of its own, the result of its own activity by which they are altogether determined?

That is very prettily said, and we can only be delighted to have our case so cleverly put by one who would probably hardly like to be reckoned one of our adherents.

ANIMALS IN THE SPIRIT WORLD.

A lady correspondent hopes that the question of a future life for animals may receive further consideration. She writes:—

I have read with the greatest interest the allusions in your columns to the future of animals, and should welcome more expression of opinion on the subject. To me, the belief that my dear and most loving friends who have worn different forms to my own, are still alive, is a necessity, and it seems to me the height of arrogance for man to claim a monopoly of souls. I am very anxious to collect further evidence of the accredited appearance of animals after death.

L. B.

MR. HAWEIS' SERMON ON 'THE LIFE BEYOND THE GRAVE.'

The Rev. H. R. Haweis sends us the following letter received from a lady after she had listened to his sermon on 'The Life Beyond the Grave Established,' recently reported in 'LIGHT':—

I was in your church this morning, and would like to tell you of a dream I had about eighteen months ago. It seemed to me unaccountable at the time, for I was quite well and very happy. My dear husband was alive then, and I had not known sorrow. I dreamt I was very ill, and the doctor said I must die—so they came and told me. I always feared a lingering death, so all I said was, 'I hope it will come quickly.' But I had to wait a little while, and then suddenly I felt a rushing sound in my ears, and a blackness before my eyes, and I started up in the bed and was lifted in the arms of someone, and we floated up through the ceiling. I saw those who were with me round my bed, and shouted, so loud that I wonder I did not wake, 'Good-bye, God bless you.' The absolute rest of the arms I lay in I shall never forget. Then we reached another world, full of people—such numbers—all busy and looking so happy. I said: 'Does everyone work here?' 'Yes, and you will have work to do also.' 'But I am so tired,' I said. 'Well, rest now,' they replied, and my dream faded. I have often thought of it since, for most dreams of intense feeling wake one with a shock and heart-beating; but this dream was so perfect, and I do feel it was sent to me to help me; don't you think so? I hope you won't mind my troubling you to read this; but I know you will sympathise in the feeling of God's living messages, and why should not we accept them?

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STAINTON MOSES.

THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. XXVI.

JUNE 11TH, 1873.

I wanted to ask you about the advisability of sitting in a cabinet?

We do not press it. It might facilitate the production of the lights, but we scarcely know. Certainly it would not be well for you to attempt to sit so, save by direction. It would not be wise to interrupt the sittings in your usual room. Were such a room as you propose prepared we might be able to try it, and to tell you when we desired to sit in it. Mentor would be better able to give an opinion, but he is not here now. The Chief desires you to sit on Friday evening, and it might be well if you would invite your friend Percival and perhaps one other. The Chief speaks more readily in the presence of others than other spirits do; and it would also save the necessity of repeating what he wishes to say. Prepare carefully what you wish to ask, and be careful that conditions are as good as ye can make them. If Friday be a day unsuitable, then fix Monday or Thursday in the next week, and be prepared in body and mind.

We were told that the light, in shape like a mitre, was not intended?

No, the light was a cone-shaped light larger than those which we had previously been able to show. The lights are not usually the representation of the spirit forms. In some cases they may be, but only when the development has become much greater. The lights which Mentor shows are merely gleams, more or less distinct, which are made by the attendant spirits under his direction, and are in no way intended to represent any part of the spirit body.

The light is of various degrees of intensity, and of different kinds, too. The light which you have seen at times, which scintillates very brilliantly, is a pure spirit light, with no admixture of elements drawn from your body or from the circle. The others, of colder and paler hue, are formed of materials which we draw from you and from the circle, of a phosphorescent nature. This light is readily distinguishable from that of manufactured phosphorus, though it has some similar characteristics in smell, and smoky appearance, when it is produced under unfavourable conditions. It is with it as with all phenomena; when the circle is harmonious and properly constituted, then our manifestations are of a more refined character. The light then would be pale, clear, and smokeless. At other times it would be duller, more yellow, and smoky, with a faint smell such as accompanies phosphorus.

I could not have been mistaken about the phosphorus at —?

No, friend; that was a wicked attempt to deceive by means of phosphorus applied by one of the sitters. None but the base and lowest spirits attend such meetings. They are bad; bad in every way.

What you have told me is very interesting; but it seems almost impossible to provide suitable conditions.

Friend, it is very nearly impossible, except under circumstances which are not practicable. It would necessitate so many things which are not attainable that we despair of ever securing them, and are disposed to do our best with the opportunities at our disposal. But in very many things you might aid us by establishing such conditions as are within your power, and by maintaining them. This you may do with ease and benefit to yourselves.

We will try most gladly. Suppose I were to arrange for a weekly meeting, and take special care?

