

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

Our readers will have noticed 'LIGHT's' usual appeal for support. No one will suppose that this appeal is sent forth because we enjoy it or are specially proud of it. On the contrary, it would be a particularly happy day in our history if we could fling out our Declaration of Independence. That will come, but not yet.

A pioneer and militant enterprise can be sustained only by the self-denials of those who believe in it. The price varies. Sometimes it is tears and blood, sometimes only the formal guinea which few who give it really feel. At one time it is persecution; at another time a hum-drum subscription list. It is easy to say which is least objectionable: it is hard to say which does the pioneers most good. We sometimes think a little pinching would do us all good.

Any way, we have a great Faith and a great Cause in our keeping, and even our bitterest opponents now admit at last our facts. All that remains is to reveal God and the angels in them, where they see only the devil.

There is the subscription list, then. It ought not to take a month to fill it to the top.

'The Pontefract Express' contains one of Mr. C. Ware's useful letters, in reply to the Rector of Castleford. The following extract is a good specimen of the information that can be given in this way. Editors are, on the whole, willing enough to let us have our say. We ought to take constant advantage of that:—

I will ask the Rector to take a bird's-eye view of the Acts of the Apostles, so that he may be able to appreciate the abundant and wonderful Spiritualism that it contains. Has he not noticed, as the most conspicuous characteristic of the Christianity of those days, the intermingling and co-operation of two classes of workers, viz., disembodied spirits with men and women in the flesh? Has he noticed, in the first chapter, that when Jesus finally passed from the mortal sight of his followers, two men in white appeared to and conversed with the disciples, directing them what to do? Does he remember the 'casting lots' for the choice of a worker, and the decision of that choice by an unseen intelligent power? Does he remember the experiences of the hundred and twenty persons who constituted the nucleus of the Christian Church; the meeting in the upper room; the wonderful phenomena that took place there—lights, sounds, &c.; the influence that came upon that company—disembodied minds controlling and inspiring them to speak in languages unknown to them normally? I have witnessed this scores of times in the meetings I have conducted. Consider the wonderful healing powers that streamed from the hands of these first Christians; how that Peter and John were released from prison by spirits; how the house was shaken where they were holding a prayer meeting; how

Philip was directed by a spirit to go and meet the Eunuch, and was caught away therefrom by the same unseen power; of the spirit coming to Cornelius in the afternoon, and of Peter's trance and vision, and of the spiritual appearances and voices which surrounded him; the wonderful manifestations that Paul saw and heard, which converted him from a persecutor and murderer into a zealous preacher and teacher. Then there are Paul's own trances and visions and marvellous gifts, as an instrument of the unseen powers; aye, and a thousand and one other wonderful facts of that time, added to the glorious results which accompanied the simple preaching of the truth by the tongues of fire and the spiritual fervour of these first Christians. This, sir, was the meaning of Christianity as it existed then. But where is it to be found to-day? I, as a former minister of the Methodist Church, have not found these things except amongst the Spiritualists. At any rate, the Rector of Castleford, good and eloquent man as he may be, may rest assured that the stereotyped routine of the Prayer book is no substitute for these glorious manifestations from the spirit world, which are restored to us again in these days.

The Rev. S. J. Fleming, of Warrington, does not like our reference to him; and yet our reference was a kindly and good humoured one. We only advertised him at his own valuation. He said that 'if the Bible is true, Spiritualism is a lie,' and we remarked that this indicated the value of our teacher, inasmuch as the Bible is full of Spiritualism. It is useless to deny it.

Mr. Fleming now breaks out into three closely-printed newspaper columns of the most wonderful rignarole. We can find room for only one more sample of the man. He says:—

I want to know if Dr. Slade is still recognised by the Spiritualists as an authority. . . . Why then if these really are spiritualistic manifestations was Dr. Slade sent to one of Her Majesty's Prisons for imposture?

Dr. Slade was not 'sent to one of Her Majesty's Prisons.' It being perfectly evident that the magistrate was ignorantly dead-set against him, he declined to appear again; and we have reasons for saying that the said magistrate lived to regret both his ignorance and his prejudice.

But, be that as it may, what would Mr. Fleming think of this as an argument?—'I want to know whether Paul is still recognised by Christians as an authority. If so, how came it to pass that he was put into prison over and over again?' That is another valuation of Mr. Fleming at his own price.

'The Progressive Thinker' reports a message from Oliver Wendell Holmes. 'The Daily Chronicle' and 'The Weekly Sun' will laugh and tell us that our witty and wise old friend seems to have lost a good deal of his power of expression. We do not mind admitting it; but must ask our critics to bear in mind two things:—1st: that a radical change of worlds or states could not be accomplished without a great deal of dislocation, so far as this side is concerned, and 2nd: that any attempt to get into the old grooves could only be made through an instrument which might be a very imperfect one for conveying refinements of

style. Any way, here is the message. It does not exactly read like an impertinent fraud :—

Neither dead nor sleeping, but thoroughly awake to the exigencies of the times. The fact has revealed itself, that the time has arrived for new expression from the point of view from which now, with us, everything is regarded. In the old familiar hymn of long ago we heard that 'God moves in a mysterious way His wonders to perform.' Yet to but few had the thought reached that this mysterious movement was the wonderful power of evolution, destined, later on, to bring forth revelations of most significant import, with a clearing of the deep mysteries by which the human race has been so affected. In the hidden recesses of the human mind, incrustated with layer upon layer of inbred peculiarities, has commenced a work, a seething of the waters, which is to bear fruit of a most true and perfect quality. Nothing has been, or is now, which can compare with what is at hand for the immediate future. The unusual commotion in the material life, which has for some time been rife, portends great changes soon, and the greater the commotion the more desirable shall be the outcome.

For myself, I have passed out with my true spiritual nature far from its unfoldment. I had immediately to set to work, like a schoolboy, to learn the alphabet for spiritual upbuilding. Apt teachers of rare experience were ready at my call to assist my too-backward mind. But for the most part I was left to my own devices to obtain the necessary knowledge.

Not a great while was I in clearing my mind of long-indulged prejudices and in imbibing ideas which, like an elixir, opened to my vision vistas of such beauty and extent as to produce the most extatic and reverential feelings. And I dreaded the change, which was to crown me with a climax so far beyond human comprehension, so divinely perfect, so comprehensive of all to be desired.

Not that I have as yet attained all this, for thus far I am only working towards it. But the goal can be reached and many are striving for it. As I have hinted, all that seems confusing and tending towards dissolution on earth is but an expression of the unconscious in man, for something better, more satisfying, more lasting—for conditions which shall seemingly make life better worth the living, by advancing the world on higher lines of thought and of action.

'A Study in Hypnotism,' by Sydney Flower (Chicago: C. H. Kerr and Co.), is an eminently readable work. Very cunningly is the serious part of the business illumined by bits of dialogue concerning a flicker of love-making and the making of the book. The writer takes the view that, in hypnotism, the subject's surrender is more concerned than the operator's power—in fact, that the operator's power, except as a persuader, is nil.

There is one grave reference to spirit-communion. Upon a hint that madness might be induced by hypnotism, if the hypnotised lost the reins, Mr. Flower says of a patient or subject; 'If improperly directed, madness or insanity might, without doubt, be induced. It would never happen in her case, because she knows that this power is in herself. But if she believed herself to be inspired by some ethereal being, a spirit, if you will, she would be at the mercy of her fancy, or, as the Spiritists call it, "her control," and her imagination, uncontrolled by her reason, would be capable of anything.' Then, in reply to the remark that 'she would always have her conscience or instinct to rely upon,' Mr Flower says (or he makes his hypnotiser say); 'No; because she has given up her mind to the control of something which she believes to be higher than herself, and therefore she accepts without question ideas which, if they came from one of her friends, she would dismiss as fantastic or wrong.'