We cannot promise anything, because we do not know how far your conditions may be favourable. They are too delicate for us to enter into any arrangement of that kind. We must each do his best. No definite plan can be made.

William G.'s sound has been very loud of late?

Yes; he develops well. If you were to sit in the upper room you would find him able to manifest as well, or better, perhaps.

We had an idea that the nearer we were to the ground the better?

Oh, no; for rude physical manifestations it might, perhaps, aid, but not even necessarily then. For such manifestations as ours, it is in no way an assistance. Cease; you have sat long enough.—D.

[The messages given between June 11th and 21st will be found in 'Spirit Teachings.']

No. XXVII.

(CLIFTON ROAD, JUNE 21ST, 1873.)

Yesterday I had a dream or vision. It was about eleven a.m., and I was in my rooms here. I lost consciousness for an hour or a little more. During that time I seemed to be present at the funeral of my friend T. A. The scene is vividly present, and I have since had a letter verifying it. The followers, J. Y. and J. M., were unexpected, and I noticed them. They were actually there, I find. I wish to know if this was a vision, or whether my spirit was really there?

Friend, the scene was viewed by you in spirit. A strong combination of the band headed by Mentor enabled you to be present when the earth body of your friend was put into the grave. The experiment was rendered possible by the strong attraction to the spot caused by your thoughts being projected towards your friend. A connection was so established of which your guides took advantage by lulling your body to sleep, whilst your spirit was left free to go whither its thoughts and wishes attracted it. The same phenomenon obtains in dreams during sleep, only that then the remembrance is frequently imperfect. In this case, no disturbing accident having marred the physical conditions, your spirit memory was unimpaired. It is only when conditions are good and when perfect rapport is established between the spirit and its guides that such results can be obtained.

Should I be visible to others? I remember speaking to some.

You would not be visible to the bodily eye, though it is probable that the contiguity of your spirit would attract the thoughts of some present. They would be thinking of you, as men say. This is very frequently the result of the will-power of the spirit, which attracts the thoughts of those with whom it is in affinity. In cases where the double is seen, the spirit body has the power of presenting itself in palpable form to the eye of some person with whom it is in close affinity. For that reason the double is rarely seen by all persons. It is usually visible only to those with whom it is in close rapport, and very frequently to not more than one person. As there was no one present with

whom your affinity is close, you would not have been visible even though we had desired to make your double palpable to the natural eye. Your addressing and obtaining information from others, as you imagine, would be really the clairvoyant power of thought-reading, whereby a spirit obtains information from other spirits. You had in your disembodied state the power which we exercise, and which in rare instances is exercised by clairvoyants in the flesh. You did not really address anyone, but your remembrance of what you saw was in all cases correct.

What would have been the result of any accident? for example, anyone coming into the room and awaking me? Or of any shock?

All these conditions have to be very carefully guarded against; we try, so far as we can control conditions, to secure our experiments from risks of interruption. The result of what you suggest would have been a shock to you, which we should have been able to remove by degrees, but your recollection in that case would have been cloudy, and you would have a very confused idea as from a dream. Anyone entering the room would only fancy that you were asleep. We should guard against anyone trying to wake you by impressing our desires very forcibly on them. We could so prevent any persons from entering the room, or even divert their attention, and lead them to some other place, or even cause something to call them away. If however, accidentally, anyone should wake you, your spirit would immediately return to the body as in the case of one waking from sleep.

Can you then so forcibly impress anyone?

Momentarily we can, by the forcible exercise of our power, affect almost any except a very strong positive. We can impress the thoughts for a time so that something else crosses the mind and diverts the intentions. This effort we might not be able to keep up, but on this occasion there was a sufficient force of spirits to effect any such impression as we might desire. And Rector, whose power is very great, had charge of your spirit during the time when it was absent.

Could I be taken where I was not attracted by my own thoughts?

It is doubtful whether the condition of passivity could be sufficiently established at present to make it safe to try any such experiment. It may be that some time, when the trance state is perfectly established, the Chief may be able to carry out such experiments; but I cannot say. The attraction of your spirit, and its interest in what it saw, helped much.

A cross was brought last evening to Dr. S. Do you know of it?

Yes; Mentor brought it for your friend to wear, in the same way that the cross was brought by your former guardian. He wished the circle to be so furnished with types of spirit influence. And the crosses may be, to those to whom they are given, a protection from adverse influence at times. The lingering of our power about them, which we renew from time to time, will warn the adversaries of our influence and drive them away, unless when they are strong enough to overcome it; in which case we should come to the aid of our friends. The crosses should be constantly worn, and at a séance we will from time to time renew the magnetism. The cross was, as you were told, one that in old times belonged to you. It was given to you by your old friend, C. B., at Oxford, and was removed by him afterwards. He has been near you of late, and the cross came through him. It was entrusted to your guides by him.

I don't remember. But was it given for me? And what had become of it meantime?