There is a great deal in the Old Testament and in the history of mediumship which confirms this, but the peril is very greatly overstated: and, speaking generally, we do not see why hypnotism from the unseen need be more dangerous than hypnotism on the physical plane.

The Debate at Warrington on 'Christianity or Spiritualism?' may have been useful, but we must say that we regret the subject. A writer in a Warrington paper hits the nail on the head when he says :—

I was sorry to learn from your advertising columns the form of debate arranged betwixt Mr. Bibbings and Mr. Wardon. I think the public is less interested in the relative merits of Spiritualism and Christianity than in ascertaining the truths which it may be that they both reveal.

We have enough to do in affirmatively upholding our grand truth, without attacking Christianity. It is unnecessary, and it certainly will not help.

The Palmist for January contains a very curious reading of the hands of Mr. William Terriss, written only a week before his death. The following passages are certainly most arresting :—

There is no illness foreshadowed at the end of the line, it ends very abruptly—accidentally or by violence.

There is no fear of fire and preservation from water in the way of danger, but much of falls and blows. There is a dangerous accident before him at the present time.

What a pity it is that even emancipated thinkers suffer themselves to fall victims to the old-Adam temper of scorn! The editor of 'Freedom,' for instance, belongs to a certain wing of the Mental Science School: and, though she might perhaps repudiate it, her thoughts and teachings run on the same general lines as those of 'Christian Science': and yet here is the good lady's comment on the latest enterprise of the Christian Scientists :—

Christian Science has built itself another temple in Chicago. It needs it. Thought that has ceased to grow must be preserved in stone and mortar or it will rot. It will rot anyhow in time; but the only way to keep it from rotting immediately is to mummify it as the Egyptians did their dead. Mary Eddy has now got two mummy factories. Next!

That is not at all nice: especially from one who writes as one of the children of the Dawn.

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If any man is able to convince me and to show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and his ignorance.—M. AURELIUS ANTONINUS.

AFTER-DEATH STATES.

BY 'QUESTOR VITÆ'

REPLY TO CRITICISMS.

In reply to some criticisms it must be stated that the form which leaves the physical body at the death of the latter, though in psychic mode, is a spiritual body in the sense that its nucleus contains the higher modes or principles (brought with it in its descent) which subsequently unfold into self-conscious functioning in the related states and planes into which it will ingress through subsequent transitions or transmutations. Every unit of the Universal Conscious Life necessarily contains within itself every mode existing in that Universal, but these are successively unfolded in progressive order in the process of becoming.

As to the bearing of the term 'control' on mental, internal, spiritual phenomena, and on exteriorised psychical phenomena, both of these are entailed by transference and interiorisation of vital-ideas through subjects. The process, as known in Spiritualism, is transferred through personal states and from without; it is of the nature of suggestion, and entails the lethargy or control of the subject's normal waking consciousness. The term applies with regard to both phenomena therefore. In the case of the subjectively represented visions, the reaction occurs through the subject's consciousness and induces what are wrongly called hallucinations. Radiations from within are as truly adjectival and as valid as are relations from without, and often very much more true than the latter. In the second case the mediated vitality from the Self represented is exteriorised through the subject's vital system; enveloped and incorporated therein (but remaining connected by a vital magnetic circuit).

The illustrations given on p. 399 (August 21st, 1897) of control through a mesmerised subject show that control may be effected by an operator through another interconnected subject's double, who acts as a relay. But an interconnecting circuit remains the precondition. This process on our external personal plane evidently illustrates the process occurring, in prior order, on the inner plane of personality. This consequently bears on the 'projections under misuse of magic' referred to, the responsibility for which claims were distinctly attributed to their authors, 'Papus' and 'Guaita.' The appearance to all such operators certainly is that they effect this process themselves, just as much so as the non-metaphysical thinker claims independent personal existence and will. The 'inversion' of law, represented by the claims of magicians, is but the same fallacy applied in the psychic, vital domain, as that represented in thought or logic by the claim of independent personal existence. Their fallacious mental position does not invalidate the experiences of magicians, any more than it does the appearance of free, independent, personal will. Selves who live in personal, cerebral consciousness live in relation to appearances. They live in external relations solely; in the *a posteriori* world of effects, and cannot ingress behind, within, to the domain of causes (unless radiated upon from within). Their non-recognition of their dependence on an *a priori* process, does not alter that process in itself; it only affects their awareness of their relation to it. The variable element is not in the process but in man's judgment and recognition.

This 'inversion,' or non-recognition, of dependence on *a priori* mediation of the process of the Universal pertains to personal, cerebral consciousness, and is transcended in individual consciousness, when the dependence of the former on mediation from man's heart, and, similarly, but precedentially, from the *a priori* heart and spiritual centre of our universe, and their mutual interrelatedness, is realised. This non-recognition obtains not only in the incarnate personality but in the discarnate personality also. The teachings from that plane are largely fallacious, consequently, whether transmitted to occultists or to Spiritualists. Yet even teachings from that state are the exception and not the rule, because responsiveness on that level is not unfolded in most mediums. The 'vast majority of spirit visitations' are projected through and from beings in somnambulic, psychic states which follow after physical death. It follows that the generally current Spiritualism deals mostly with the

first after-death state, the state contiguous to ours (called astral by occultists), and does not distinguish communications therefrom, from those coming from the self-conscious, regenerate, personal state sequential thereto. But it is not only Spiritualists who exalt this sub-conscious earth sphere into undue importance. Nearly all occultism relates to the same sphere, of which the human double perceives certain aspects or a certain plane, through its embodied mentality. But the fact that the perception of the discarnate selves in the same sphere is discarnate and no longer reacts through a physical brain, necessarily creates a different level, or plane, in the same sphere. There are consequently two planes in the same sphere. That sphere is also occupied by germic selves on the descending circuit of becoming, in elemental non-self-conscious stages, as well as by the sleeping selves in the corresponding stage in the ascending circuit. But neither of these stages being self-conscious, they can only be described as states and not as planes, planes consisting in self-conscious relations in diverse modes of perception. As sleeping selves do not relate the without, it cannot be described as a plane of being for them.*

It was shown in the letters on spiritual alchemy that occultists cannot transmute our psychic vitality. They cannot relate the inner plane of spiritual personal being consequently, unless a stimulus from that plane is communicated therefrom and brought to bear upon them. And whatever truth there may be in occultism has been so communicated. Occultists may cavil at the identification with Spiritualism involved in this statement, but they will not be able to traverse it. It follows that while the experiences of occultism are most interesting, they are not really spiritual, and do not necessarily develop true spirituality, as any observer can notice. Experimentation made merely for self-development under restricting pledges of secrecy are egotistical and probably retard real spiritual progress instead of fostering it. But the same criticism applies to the Spiritualism reflected from and dealing with the sphere in question, as many observant Spiritualists have already pointed out, when noticing that most Spiritualists are no more spiritual than other people. Many care nothing for phenomena unless they comprise some personal test; others would degrade spirits to ministering to their personal desires, and to advice on races, on stocks and shares. Others again are dissatisfied unless they obtain personal authority and notoriety. This arises from the fact that current Spiritualism emanates from (or through) personal states, and is conditioned by the personal characteristics of the participants. And it cannot be otherwise until an inner mode of consciousness is unfolded in man, carrying responsiveness and relation to higher and more equilibrate sources of communication.

It will be seen that the implications carried in this exposition exhibit the necessity of discovering the state occupied by a communicator, in order to be able to estimate the state of consciousness expressed, and consequently the value of the communication.

This exposition will no doubt come in conflict with interpretations based on appearances merely and may even appear unpleasant to some readers. But surely we must have the truth at all costs, and it is only by means of such knowledge that we shall learn and discover what state and plane a communicant occupies and consequently be enabled to estimate the relative value to be attributed to the statements made. Further, it is evidently necessary to find out by searching questions whether the communicating intelligence is dually conscious; that is self-conscious in his normal state and plane, and aware that he is temporarily communicating through a human telephonic instrument, or through a representative apparitional form. Otherwise it follows that the apparent communicator is really entranced and is in a secondary, hypnotic, sub-conscious state and is really himself a subject or medium.

It is evident from the above that selves who have only recently passed through the portals of death can know but little with regard to the new state in which they find them-

* Their experiences then consist in subjective reflections as in dreams, determined by the images, ideas, &c., registered during their past earth lives, and re-presented, as are the 'fixed ideas' in the minds of hysterical (psychically deranged) subjects. The images entailed may be exteriorised in a psychic pabulum, constituting thought-forms and entailing 'hauntings.'

selves, and *nothing* with regard to true spiritually self-conscious states.* The psychic form is to the future spiritually self-conscious being what the ovum is to the future man. The psychic self, once magnetically severed from his physical remains, knows no more, and can no more communicate with regard to his actual state and surroundings than can the human embryo. It cannot speak from its own knowledge and experience until its spiritual form has evolved,† in which it becomes self-conscious, and then it is no longer psychic, and is discredited from the earth. After that it is only when 'switched on,' or 'connected up,' with a human sensitive by the action of higher operators that they can, *pro tem.*, speak of their earthly associations, and it is *only while so related* that they can remember them.

In addition to these facts there is the further consideration that communications are conditioned by the embodied perception or responsiveness of the medium through whom they are transferred, and this transference through embodied consciousness qualifies the original form of the message, both as regards thought and form transference, and alters it, entailing appearances pertaining to embodied being.‡ The descriptions given refer to appearances thus entailed, and pertain really to human embodied conditions of life. The action of this law will be further considered.

KNOCKINGS AT MIDNIGHT.

Some rather curious occurrences, which may possibly interest some of your readers, took place in the parish of Long Wittenham, Berkshire, on New Year's Eve. Let me give my own experience in detail: After taking a midnight service in church, I came in at a quarter past twelve. About five minutes afterwards, as I was sitting quietly smoking, with no one in my room but my dog, I was startled by hearing some half dozen raps on the window-pane. The dog, who is always most sensitive to the presence of strangers, took no notice. I started up and listened intently, but could hear no sound of footsteps. About five minutes afterwards I went into another room, and in a minute or two heard most distinct knocking on the wall close to the window. I looked out but saw nothing, though it was a fairly clear moonlight night. I immediately made a note of the occurrence on paper, and then went to bed. Next morning I was asked by a parishioner if I had been disturbed in any way the night before. I then detailed my experience, and on mentioning the matter in the parish found that at a great many houses, at least twenty, roughly speaking, the same or similar occurrences had taken place at the same time. In many cases the poundings on the doors and walls were very loud and the inmates of the houses were woken up, and many of them were for some time in a state of considerable alarm; but in no case was anything seen or any footsteps heard. What makes the affair more curious is that at several neighbouring villages, viz., Appleford, Brightwell, Burcot, &c., the very same thing occurred at the very same time, and this seems to exclude the idea that the whole thing was a practical joke. In most of the cases there were two distinct sets of knockings, with about five minutes interval between. I should be glad if any of your readers could throw any light on this matter. It has created a good deal of discussion in this neighbourhood, but no explanation that is at all satisfactory is forthcoming. Could it have been 'seismic' in its origin? Against this theory there is the fact that no animals seem to have taken any notice of it, and in one village, about a mile off, I can find no one who experienced anything at all, though I have made careful inquiries.

EDWARD R. GARDINER,

Vicar of Long Wittenham, Abingdon, Berks.

Mrs. M. H. WALLIS, of Manchester, gave an Address to the members and associates of the London Spiritualist Alliance, on Friday evening, the 21st, inst., on 'Spiritual Realities.' A report will appear in our next issue.

* They can know no more with regard to their external surroundings than a somnambulist subject can know. It must be remembered that subjectively objectified or visualised ideas are far more vivid and real to somnambules than external objects are, which become nebulous, shadowy, and unreal.

† Through the second death process, entailing transmuting and regeneration.

‡ The Kantian categories refer as much to form-transference as to thought-transference.

MOTHER NATURE, M.D.

Charles Dawbarn, 'the Californian Philosopher,' is writing a brilliant series of Papers in 'The Progressive Thinker,' on 'Mother Nature, M.D.,' a charming and suggestive subject. The fourth of these is all alive with keen thought. It runs something like this:—

When the frenzied fakcer cuts his face, limbs, and body, standing before us with every wound streaming with blood, and we see the adept close those wounds with a touch that instantly heals them, we are in the presence of a surgery that works without needles and adhesive plaster, and knows nothing of the long study of nerve and muscle and bone. It is as much a fact as the other, but if we are wise we shall notice that neither the doctor nor his patient is what we call a 'normal' man. They both live lives that subdue the body and exalt the mind, but in the process they become fierce fanatics, unfitted for everyday life here. We presently discover that the fakcer doctor could not heal *our* wound, or set *our* broken bone. For that reason some will call him 'humbug,' but the thinker will recognise the fact and seek the hidden truth.

The dervish is nearer our level, for his patients are the public around him; and when he walks on their bodies and limbs and many are healed, we know there is an exhibition of power not recorded in our medical works. We call it 'imagination' or 'faith.' But in reality that doctor and his patients are in such mental harmony that his magnetic force changes the molecular vibration of their atoms from the expression of fever or exhaustion to vibrations which express health to the mortal. Your wound would most likely refuse to heal at the touch of the adept. In all probability you would be none the better for that dervish foot upon your limb.

Everyone knows the great change that has come over medical practice in the last half century. The letting of blood is exploded. The fevered patient is fed, not starved; and the old heroic doses of horrible drugs are well-nigh obsolete. But if all such practice was wrong yesterday the world is by no means satisfied that all is right to-day. People are rather afraid of the diploma that not only permitted that kind of treatment, but swore it was the best possible, at the very time that Hahnemann was practically doing away with drugs, and denying the value of blood-letting; and the one was making quite as many cures as the other. The fight ended in a compromise. The homeopathist gives stronger medicine, and the old school weaker doses, as a result of that battle. The patient is the better off for the battle, but every now and then he dies all the same.

The cold water cure, and the bath treatment in every variety, have each its merits: and many a cure has been wrought by electricity and the sun's rays through coloured glass. In other words, the field for treatment of diseases has broadened. The trained physician has commenced to claim any or all of these systems of cure as within his province, and thus is becoming a true eclectic. But when he perceives cases effected by faith and prayer, or watches virtue done up in a parcel and sent by post, the poor doctor gets out of his depth. He asserts that the patient was either not sick or is not cured. But the world moves on all the same.

The dervish tramples on sick folks and many get well. The adept heals gaping wounds by a touch. The pilgrim finds health at the shrine. The magnetiser gives you strength by his fingers. The gifted healer sends his power to a distant sufferer. The last school of to-day just sits silent and meditates. In all alike the most of the patients get well, and the rest sleep into eternity.

Amidst all this confusion the thinker notices that an unknown force is being wielded that effects the cure, whether by the aid or in spite of the old drug, the cold water treatment or the electric bath. It shows its power even when wielded in almost total ignorance. Some day when knowledge rules it will shower blessings upon humanity.

We discover that if we should hope to use this power we must enter the realm of the invisible. The old school declares this power is an effect of imagination. Who knows what imagination is? We do not explain anything unknown by giving it a name. Others seeking to understand this

power, talk learnedly about psychology, and the power of mind over matter. They know very little about it, but all unwittingly they are opening the gate to this invisible wherein the next step is psychometry, or the power of the soul. And beyond even that, is the mighty truth of soul intercourse with its brother soul, and the results of such greetings to the mortal. We must not miss a step if we would learn our lesson.

REMINISCENCES OF A TRUTH-SEEKER.

It certainly is not to my credit that I was already over sixty-three years old when I became reluctantly convinced of the truth of Spiritualism. But the facts were at last so overwhelming that they could not be denied, in spite of my previous training.