It was given to be used as Mentor saw fit. Probably it would have been placed on the table as an evidence of

power some time or other. But your guides thought it better to use it—as being strongly influenced by spirit-power—as a memorial and an amulet for your friend: knowing that you would thereby be benefited as the circle was protected and guarded.

But what do you mean? That there is any truth in charms?

Friend, blind men laugh at much they cannot understand. Nevertheless, there is much that they will understand hereafter which now they sneer at. There is no virtue in the amulet apart from the symbolism which it typifies, and the virtue which we impart to it. All our acts are symbolical: and this cross is a symbol of protection, and a sign to our friends. We can, when our power is good, remove things which we desire, and produce them again. They are not changed, nor have they ceased to exist in the form of solid matter. We have simply concealed them from view until we or those who act with us desire to use them. There is no bar to our power of conveying such things from place to place, when we have favourable conditions.

From here, now, to Douglas House?

We have done so before, and will do so again. That is as easy as conveying articles from room to room. But we have not done so because it is not necessary, and might be undesirable. Cease now.—D.

MR. SLATER.

Mr. John Slater will hold a reception séance at Morse's Library, 26, Osnaburgh-street, Regent's Park, N.W., on Thursday evening next. For this it will be necessary, in order to avoid disappointment, to secure tickets in advance; and applicants must in every case enclose a stamped envelope for reply. All communications should be addressed to Mr. H. Rumford, as above.—B. B.

PERSONS who receive tests through the mediumship of Mr.

Slater are respectfully invited to forward brief statements of particulars to 'LIGHT.' Such statements must be accompanied, as a matter of course, by the names and addresses of the senders, not necessarily for publication, but as an evidence of good faith.

SPIRITUALISM IN SOUTH AFRICA.

Mr. James White, of Kimberley, kindly sends the following item of news in regard to the progress of Spiritualism in the South African Diamond Fields:—

Spiritualism in the Diamond Fields, South Africa, is progressing in spite of the uphill work we have to contend with. We have not the same advantages here as you have in the Old Country. We have to fight against the strenuous opposition of the clergy and the Press. And we have not the advantage of such good mediums as you have. Nevertheless, through the kindness of a good Spiritualist, we have a home of our own; he has made us a present of the tenancy of a nice building, and through the good services of our indefatigable secretary, Mr. Judge, we hope to make it as attractive as possible. We intend to set apart one room as a reading-room, where any one may step in and peruse spiritualistic literature. If any of our friends in England should feel disposed to send us any spare literature, it will find a place on our reading-room tables. We have two sittings a week in our rooms in connection with the society, and several other private sittings are held by the members of the society in their own homes. Altogether we are, I think, making fair progress. I will occasionally send you short reports of our progress, if you think it of any interest to your readers.

The love of praise is generally connected with all the finer sensibilities of human nature. To be entirely destitute of this passion betokens an ignoble mind, on which no moral impression is easily made; for where there is no desire of praise, there will be also no sense of reproach.—DR. SMITH.

'MENTAL TRANSFER.'

Our present Psychical Researchers can hardly be too much commended for their researches when these are really original; but a student of Mesmerism often comes across passages in old authors which seem to show that the modern Psychical Researcher could spend some of his time profitably in searching into the records which his predecessors have left. For instance: How many members of the Society for Psychical Research could tell us who Dr. Collier was, and what he did? Yet Dr. Collier seems to have anticipated, if not exceeded, their latest experiments in some directions. Dr. Collier was an American lecturer and writer on Mesmerism, who flourished some fifty or sixty years ago. The following mention of him is taken from the 'Zoist,' of October, 1849, and it may be noticed that the date of the quoted letter from him is fifty-five years back. We do not know of any recent experiments that refer to the very curious 'law' alluded to in Dr. Collier's communication to the 'Albany Argus':—

Dr. Collier (in his work on 'Psychography') then proceeds to state that he has proved the 'possibility of mental transfer' beyond the remotest chance of doubt. He relates several experiments in which the recipients exactly described what the spectators wished them to perceive, it being necessary that the latter should form clear and vivid images in their own minds of what was to be seen by the patients. One of these experiments is described as follows:—

* New York, February, 1841.

'Magnetised Miss —: found her condition one of the most exalted. At the request of her father, who is one of the most eminent artists in the country, I brought before her spiritual vision the shade of Napoleon, whom she recognised at once, then Byron and Alexander the Great. The experiment was performed with much care, so that she could not have previously known our intention. I repeated the experiment on a series of persons with a like success. I was obliged to embody the image of those personages in my own mind before they could be recognised by the recipients, whose brain during the congestive state was so sentient that the impression was conveyed to the mind, similar to the photographic process of Daguerre.'