For more than thirteen years I have carefully investigated the phenomena of Spiritualism, well trained to guard against fraud by so much falsehood and crime surrounding me. I have industriously kept an account of my experiences; and for the sake of other inquirers I will briefly narrate some experiences which I had about ten years ago with Miss Maggie Gaule, of Baltimore, Md., whose fame as a clairvoyant and clairaudient medium had come to my ears.

I heard of Miss Gaule's presence in Washington, D.C., when on my round to visit my patients, and I immediately drove to her temporary residence. We never had seen each other before, and she did not ask my name.

'Barbara is here,' Miss Gaule said, 'and she brings you flowers.' I could not recollect who this Barbara might be. 'She says you have done so much for her.' Even then I did not know. 'Her face is pitted all over; her name is Barbara Fechtig.' My, to me, invisible visitor had to depart without being recognised.

Miss Gaule next described a friend of mine, who gave his name as Herrmann. Even a detailed description did not reveal my visitor to me. 'His name is Engelhaupt,' she said, but I could not remember him. 'How many years ago did he know me?' I asked. Miss Gaule listened and said, 'Forty-four years ago.' Then I remembered my visiting friend well. I had known him at the time mentioned.

Miss Gaule gave me several more tests of the presence of my spirit friends, but who 'Barbara' was I did not find out till I had returned home. I sat down at my desk, and suddenly I felt as if someone took hold of my neck; then I recollected that forty years before, when a student of medicine at the University in Göttingen, I had a patient, Barbara Fechtig. She had confluent small-pox, and, as other students were rather shy of the case, I continued to attend to her. I have even yet copies of the prescriptions I wrote for her.

Mrs. Laura W. Apel was a great friend of Dr. P. S. Schücking, who had published the first paper in the German language, advocating Spiritualism. Later, when stranded by this publication, he obtained a position in the State Department, through the efforts of General Banks—who knew the blessings of Spiritualism, as many others in high positions do, but who keep it secret till it becomes more fashionable. Mrs. Apel could not share the opinions of her friend in that respect during his life-time, but, when her friend of many years had, without her being aware of his fatal illness, passed over, she wanted to hear of him, if possible.

Although at that time not thoroughly convinced of the possibility of spirit-photography, I advised her to go to Dr. William Keeler, and there she obtained a picture, which she showed to me triumphantly. It was the photograph of her lamented friend and Dr. J. J. Woodward, the latter one of the physicians who attended President James A. Garfield when he had been shot by Charles Guiteau.

Dr. William M. Keeler never saw Mrs. Apel before and did not know anything of her acquaintances, and thought the faces in the photograph were probably those of very mediumistic persons; or possibly Mrs. Apel's own hitherto unobserved mediumistic constitution had enabled spirits to manifest on this occasion.

It was but natural that henceforth Mrs. Apel became very interested in Spiritualism, and it was soon the greatest pleasure to her to have Miss Maggie Gaule as her guest. After Miss Gaule had been repeatedly with her kind hostess,

Mrs. Apel showed her the photograph obtained by Dr. William M. Keeler, when Miss Gaule flippantly remarked: 'Oh, spirit-photographs are all frauds!' but suddenly she became entranced and then exclaimed: 'This is a genuine spirit-photograph; here (pointing at it) is Dr. Prosper L. Schücking, on whose account you went to the spirit-photographer; here is Dr. J. J. Woodward, who passed over at St. Elizabeth; here is (naming him) Mr. —, a friend of your father's; he had you on his lap many times when you were a little girl; here is Mr. —, a rejected suitor of yours; and here is your eldest sister, whom you never knew, but you have another sister living in Brooklyn, New York, who resembles her very much.' It happened that Mrs. Apel's sister came on a visit to Washington several weeks later, and then the resemblance between the sister in the photograph and the sister from Brooklyn was apparent.

I mention this fact that people may distinguish between what a medium says in a normal condition and what she says when entranced. We have great mediums and lecturers on the spiritualistic platform who have not had time or inclination to study the phenomena of Spiritualism sufficiently to justify any of their sayings in passing as infallible.

When my time allowed me to do so I availed myself of the kind invitations of Mrs. Apel to take luncheon with her and with Miss Maggie Gaule. On one occasion we heard distinct raps on the walls, behind and aside of us. I observed some delicate wine-glasses on a tray, on a table perhaps five feet distant from any of us. I turned up one of these glasses and asked if the spirit of Dr. Schücking could rap on this glass too. Instantly we heard a gentle scraping on the matting, as if a large insect was running over the floor, and then we heard three distinct raps on the glass. Then I turned another glass up. The feet of the two glasses were so large that their rims were probably about an eighth of an inch apart. I requested my friend Schücking to knock the glasses together, and he did so three times. We all were pleased to see and hear it done. None of us was more interested than Miss Maggie Gaule.

One morning, the sunlight streaming into the room, I was sitting with Miss Gaule in ordinary conversation. Suddenly her face assumed a wonderful change, and a man's voice spoke through her. As I never before had seen a transfiguration I could hardly realise it, and, utterly surprised, I asked: 'Who is speaking to me?' 'I am Abraham Lincoln,' was the reply. 'Oh, Mr. Lincoln, I never saw you like that!' and immediately Miss Gaule's face changed again; and if I had had a photographic apparatus I could have obtained a picture of the martyr-President as he appeared shortly before he was shot. It afterwards came to me that at first he showed himself as advanced in spirit life; as, depicted in oil, on slate, I had received Lincoln's and Washington's pictures through Dr. D. J. Hansbury's mediumship, August 4th, 1889.

As soon as Lincoln had ended his conversation Miss Gaule's face appeared as that of General U. T. Grant, then as John B. Gough, John B. Finch, Andrew Jackson, Andrew Johnson, my wife Sophie, my son Otto, and last but not least, as Homer, who spoke to me in Greek hexameters. How the face of the medium could assume the features of people so very different from each other I am unable to understand. If I ever have been wide awake I was so then, certainly *not* hypnotised.

When Miss Gaule came out of her entranced condition she was utterly dazed, and remained so for perhaps five minutes. I have had similar experiences with this medium on several occasions, but never afterwards were the transformations again so life-like.

Washington, D.C.

DR. THEO. HANSMANN.

MR. HERBERT BURROWS is, we regret to learn, very ill from an affection of the throat which makes an operation necessary. With Mr. Burrows' powers of self-control we can easily understand that he bears his physical suffering with equanimity, but with so many interests and such an energetic temperament, we fear that he cannot be otherwise than sadly tried by his enforced abstinence from practical work, and by his speedy banishment to the Riviera, which is deemed to be necessary. We tender our friend our cordial sympathy and assure him of our best wishes for his speedy recovery.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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A DANGEROUS NOTION.

In another column we comment upon a bright little work by Mr. Sydney Flower, on Hypnotism, and especially refer to his warning concerning one of its perils. Whatever may be the value of the warning, we are thoroughly convinced that the need of it is declining and will decline. The perils of all occult things belong to their occult stages. Superstition thrives in the dark. Morbidity is the child of isolation. Pull up the blinds, open the windows and doors, call in the neighbours to afternoon tea, or evening study, and the superstition becomes the science; the morbidity, the smiling sanity.

But, whatever may be true of Hypnotism in this matter, we are sure it is true of Spiritualism, that the dangers of it are steadily decreasing. In days of old, ignorance was the parent of credulity and fear. The circle of the known was very limited, and, in consequence, everything unfamiliar took on the form of something uncanny, fearsome, supernatural. In such circumstances, every driveller, if sufficiently in earnest, was likely to be taken for a prophet, or—one possessed with a devil. A comet was a portent: a dream was a revelation: a bit of science creeping in was a claw of the devil. Of course, then, spirit-intercourse was a deadly peril. Every spirit was a god or a demon: every message was a command: every medium was inspired.

It is obvious, then, that as the sphere of the known was enlarged, the dangers of ignorance decreased: and there is no danger of ignorance comparable with the superstition that the gods and demons are pressing in on every side to do arbitrary things, and to make man the shuttlecock of their masterful wills. What we want, and what we are sure to get, is the marriage of Science and Spiritualism: in other words, what we want, and what we are sure to get, is the inclusion of the great facts of Spiritualism in the field of Science, for investigation, with astronomy and chemistry, on equal terms. Just in proportion as that is done, the dangers of occultism will disappear, the so-called 'abnormal' will be recognised as normal, that which induces hysterics will only develop a deeper common-sense, self-possession will be enormously increased, and even 'The Holy Ghost' will have to enter by the doors of reason, conscience, affection, will.

Of course, Spiritualism supposes the primal fact of spirit-influence. For good or evil, that is vital. There may be, and there must be, vast differences of opinion and manifestation: and there is room for all: but no one can be a Spiritualist and yet deny or even doubt the existence of spirit-spheres and spirit-persons, and their influence upon these lower or, at all events, these different planes of being. The only question is,—What shall we do with our belief or knowledge? In days of old, as we have said, the knowledge we now have, almost as a common-place, induced

dangerous states of mind, and opened the door for all kinds of disorder, both mental and moral: and the danger and disorder have not yet disappeared, though both are lessening, for the reasons just given. A modern human being, reared in the midst of our intense individualism, backed by stores of at least elementary knowledge on a dozen scientific subjects, and accustomed to the sensations of personal freedom in every direction, lives in a new world, and is in no sense as likely to be made morbid or a tool as the men and women of the 'day that is dead.' This is a great gain, and as great a consolation.

As we have suggested, the main source of danger in days gone by lurked in the very natural but perilous mistake that spiritual influence largely meant Divine influence, or, at all events, higher influence. Everything but the moral sense helped that error: and even the moral sense has been monstrously swayed by it. No better instance of this exists than this well-known but always astonishing fact, that, at the bidding of something that has been called 'revelation,' even saintly souls have consented to attribute to God deeds of darkness that would be considered atrocities if done by any man: and so overmastering has been the influence of this delusion that those affected by it have held that what comes from the sphere of the Unseen must be authoritative and true—a baleful superstition!

The natural history of fanaticism is the exaggerated or erroneous application of the great truth of inspiration. We lately heard a brilliant Theosophist and one of our keenest thinkers say that when she achieved the temporary passing out of the body, and heard the higher teaching of some truth uttered by the unseen messenger who for a time entered in, she never again questioned or doubted that truth. That may be all right: but it is much more likely to be all wrong. A genuine thinker, arriving normally at a truth, is modest, and is still open to voyages of discovery; but, if that truth is attained by descent from a spirit-sphere, it is only too apt to be accepted and never questioned. But that is precisely what is to be guarded against, and not gloried in.

We hold that the only wholesome path is the path of normal and personal development; but the normal self is, of course, capable of illimitable states of exaltation and stimulation: and these states of exaltation and stimulation are producible in various ways and by many causes. Mr. Moody said he always knew when the Holy Ghost was present at a meeting. What the good man meant was that he always knew when it was a good meeting, and when everything went well. Who was it said that we cannot be either saints, or lovers, or poets unless we have recently had something to eat? That is not entirely grotesque. There is a truth in it. And so, all the way from 'something to eat' to stimulation by a spirit-teacher or the inspiration of 'The Holy Ghost,' one's mental and moral personality can be helped, brightened, and enlarged. It is a splendid truth, and we ought to guard it from superstition. If we follow truth on these lines we shall find it in larger and larger measure, and be always ready to advance; but if we get hold of a doctrine or a so-called 'truth,' and endorse it with the name of some unseen authority, 'spirit-guide' or 'Holy Ghost,' we may easily become fanatics; and we shall assuredly be in danger.

LONDON SPIRITUALIST ALLIANCE.

Tickets of Admission to the Conversazione to be held on February 7th, as announced in another column, have been duly posted to Members and Associates. If they wish for additional tickets, for the introduction of friends, such tickets must be applied for on or before Tuesday next, February 1st. Application should be made to the Secretary of the Alliance, 110, St. Martin's-lane, W.

MISS MINA SANDEMAN.

The name of Miss Mina Sandeman will be fairly familiar to our readers as that of a young lady whose psychological novels have been mentioned from time to time in the pages of 'LIGHT'—not always too flatteringly, perhaps; because, in truth, we have no special liking for psychical matters served up in the form of fiction, and should greatly prefer them as simple records of incontrovertible facts. Miss Sandeman, on the other hand, chooses the form of fiction of set purpose, believing that she thus disarms a large amount of prejudice, and reaches readers whom she could not otherwise hope to interest in the subjects which she has chiefly at



MISS MINA SANDEMAN.

(From a photograph by Kent and Lacey, Eastbourne.)

heart. Her stories give the impression of having been written too hurriedly, and of being, therefore, somewhat lacking in true literary finish; but they display at the same time ample evidence of genuine ability, justifying, we think, the confident hope of yet better results in the future, when Miss Sandeman has come to realise the fact that it is far more important to do all her work with painstaking thoroughness than to unduly hasten its accomplishment.

At our special request Miss Sandeman has been kind enough to furnish us with the following information: She was born at Oporto, Portugal. Her father, Mr. Albert Sandeman—who, it will be remembered, was Governor of the Bank of England in 1896—is of Scotch extraction, but the Sandemans are believed to have descended from the Vikings. Her mother's father, the Vicomte de Moncorvo, was for many years Portuguese Minister at the Court of St. James. Her mother's mother was a Dane.

In 1895 Miss Sandeman contributed some short psychical stories to the 'New Age,' a periodical at that time conducted by Mr. Alexander Duguid, and the reception accorded to these was so far encouraging that, in 1896, she ventured on the publication of her first book, 'The Rosy Cross and other Psychical Tales,' in which she reproduced some of the stories which had already appeared in the 'New Age.' In August of 1897 she issued her first psychical novel, 'The Worship of Lucifer,' the rites therein described being, she says, 'chiefly intended to give an idea of the retribution which must follow the sin of vivisection.' And before the same year had expired she published 'Sir Gaspard's Affinity,' a pretty story, affording ample evidence that she may be expected to do even better work than she has done at present.

Miss Mina Sandeman is a member of the Royal Society for the Prevention of Cruelty to Animals, and is—as will be gathered from what we have already said—an ardent anti-vivisectionist, regarding vivisection as 'the abomination of

abominations' and 'the most fiendish device of unregenerate man.' She is, moreover, favourably disposed towards vegetarianism, for, as she herself puts it, 'being such a lover of animals, the idea of eating them is to me revolting.'

Miss Mina Sandeman is not only a convinced Spiritualist, but has herself been the subject of some interesting experiences, including delightful visions in the early morning, and the loving touches of spirit fingers by day.

THE SCIENCE OF HEALING.

I am afraid the writer of the article under this heading in the last issue of 'LIGHT' takes too much for granted when he states that 'The utility of the science of healing is not to be referred to its metaphysics, its religion, or its ethics: neither of these are directly concerned with its cures.' As a matter of fact all these are important factors in the cure of disease. Certainly, with regard to the first-named, the healer must either use his own intelligence or else he is so constituted that an outside one is used through his organism, and one which takes into account both religion and ethics as they personally apply to the patient.