In the 'Albany Argus,' Dr. Collier says:—

I have always advocated the philosophy that the nervous fluid was governed by the same code of laws which governed heat, light, &c., as radiation and reflection actually made a lady perform the same class of phenomena which is the wonder of travellers in the East. She was desired to look into a cup of molasses (any other dark liquid will answer the same purpose), and when the angle of incidence from my brain was equal to the angle of reflection from her brain, she distinctly saw the image of my thoughts at the point of coincidence, and gave minute descriptions of many persons whom she could have no idea of; she saw the persons and things in the fluid, only when the angles of thought converged.

Dr. Collier's argument that mental transfer thus accounts for the phenomena of clairvoyance, is answered by Mr. Hockley, the writer of the article in the 'Zoist,' by saying that if the clairvoyant merely echoed the thoughts of the person who consulted him, it is impossible to suppose that the latter would be so stupid as not himself to notice that fact at once, which is never the case. At present, however, with the theory of the subconscious mind, the fact that a person is not aware that he is thinking about anything is held to be no proof that he is not actually doing so!

We wonder whether, half-a-century hence, another generation of Psychical Researchers will have just re-discovered thought-transference!

NEW PUBLICATIONS.

- * 'Borderland,' for July. 125, Fleet-street, E.C. Price 2s. 6d.
- * 'Frivola.' By AUGUSTUS JESSOP, D.D. (London: T. Fisher Unwin, Paternoster-square.)
- * 'Who are these Spiritualists and What is Spiritualism?' A Missionary Pamphlet. By J. M. PEEBLES. (San Diego, Cal., U.S.A.: The Peebles Publishing Co. Price 15 cents.)
- * 'The Review of Reviews,' 'The Theosophic Isis,' 'The Light of the East,' 'The Prabuddha Bharata; or, Awakened India,' 'The Theosophist,' 'Lucifer,' &c.

He who fails to reflect before acting walks with his eyes shut and advances with danger. He also falls very often because the eye of reflection does not enable him to know whither his footsteps lead.—GREGORY THE GREAT.

AN INSTRUCTIVE STORY OF OBSESSION.

(Continued from page 345.)

When John says that Varia's soul is commencing to expand, he probably means that she is trying to be useful; that is to say, she endeavours to smooth over any difficulties amongst the servants. In the kitchen there is a constant war between the irascible cook and Tatiana, the housemaid, who has a knack of annoying people. Varia pacifies them.

'Every evening I see a hand above me making the same passes you make. It moves round my face and seems to draw something from it. Then above my head a cloud forms. . . sparks fly from it.' Varia told me this, wishing to explain to me what she often saw. Very late one day I entered her room and was able to see pale sparks, which hovered about along the wall and at the foot of the bed. She said that twice they took the form of a pillar, the height of a man. All this must be the beginning of materialisation. I tried to form séances, but could not succeed in doing so.

Just as we were going to return to the country I was obliged to delay our departure on account of the disappearance of a handsome diamond ring of mine. The spirits who surrounded Varia said to her: 'The ring will be found; but act wisely. Pray for the person you suspect, only do not show her you are suspicious.'

In conformity with this advice we were careful not to show Tatiana that we thought she was the thief, though we watched her movements.

Then a second theft took place. Money disappeared from my niece's purse. I put the matter in the hands of the police, but never expected to see my ring again.

However, the spirits continued to tell Varia: 'She will find it; only do not cease to pray and rely on the invisible powers. We will help you in this matter.' Our astonishment was great next day when the police informed us that the ring was found and that Tatiana had confessed the thefts.

Varia fell again into trances, and the coarse voices said to her: 'Ah! it was by your prayers you succeeded. You helped to demolish our Tatiana. On this account we will give you no repose. We will urge you to evil.' These threats frightened Varia. 'But,' she said, 'gentle voices soothe me saying: "Do not fear, we will protect you; you have only to pray fervently, and though those dark spirits amuse themselves by alarming you, they are, all the same, well pleased to see that good has resulted from their evil work, notwithstanding their wishes. For all aspire towards light, even the most wicked, only they are not conscious of it. Even Tatiana has been brought here designedly and for this reason: By the theft of the ring she must be convinced of her previous faults and brought to confess. Since you believe in the influence of prayer on men and on perverse spirits, you will understand how we succeeded in bringing about this good result. Pray for her."'

Some days afterwards, V. S. Pribytkof and I were discussing the matter with John. He said: 'We all took a part in the affair of the ring. I myself, although the weakest amongst those who are progressing, even I helped. Boussinkof, as being a clever agent, received the order to cause Tatiana to do an evil deed in such a way as to be found out. It was necessary for her improvement. Boussinkof had always some *noir-faire*, so that now that evil has disgusted him, he will, knowing what is right, turn other men towards it.'

'Nevertheless, Boussinkof ought to have been driven away long ago; without him the theft would not have been committed! Will that correct Tatiana?' answered V. S. Pribytkof.