That there is an underlying truth common to all the different systems is an undoubted fact, proved to the fullest extent, scientifically demonstrated, and now struggling for recognition amongst the haze, ambiguity, and obstruction of so-called hypnotism. I refer to 'Animal or Human Magnetism.' Owing to the rarity of persons, constitutionally endowed, able to demonstrate the transmission of the magnetic fluid from their own persons to that of the patient, the acceptance, generally, that magnetism is really vital force is slow in growth, but will eventually triumph over all opposition and revolutionise the entire system of therapeutics. 'Suggestion,' which, of course, is inseparable from thought-transference, will not cover the ground, but is, nevertheless, an indispensable part of the transmission of magnetism. I remember reading somewhere that Faraday once stated that there was contained in the nerves of the body an aura, which on decease disappeared. If Faraday did state this, he undoubtedly discovered that which mesmerists have found for themselves, viz., that the whole nervous system is the storehouse of the human magnetic fluid which is the motive power of all human functions. When disease of any kind occurs, a leakage of this force is at once set up, and the part affected is locally depleted. In cases of neurotic parents, deficiency in this respect is transmitted to their progeny, and here it is that the magnetiser is able to assist when no other force is of any use. The following experience will, I think, fully illustrate this. On December 5th, 1896, I was invited to attend the Committee of Hypnotic Doctors to give some explanation of my theory as to certain cures; and thinking that a good object lesson in the person of a boy, who had been blind in one eye from birth and discharged from the Royal Ophthalmic Hospital with a certificate to that effect, might be of some service, I took him with me for examination. The sight in the other eye was so very slight that it was expected he would shortly be quite blind in that also. I formed the theory that as both parents were neurotics, there was a probability that the magnetic aura was insufficient in the optic nerves and retina for the function of sight. Acting on this idea, I powerfully magnetised the eyes during the next fortnight, about seven times. At the expiration of the first treatment, he said: 'There seems to be a great light in my eye.' On the second treatment, with the comparatively good eye entirely closed by my thumb pressing on the lid, he was able to distinguish various objects, such as a watch, coin, knife, &c., and by the end of the sixth treatment he could, with the previously declared blind eye, read large print.

This solitary case would be of little use in establishing the theory of magnetic fluid or aura being the vital force of our bodies, were it not supported by scores of others within my own experience; but because the case is so clear, and also because I am quite certain that no amount of suggestion unaccompanied by a scientific manipulation of local magnetism, would have been of any use, I have essayed to give it publicity. The great stumbling-block of hypnotisers lies in the fact that they can beneficially act on some persons without, so far as they are aware, doing anything but fervently wishing their patient to recover; and when, as in the

majority of cases, they apparently cannot affect the patient at all, they wrongly imagine that such patients are not susceptible to their influences. As a matter of fact, all persons are magnetic, and none more so than those suffering. Unconsciously the sufferers will extract from the hypnotiser, or any healthy person who may be present, some local magnetism for the depleted organs, and this is the true reason why, in the presence of those suffering, healthy persons become tired, and the hypnotiser finds he is much exhausted after strong mental effort to assist the patient. A well-known doctor informed me that on an average he hypnotised sixty people per week, and always towards the end of the week found himself suffering from indigestion. My explanation, which I here repeat, was that he had unconsciously given off so much of his own personal vitality or animal magnetism to others that he had not sufficient to properly perform the function of digestion. This doctor is a natural magnetiser, but does not know it.

In all cases of faith-healers, layers-on of hands, Christian Scientists, masseurs, and kindred healers, the principle is the same, viz., the transmission of vitality from the healthy subject to the sufferer. But it is often the case that they are aided by spirits, who are the intelligent administrators, all unknown to those who, rightly enough, think their prayers have been heard by the Supreme, yet do not understand that His work is performed by His messengers, and that some amongst them have been made mediums for the necessities of the case. Curiously enough, one sometimes hears, on a public platform, a medium (who would, however, be horrified at the bare idea of being supposed one) expressing dislike of mediums.

Another case, bearing out the theory of depleted magnetism, may be cited. Early last spring a lady residing in Queen's-road, Peckham, was suddenly stricken with blindness. The eyelids closed, and when they were forced up to be tested by passing a light close to the pupil there were no indications of sight, the patient being quite unconscious of the presence of flame. A local doctor, who had been treating the case, had made arrangements for the patient to go to King's College Hospital for an operation, which was to take place on the day following that on which I first heard of the matter. As the case had all the appearance of paralysis of the optic nerves, and knowing that bad health was the usual condition of the patient, I treated the brain as well as the optic nerves by powerful magnetisation for one hour, after the patient had slept for two hours on my couch. At the conclusion of the treatment the patient opened her eyes and, catching sight of the clock, said: 'Thank God, I can see!' I felt, however, that she would have a relapse, as she had not sufficient force to entirely sustain the effect induced; so I desired her to come again the next day. This, however, she did not do, and four days later sight again failed. Again the same treatment was adopted, which was final, as there has been no relapse since. The local doctor threw up the case in disgust when on the day she should have had the operation she was able to see him as well as she ever did in her life. I have his letter to that effect in my possession. The sensation experienced while her brain was being magnetised was the feeling as of cold water being poured inside her head and through her eyes. This is how she expressed it, and it was a fairly good description of what I felt was passing off my hands.

Distance is nothing, once *rapport* has been established with a patient, as the vital fluid can be transmitted with ease direct to the patient, who is, of course, entirely in the mind of the operator while treating, with the result that, with the desire to treat, goes out the force that can be palpably felt by the patient many miles away. The term 'suggestion' is altogether a weak one in this category because it is so necessary to use the strongest and most positive force that can be induced. Personally I am passing no message of any kind in my mind that could be classed as 'suggestion' while at work, but am rather strongly concentrating all my mind on the organ that is being dealt with. In all spiritual communications the high intelligences are unanimous, that the force at work is magnetism, and always use that term when referring to it. Andrew Jackson Davis* throws a great light on this subject by his descriptions of the various essences of animal life, lacking in some of the

patients who came to him for treatment. I have often seen, while treating patients, the apartment filled with vapour of varied colours which seem to go right through my body and off my hands on to the patient. It is excusable in those who, finding they have the gift of healing, and knowing nothing of its science, fancy they can cure all and sundry, only to find by experience that they cannot, and think their power has gone. If they have gained wisdom they foster the gift and by their own errors help others to understand it.

W. H. EDWARDS.

DELPHIC LYCEUM OF LONDON.

The Director has completed his arrangements for the term just commencing. Réunions of Members will take place every Wednesday—in the afternoon, from 4.30 to 6, and in the evening from 7.15 to 8.45. The object of these meetings will be as heretofore, 'to spread the spirit and habit of cultivating the psychical part of our nature, by forming a nucleus in London, where persons of psychical temperament may become acquainted with one another, and may experiment in exercises for the development of their gifts.' The number of persons attending the meetings having greatly increased, the Director feels obliged this term to extend the opportunities of meeting for development. He has therefore arranged with Mr. Frank Randall that an extra class for development shall be held on Tuesday afternoons, when arrangements will be more especially directed to help the attainment of the passive psychic abstraction by means of Magnetism and Hypnotism. On Tuesday evenings, Mr. Randall will repeat his course of Elementary Instruction in Magnetism and Hypnotism. On the first three Thursday evenings of the term, Mr. Randall will hold by special request Students' classes for Practical Instruction in Magnetism, and on the remaining Thursday evenings of the term, Practical Instruction in Phrenology will be given by Professor Baldwin. On Thursday afternoons, Miss Bexta will attend to give members of the society, or their friends, the benefit of her powers in answering mental questions, or of her experience in the reading of the lines of the hands.

A complete syllabus of terms and other particulars may be had on application to the Director, Mr. F. W. Thurstan, M.A., 17, Buckingham Gate Mansions, 42, James-street, Buckingham Gate, S.W.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbacz, 18, New Kent-road, S.E.

* Magic Staff.