John replied: 'I will not explain the details. Think for yourself and judge. The more you reflect in your world, the more quickly will everything become clear, through your eyes, in ours. Believe me.'

About this time I met the family of Count K., which had recently returned from foreign countries. I found they agreed with me on many points, and I related to them Varia's strange condition. One day when Count K. and his two daughters were spending the evening with me, they expressed a desire to hear John. When I explained to Varia that my guests would not laugh at her but understood her case, she made no difficulties, and followed me into the drawing-room, where she was kindly received.

As they knew that the spirit which possessed her was a suffering spirit they endeavoured to encourage her by assuring her there was nothing to fear, but that, on the contrary, she ought to thank God for having chosen her to prove to men that there was a world beyond the grave. The face of the little machine lighted up with an expression of ecstasy. She fell on her knees, and John thanked the Almighty because he had met other people who admitted that he (John) was a living being, and then he continued to speak with volubility. In eloquent language he told them how, under an evil inspiration, he had taken possession of Varia with the intention of perverting her, and how, afterwards, he had been forced, by degrees, to submit to Varia, who persisted in doing right.

As they wished to hear from John a confirmation of Kardec's teaching, these ladies asked him: 'Is it not true that, in order to obtain perfection, people must be re-incarnated several times, either on this earth or else on other planets?'

But John calmly replied: 'No; we are not re-incarnated, but like myself within her, and the others round us, we live again with you our earthly existence, going over all in our memory and appreciating all. There are millions of spirits near and round you! It is gradually, by seeing your actions, and by listening to you, that we get taught and improve. As we develop and free ourselves from evil and the darkness of our thoughts, we mount a step—to use one of your expressions—and rise more and more above the earth. At first few spirits can leave it; for we are always drawn towards it!'

It was midnight when my visitors left me, having promised John to pray for him. He replied to them: 'I am afraid of becoming vain! But I know you interest yourselves in me spiritually! I am glad of it—and happy! May God render to you what you have done for me!'

One day Varia informed me that the spirits told her to transmit to me the following explanation which they had given her: "'The reason we use pictorial images is to enable you to understand our position. Look at this.'—And I saw Boussinkof. He was dressed in rags and seemed so tired, so old.—"Evil bores me! I want to leave it completely," he said. And the dark influences began to groan and sigh because one of their strongest supporters wished to abandon them. They covered him with mud and blackened him so he could hardly get rid of it. At that moment the small clouds appeared, and they were transformed into large bright spheres, giving more and more light—then gradually died away, and a new sphere appeared—and so on several times. The good ones exert themselves and act now with greater facility, so the voices told me.'

Another day Varia, 'John,' said to me: 'Working in darkness, the inferior agents act like the roots in the earth that do not know why they are pushing up to the surface, but notwithstanding continue their work. They are the unconscious producers of good. As one must dig foundations in the ground to construct a building, and as one must use workmen who are not fit for better work, so the inferior spirits, by their actions, stir up in men their evil instincts, and thus brush clear the road towards goodness. They are allowed to reach you, to lift from the bottom of your hearts the evil hidden therein, and make it rise to the surface; then men can begin to act for themselves.'

Many of my friends asked to see Varia under John's influence, but he would not speak to everyone. One day I asked him why he would not say anything to a Mr. L. 'My instructors were not there,' he replied, 'so I was afraid of saying useless things. With the family of K. I only repeated what my masters told me. Moreover, it is too soon for L. to listen to our teaching; he is too obstinate in his ideas, so it would be useless arguing with him. He has no wish to be enlightened. We only manifest ourselves willingly to those who are drawn towards us, who wish to see further—those in a word, whose souls are open.'

Some time afterwards we went into the country, where I made Varia rest as much as possible, and did not, therefore, encourage John's conversations. One day Varia said to me: 'I hoped that all would have been over this summer. But they do not cease to form small clouds. "We continue our work upon you, notwithstanding," the spirits say to me.'

John interrupted: 'Against her wish we prepare her for a good she does not understand yet. She and Boussinkof give me a good deal of trouble. There goes on between me and Boussinkof just the same that passes between Varia and Federovna. We are all deep sunk in a mess we are trying to get out of. Can you suppose that is easy?'

During the summer Varia became forgetful to an extraordinary degree. I told her one day she should remember her duties better.

'Forgive me,' she said; 'if you only knew how difficult it is to recollect things. I try to do my work, but my thoughts fly far away. I live as in a dream. I seem always to be occupied there, far away. . . .'

'I shall have to be more particular with you, then,' I said.

Her eyes opened in astonishment.

'Then I shall be completely lost,' she cried. 'Oh, no, do not be severe! I am grateful for your indulgence. Thanks to that, I can still work. Otherwise, how could I have supported the burden of my two works? You know what passes on within me every evening. Thanks to your kindness, I can do my daily work, though feeling as if in a dream. I try my best. Were it otherwise, I should be discouraged. I understand all, and only pray to God to inspire you to have patience with me. Do not act differently. I have many painful moments! I cannot put it in words!'

This was the first time Varia had spoken of her double life. It explained to me how, when under the influence of invisible powers, she could not turn her ideas to her every-day work, which made her *distracted*, though she tried hard to do her duty.

LETTERS TO THE EDITOR.

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

Unsatisfactory Automatic Writing.

SIR,—I could not help being touched by the account given by the father of two little girls, whose automatic writing produced so little that was satisfactory or reliable; and I could entirely sympathise with the disappointment, in spite of the truth and force of your editorial comment. It is, I think, however, no doubt, a fact that we are often warned off one method of manifestation in order that a higher one may develop. Sometimes, too, it may not be for any kind of manifestation, but for soul-growth, that these avenues are closed.

Speaking from my own experience, I would rather, even though only once in ten years, have the vivid, overwhelming sense of nearness, sympathy, and love of my unseen friends, than be the recipient of any manifestation of any kind whatever. The one is but external, the other is like a realisation in the heart of one's being—and to struggle on to live purely and benevolently in the world is, I believe, the best way of preparation for tasting of this bliss.—H. A. B.

The Rev. Charles Voysey.

SIR,—I can hardly believe you to be in earnest in asking me to explain what I mean by an 'invisible world of spirit or soul and thought.' I presume that you and I are both invisible to any human sight. I have never even seen myself in a mirror, because I am invisible, without shape or size or any measurable properties. I presume that while you are reading this letter, you are *thinking*. Is your thought measurable by inches? Can you say how long (in feet or yards) is your wrath against me for not believing what I read in 'LIGHT'? I believe in invisible human souls and thoughts and feelings, which can only make impressions upon other souls by acting upon visible agents of sense.

I can understand the existence of a spiritual invisible God only by my own spiritual invisible self or soul.

CHARLES VOYSEY.

[This is hardly what we invited Mr. Voysey to explain. We are sorry to hear, however, that the real Mr. Voysey is 'without shape or size.' What we should like to know is—his expectation of what he will be when he is an 'invisible human soul' 'without shape or size': and we venture to suggest that it will not help us to discuss our knowledge or our ignorance of the invisible God.—ED. 'LIGHT'.]

A Novel Experience.

SIR,—The other day I had an experience which I think may interest some of the readers of 'LIGHT' and so I send a short account of the occurrence. On June 22nd last, while I and the friend with whom I was staying were at breakfast, her young servant L. came into the room to bring something in, and on opening the door said she had found my silver spectacle case

hanging on the door handle. Half an hour later I looked for the case in the drawing-room but could not find it. L. helped me but nowhere could we see it. I went upstairs to my bedroom to hunt for it and at last discovered it in my travelling trunk. This trunk, an ordinary wicker basket covered with American cloth, was locked.

When I called my friend's attention to the matter we examined both trunk and lock, and found them sound. We also tried all her keys as well as the only one L. possessed; one of my friend's keys fitted my lock, so I placed it inside the trunk and locked it up again.

In the afternoon, just before tea, L. came to her mistress and told her she could not find the case anywhere, though she had been into every room in the house except mine. I at once suggested that it might have been placed in my trunk as the spectacle case had been, so we proceeded upstairs. I opened my box, but no case was to be seen in the tray; then I lifted up the tray, and there were the case and dish lying on the top of the things in the trunk.

Can any of your readers explain this phenomenon?

L.M.P.

How Premature Burial may be Prevented.

SIR,—The subject of premature burial has been much talked of and written about of late, and while it does not appear to have interested the medical profession to any great extent, it must be confessed that there is a widespread and growing belief that the danger is a real one, and ought to be prevented. Various methods have been suggested, such as surgical operations, *post-mortems*, embalming, and cremation, but that which seems to be most favoured is the erection of waiting mortuaries, where the dead, real or apparent, may repose until dissolution is clearly manifest. Your correspondent Mr. W. H. Young, describing in 'LIGHT' his visit to a notable mortuary at Munich, gives his impression that in it 'there never was a resuscitation.' This is a mistake, as any of your readers may see by referring to a recent work entitled 'Les Chambres Mortuaires d'Attente,' by B. Gaubert, Paris, 1895, pp. 164-186. The cases of revivals in mortuaries are too lengthy to report in your columns, but the testimony of Herr Ehrhart, the Mayor of Munich, in the Report of the Municipal Council of Paris (for 1880, No. 174, p. 84), is conclusive on the point. Herr Ehrhart tells us that the prejudice formerly entertained to the *Leichenhauser*, or chambers for the dead, has been removed, amongst other reasons, by 'le retour à la vie de quelques personnes, que l'on croyait mortes.' Moreover, it is only a year ago since a child, discovered in Regent's Park, apparently dead, was taken to the Marylebone Mortuary, laid out on a slab as dead, and afterwards restored. It cannot be too strongly impressed upon thoughtful readers of 'LIGHT' that the lethargic condition often lasts for days, sometimes for a week, and occasionally for more than a month. The writer has seen a person, now alive and well, who was to all appearances dead for thirty-three days, of which full particulars will shortly be published.