'IN SEARCH OF A SOUL.*

We must confess that Mr. Horatio Dresser's new volume is a little disappointing. It consists of nine Essays recently delivered before sundry American Societies of an ethical nature, and these Essays deal with such very large problems as 'Has Man a Soul?', 'Absolute Being and the Higher Self,' and 'The Unity of Life.' Mr. Dresser treats these and other great questions purely from the point of feeling, for he considers feeling 'more real than thinking'; indeed, his estimate of 'the mind' is an exceedingly low one as compared with soul. 'Others,' he says, 'are controlled by the mind; that is, by dogma, fear, pride, selfishness, opinion. But one who lives from the soul masters even the intellect, and in turn offers this as an instrument of divinity.' Surely very few people would allow that dogma, fear, pride, selfishness and opinion constitute 'the mind,' or have much to say to 'intellect.' In fact, in these Essays Mr. Dresser's quietistic and pietistic leanings are in evidence in every page, inasmuch that one is sometimes tempted to characterise him as, like Madame Guyon, 'a spiritual voluptuary.' Every Essay is interlarded with such sentiments as these: 'One really never trusts the Father until one thus fully lays aside all that stands between, until one is ready to dismiss all plans and all fears, and quietly await the highest moving'; 'Let us even neglect physical sensation so far as possible, as well as the sense of time and thought of space, that we may commune with one another in the abode of the Eternal'; 'What wondrous happiness to be once more received into glad companionship with God!'

Mr. Dresser tells us that when we complain, 'there is always underneath a sense of humour of the situation, as though we could laugh at it all if we only would'; and in another place he says that 'it is even necessary, sometimes, to make a man angry before any impression can be made upon him,' and those excellent remarks embolden us to make a few critical observations on these Essays. In the first place it is extremely difficult to understand what Mr. Dresser means by 'the soul.' He distinctly makes it synonymous with the 'higher self,' and, like the Theosophists, he makes the higher self a fragment of the Over Soul or God. But what does he mean by 'God'? He makes this constantly recurring threefold division of things that be—'God, Nature, and Man'; yet in some places he seems to include all existence in God. The fact seems to be that, like other emotionalists, Mr. Dresser is decidedly an opportunist in definition and argument, and each of his assertions must, therefore, be read with its context, and not carried over into the next page. We have seen how little he makes of 'mind' when contrasting it with 'soul,' yet elsewhere he says: 'The field of mind is literally the field of the universe with all its mysteries'; and he calls mind 'the greatest power in the universe,' which pre-eminence in other Essays he accords to 'soul-power.'

Mr. Dresser adopts some of the ideas of the Theosophists; for instance, their distinction between individuality and personality, and one of his Essays is on 'Re-incarnation and Receptivity'; but it is a puzzle to say whether he is a re-incarnationist or not, and one of his arguments against it is 'its inability to account for Karma,' an objection which would probably make a fully-baked Theosophist blaspheme! But his 'Karma' differs considerably both from the Karma of Madame Blavatsky and from that of Huxley, who were not troubled to make their respective philosophies square with a Father who has a purpose of his own in all our pains and aches. Mr. Dresser also adopts some of the ideas of the mind-curers. Of mind, in this connection, he says:—

'First we have the plane of acute consciousness, of passing sensations, of thoughts about them, of all kinds of moods, selves, ideas, emotions, fears, hopes, and desires. Then we have the plane of sub-conscious action, governed by the suggestions given it by the conscious self; and, finally, the higher or reflective self, the self of illumination or super-consciousness, of guidance, insight, reason.'

He seems to fully accept the doctrine that a person by auto-suggestion can cure himself, and even alter himself physically as well as mentally; and he evidently inclines to

Mr. Stead's theory of prayer—that when we pray we 'ring up the Central,' who switches us on to someone who will help us—for he says:—

'Prayer is love, desire, will, and is effective when it quietly takes its place among the causes of the universe. That which we desire by putting ourselves in line with our highest evolution, thus gravitates to us according to natural law.'

These Essays appeal to emotional people, more especially to those who have the power, which Mr. Dresser tells us he possesses, of uniting himself with his higher self or God:—

'Oh, the joy, the quiet, calm, convincing power of these occasional moments when, oblivious of one's surroundings and of the claims of sense, one rises to the plane of intimate union with boundless Being! One seems for the time to be infinite, all powerful, all perfect, and all-wise.'

Those who do not know what it is to feel infinite and all-wise, and who are in search of facts rather than of feelings, will probably not be quite satisfied with 'In Search of a Soul.' It may possibly seem to them that Mr. Dresser continually rearranges and recombines a few venerable and familiar ideas, or perhaps we ought to say *names*, such as the Absolute, the Soul, the Infinite, the Eternal, Christ, God, Higher Self, Being, and so on, forming with them a series of permutations and combinations which, for all one can see, might be endless, like the patterns in a kaleidoscope. As patterns, these latter are very pretty and 'satisfying,' but the component parts are only little broken bits of coloured glass. But perhaps we ought to enjoy these Essays 'simply,' for Mr. Dresser tells us that 'the highest experiences of life are meant to be enjoyed simply, just as some poetry should be read without asking what it means.' Mr. Dresser, by-the-bye, is a great admirer of Browning.

DEATH A BIRTH TO ANOTHER LIFE.

'The Harbinger of Light' quotes the following very striking passage from one of Castelar's Letters. It is valuable for its own sake; and doubly so as coming from the famous Spaniard:—

Man would be an everlasting buffoon if we were unable to suppose at least one sublime and solemnly tragical incident in his existence,—death. We fear it, because we do not look at it face to face; and because we have determined to forget it in the din and turmoil of the world. But death does not destroy, does not annihilate us. It is a birth into another life, and appears a decomposition, because there can be no sprouting forth of the green shoot, without the decomposition of the seed; nor any new fruit without the withering of the flower; nor any new form, without the effacement of old forms, in the growth and progress of all beings. Without death there could be no renovation; Nature would be a stagnant and putrid pool; and humanity an impotent and prejudiced old crone. The sepulchre is a cradle. While we weep over a corpse as the personality so painfully conquered, we are unable to discern in it a recent birth into other existences; inasmuch as life is infinite. And whilst we have sorrow and death, we have also religion. At the gates of the sepulchre, logic will stand motionless, while faith will spread her luminous wings. If we take away sorrow, if we take away death, mayhap faith will disappear also. For, in the absence of grief and death, we shall convert the world into a vicious harem, and man into an eternal Sultan, but a Sultan reduced by the opiate of pleasure to be a perpetual imbecile. A life in which no tear would be shed, would resemble one of those deserts upon which no drop of water ever falls. It would engender serpents only.

Mrs. d'Esperance's 'SHADOW LAND.'—Oscar II., King of Sweden, has graciously accepted a copy of Mrs. d'Esperance's book, specially bound in the Swedish colours, and His Majesty's private secretary has addressed an acknowledgment to Mrs. d'Esperance in the following terms: 'His Majesty accepts with pleasure and great interest the copy of "Shadow Land, or Light from the Other Side" and commands me to express to you his good wishes and best thanks for your attention.' This is, of course very gratifying to Mrs. d'Esperance, the more so as it is generally understood in Sweden that His Majesty really takes a genuine interest in psychical matters. We hear, too, that a French translation of the book is in course of preparation.

*'In Search of a Soul.' A Series of Essays in Interpretation of the Higher Nature of Man. By HORATIO W. DRESSER. Author of 'The Power of Silence' and 'The Perfect Whole.' London: Gay & Bird. 1897. Price 7s. 6d.

ANOTHER PARLIAMENT OF RELIGIONS.

Another 'Parliament of the world's Religions' is proposed for 1900. The 'Parliament' of 1893 naturally interested Spiritualists all over the world. Its testimony was really their testimony; and its spirit their spirit. The Religion of a true Spiritualist is and must be something apart from sectarianism either of sentiment, polity, ritual or creed: in a word, it is and it must be, humanitarian.