Those interested in the subject can obtain a booklet by sending a stamped envelope to T. R. W., 42, Stibington-street, Euston-square, London, N.W.

W. T.

'A Spiritualist without the Spirits.'

SIR,—Sir Richard and Lady Burton were both, during their lives, generally esteemed, and both were persons of striking individuality; and the records of Miss X., in 'Borderland' of April last, of séances between Lady Burton and her husband's shade, shortly before her own decease, have kept them both before the public, at least that part of it interested in Spiritualism, in a way quite unique. But Sir Richard has been all along a man of such note that I need hardly apologise for sending you a letter I received from him so long ago as the year 1880, in which he expresses his opinion concerning Spiritualism.

Here is his letter:—

'SHEPHERD'S, CAIRO,

'February 14th, 1880.

'DEAR MR. TOMLINSON,—There was no reason for making any apologies when you addressed me your very interesting letter of January 30th. Many thanks for the photograph and for letting me know who 'Scrutator' is. Your experience is a curious commentary upon the so-called Liberty of Conscience allowed in England. This so-called spirit photograph puzzles me, although I do not doubt that the mystery will be cleared up by our friend and enemy Time. There is a something not

human in the eye and expression which contrasts sharply with the other forms, mortal, certainly not angelic. Again, the action of the so-called spirits is so irregular and inconsequent. Your brother's case is one in point: The voice had a *raison d'être*, but that of your brother-in-law could serve no earthly purpose. At present I must still hold to my belief in the phenomena without accepting the spirit explanation; in fact, as a Spiritualist without the spirits. Again thanking you for your kindness,—I am ever yours very truly,

'R. F. BURTON.'

I had commented in the 'Spiritualist,' with full appreciation, on the writings of both Captain and Mrs. Burton, which doubtless partly accounted for his courtesy towards myself, as a stranger, in his reply. A chief object in my writing to him was to send him, as a long sojourner among the Mahomedans, a curious spirit photograph taken by Mr. Hudson in 1872, on which Captain Burton commented; that photograph I called 'Mahomet,' and I had enlarged it, because the *carte-de-visite* size, in which it was taken, required a magnifying glass to properly distinguish the features of the form. And, as Captain Burton's remarks on the picture are also curious, I send you herewith a copy of the photograph, which I have had lately executed, with all the loss of clearness with which time has stamped it; but which picture, such as it is, I present to the office of 'LIGHT.'

It was the first photograph for which I sat to Mr. Hudson; and he and I were the only persons present in his studio, and we were at that time perfect strangers to each other. I think the result of my sitting astonished Mr. Hudson as much as it did myself. I call the photograph 'Mahomet,' because it appears to me that the form has two pigeons on his left shoulder, a dark one and a light one; as it was alleged that a pigeon was in the habit of giving Mahomet messages from the other side by whispering into his ear. And it further appears to me that the dark pigeon, whose body seems to be close to the ear of the form, may be imparting intelligence of a sinister nature which may cause 'the action of the form,' as Captain Burton put it, 'to be irregular and inconsequent.' That Mr. Hudson's artist on the other side was able to give his model for the photograph 'a something not human in the eye and expression,' as Captain Burton wrote, is decidedly in favour of the artist's power of delineation in his art.

What I told Captain Burton about my brother was: That I believed his spirit or soul had not only come to me at a private and at a public séance, but that it had, for some time, been in the habit of waking me from my sleep by messages heard clair-audiently, the only method by which such oral forces reach me. He was a Lieutenant-Colonel of the 18th Royal Irish Regiment, who was killed in battle, and his effigy is on a handsome monument in St. Patrick's Cathedral, Dublin, erected by that regiment to the officers and men killed in the regiment in the Chinese War of 1842. What I told Captain Burton of my brother-in-law was this: That on the night of February 12th, 1865, I was awake from my sleep by the words 'Poor Tom is dead,' words which I wrote down at once in a book which I kept for such a purpose, and which book I have still in my possession. The news of my brother-in-law's death arrived shortly afterwards by letter. Our respective bodies were at that time about a hundred miles apart. Other events of a like nature have also occurred to me. I must confess, however, that, unlike Captain Burton, I think the event alleged did serve an earthly purpose, for it gave me a proof of the reality of telepathic communion. But whether I derived it from a disincarnate spirit, or through my own soul or double, or through the soul of some one else still in the flesh, I know not. But either of the two latter methods quite come within the area of Captain Burton's own description of his own stand-point of himself at that period: 'A Spiritualist without the spirits.' And indeed Hypnotism, Spiritualism, and Psychic Research have greatly advanced the theories of doubles and telepathy among the living, since the date of Captain Burton's letter.

W. R. TOMLINSON, M.A.

TO CORRESPONDENTS.

E. A.—The Editor has resumed his duties, and will be glad to hear from you.

J. R.—Thanks for your kind communication, which shall have early attention.

S. S.—Yes, facts are what we want; but the incidents you report do not seem to us to have been observed with sufficient care.

SOCIETY WORK.

DAWN OF DAY SPIRITUAL SOCIETY, 81, FORTRESS ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave successful clairvoyance, followed by Mr. Hermann Walter, who also gave clairvoyant descriptions of spirit friends.—HERMANN WALTER.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. W. Walker's guide gave an address on 'The Salvation Principle of Christ's Blood,' the subject being chosen by the audience. Miss Gibbs then kindly gave some successful psychometry. Next Sunday, at 7 p.m., Mr. Ronald Brailey.—A. W.

OPEN-AIR MEETING.—Last Sunday, at Battersea Park, Messrs. Emms, Boddington, Adams and Whyte officiated. Next Sunday, at 3 and 6.30 p.m., near the band stand. Helpers invited. At Victoria Park Messrs. Emms and Rogers will conduct the proceedings. Donations to literature fund thankfully received.—H. B., Hon. Sec.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last Mr. A. Longville kindly conducted the service, giving a thoughtful address entitled 'Thoughts upon Death and the After-Life.' The members' quarterly meeting was held afterwards, when satisfactory progress was reported. Next Sunday, morning and evening, Mr. G. H. Bibbings, of Plymouth.—E. A.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—We had a very pleasant evening on Sunday last, our platform being occupied by members of the mission. Mr. Colman read an extract from one of Hudson Tuttle's valuable works. Miss Mackay recited 'The Vision Beautiful,' and Messrs. Boddington answered questions very efficiently. Our picnic gave every satisfaction, about sixty friends being present. Next Sunday, Mr. and Mrs. Brenchley. Students' Class every Thursday, at 8.30 p.m.—A. E. B.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON, N.—On Sunday last the open air meeting at Finsbury Park was addressed by Messrs. Rodger, Brooks, and Jones. At all the meetings here many hundreds of copies of 'LIGHT,' 'The Two Worlds,' and other literature are freely distributed. Next Sunday at 11 a.m., concluding at one o'clock. At Wellington Hall, in the evening, Mr. Rodger spoke on 'Sight, Second Sight, and Imagination.' Mr. Jones and Mr. Davis gave good addresses, and Mrs. Jones, under control, spoke on Jesus of Nazareth.—T. B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, E.—On Sunday last we had an open meeting, when several speakers gave their experience, that of Mr. Callick being extremely interesting. Mrs. Basan occupied the chair. Mr. J. Veitch next Sunday, at 7 p.m.; Mr. Ronald Brailey every Thursday, at 8 p.m. Tickets for our excursion by brakes to Epping Forest can be had of the hon. sec., Mr. T. R. McCallum, or of any of the committee. Adults, 2s. 6d.; children, 1s. 6d.; including tea. There will be dancing, &c. The string band of the society will accompany the excursion.—THOS. MCCALLUM.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, notwithstanding the summer weather, there was a full attendance. Miss MacCreadie gave clairvoyant delineations from the platform; and to be able to record that sixteen descriptions out of the twenty-one were fully recognised almost as soon as they were given, is in the highest degree satisfactory. When we add that, interspersed amongst these convincing descriptions, was much matter of a most useful kind appertaining to the subject of Spiritualism, unbiassed students of spiritualistic phenomena and philosophy will, we think, cordially agree with us that such meetings as the one under notice cannot fail to further those great truths which the Marylebone Association, in company with the many like associations scattered throughout the country, is strenuously striving to uphold and promulgate. The descriptions were particularly vivid, and some remarkable details were given, full Christian and surnames being stated in some instances. Mr. W. T. Cooper presided, and, previous to the clairvoyance, read a beautiful poem by Lizzie Doten, entitled 'The Spirit of Nature.' All present also felt greatly indebted to Miss Louise France, an accomplished vocalist, who very kindly sang a solo entitled 'Angel Voices,' with true musical ability and artistic expression. The Marylebone Association desires to express their thanks to those members who succeeded in obtaining the generous services of Miss France for this occasion. Next Sunday evening, at 7 p.m., Miss Rowan Vincent will deliver an address entitled 'The Land of Promise'; clairvoyant descriptions at the close.—L. H.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will be closed in and from June 1st, and will re-open (n.v.) on October 4th, 1896.