But the proposal for a second Parliament is producing shivers, even amongst some liberals, whose curious misgivings and forebodings are instructively and amusingly voiced even by so virile and liberal a divine as Theodore T. Munger, who says:—

At present I am not inclined to the opinion that it is well to have another parliament of religions. I do not consider that our American and British Christianity is sufficiently developed to be put on exhibition. Here at home we know that it holds eternal and vital truths, but what a picture does it outwardly present—divided into more than one hundred and forty sects, unable to agree as to the meaning of its sacraments, and holding antagonistic opinions in respect to them; not agreed as to whether it has a priesthood or not; not agreed as to the meaning of the doctrine or fact on which it depends, namely, the death of Christ; Churches holding mutually excluding interpretations of it; not agreed as to the person and nature of Jesus Christ, and not agreed as to the interpretation to be put on our sacred books. Our Churches have in some cases no fellowship, and in others only a partial one.

They will not commemorate the death of their own Lord and Master by sitting down together at His table; and yet we propose to go into a general parliament of religions to exhibit our religion by the side of the Asiatic religions, which are at least free from these horrible inconsistencies. Is it not better to stay at home a while and strive to mend these rents which at present are too many and great to make it presentable abroad? I think a general convocation of all Christian bodies for the sake of confession and humiliation and reconciliation would be more appropriate. In short, I see nothing to be gained by another parliament at present. We are now smarting, justly, under the criticism of keen-minded Japanese and Hindus, and it is not best to give them another chance.

That is all singularly naïve and frank; but what a revelation of the need of a 'Parliament of the world's Religions'! It is evident that Christendom wants invigorating, guiding and adjusting.

NEW PUBLICATIONS.

'Review of Reviews,' for January. London: 125, Fleet-street, E.C. Price 6d.

'The Ethical World.' Edited by STANTON COIT. No. 1. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Weekly. Price 2d.

'The Newspaper Owner and Manager.' A weekly newspaper. London: The Electric Publishing Company, Woodgrange House, Forest Gate, E. Price 1d.

'The Man, the Seer, Adept, Avatar; or, T. L. Harris, the Inspired Messenger of the Cycle.' By 'RESPIRO.' Part V. London: E. W. Allen, 4, Ave Maria-lane, E.C. Price 2s.

'The Psychology of Health and Happiness.' By LA FOREST POTTER, M.D. Boston, U.S.A.: The Philosophical Publishing Company, 19, Blagden-street, Copley-square. Price 1dol.

'A Case of Partial Dematerialisation of the Body of a Medium. Investigation and Discussion.' By the HON. ALEXANDER AKSAKOF, Scientist, Philosopher, and *Littérateur*, Ex-Prime Minister of Russia. Translated from the French by TRACY GOULD, LL.B. Boston, U.S.A.: 'Banner of Light' Publishing Co., 9, Bosworth-street. Price 75 cents.

'The Palmist and Chirollogical Review,' for January. The Journal of the Chirollogical Society. Among the contents are: Hands of Mr. William Terriss, with study and illustrations; The Law and the Prophets; also a Physiognomical and Graphological Supplement. London: The Roxburghe Press, Limited, 15, Victoria-street, Westminster, S.W. Price 7d.

'LIGHT' SUSTENTATION FUND.

Friends who contemplate contributing to this fund will oblige by forwarding their remittances to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. Cheques may be crossed 'London Joint Stock Bank.' The following contributions are gratefully acknowledged:—

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COLONEL OLCOTT AND THE APPROACHING CONGRESS.—The following pleasant paragraph appears in the January number of the 'Theosophist' (Madras): 'We are in receipt of a programme of proceedings for the International Congress of Spiritualists which is to be held in London in 1898, from June 19th to 24th inclusive, at St. James's Hall, Regent-street. The President of the Society desires it to be known that he considers it an honour to have received an invitation to take part in the proceedings of the meeting. From the tone of the Spiritualist Press, it is evident that during his late tour he won the respect of the Spiritualists of the antipodes by his impartial treatment of their faith, and it will be his aim to continue to exemplify that spirit of broad tolerance which is the basis of our movement.'

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.]

The Recognised Teachers of Religion.

SIR,—After reading the article in 'LIGHT,' entitled 'Fascinations and Dangers,' it has suggested itself to me that the time has come when, if possible, some organised effort should be made to direct the minds of the recognised teachers of religion in some more definite way towards the subject of Spiritualism. Seeing that they, of all men in the kingdom, have placed in their hands the most widespread power of influencing others, it appears to me to be but common sense that we should endeavour to lead them into adopting a more fair attitude towards the subject, so that their enormous influence may, at least in part, be enlisted on our side.

For this end could not a fund be raised for the purpose of distributing among them, if not broadcast (which might be too large an undertaking) at least to a number selected in such a way as might be decided on, a small work which would place the subject shortly and clearly before them? This would cost money, of course, but the expenditure would be well worth while. Perhaps you know of some such suitable book, or possibly one might be specially prepared. Could not advice on this point be sought through spirit communion?

To convert the entire body of teachers by this or any other means is, of course, not to be expected, but to reach even a considerable number of fair-minded men among them would be a very distinct gain.

Should the raising of such a fund be seriously considered, I shall be pleased to contribute my mite towards it. More than a small sum I am not in a position to offer.

A. COLLES.

Consciousness of the Double.

SIR,—In recent issues of 'LIGHT' reference has been made to the subject of 'Consciousness of the Double,' and 'Q.V.' (I think) speaks of the psychic body as being composed of *material particles*, and if so, we may rationally conclude that such bodies, especially while inhabiting the lower astral plane, need material sustenance. On reading the above articles, especially the one signed 'W. (Ilfracombe),' I was forcibly reminded of a curious case I met with many years ago. It happened to a person who knew nothing of Spiritualism, or any theory connected with it. She was a respectable, elderly woman of very limited education, named Dyer, whom I remember from my earliest childhood. She lived to a good age, and during her last illness an old employer of hers, an intelligent and charitable lady, was in the habit of visiting her, and sending her various little luxuries and necessities. One day, when the former paid Ann Dyer her accustomed visit, the latter said, as if recording a curious experience, 'Do you know, Mrs. N., when I am eating my dinner it seems as though I was still resting on the bed, but that another Ann Dyer was sitting by my bedside, and eating it instead of myself.' I give the story only for what it is worth; both parties are now dead, but I can vouch for its authenticity.

I could never quite satisfactorily account for the phenomenon, and therefore took refuge in some vague idea that it might be connected with the two hemispheres of the brain, &c., but if any of your readers can either quote any similar cases, or throw a ray of light on what has always been something of a puzzle to me, it would greatly help towards the building up of a reasonable hypothesis on this interesting subject of the psychic body; for if, as is held, I know, by some thinkers, the latter is absolutely sustained by the more etheric portions of the food, only the *grosser portions* of which go to build up the *physical body*; and if further, as I have also heard stated, the difference between allopathic and homeopathic treatment consists simply in the fact that the former applies its remedies to the *physical*, the latter to the *psychical* body, the questions as to what system of medicine we shall adopt when ill, and what we shall 'eat, drink, and avoid' when well, assume an importance of which the larger number of our scientists have never dreamed.

Paris,

ELIZA LUTLEY BOUCHER.

By What Power?

SIR,—A relative of mine called on a friend a few days ago, and found her very unhappy in consequence of having received a letter from a stranger in America, enclosing a scrap of paper from her son, beginning 'Darling Mother,' &c., but so written and scribbled as to leave the impression that it could not really be from her son. The stranger's letter was to the effect that her son Louis had met with a serious accident, and was in an hospital; but gave no information as to the nature of the accident. A telegram sent by her to the address given, was returned 'unknown.' Baffled and miserable, my relative suggested to the mother that inquiry be made through a 'psychic' residing in the neighbourhood. The mother gladly concurred, and concealing the name and address of the mother, the psychic was called on by my relative, and the scrap of paper, purported to be written by the son, was handed to and held by him. Soon he poured out a stream of incidents, stating the natural qualities and brain characteristics of the son, where he was, and the nature of the accident—the injury he had received to his head through a fall; that from infancy he had been subject to those falls; that the firm he was engaged by had failed; that he was friendless and destitute, but that in the hospital he was being taken care of and was recovering; that in a few days, a stranger would come to him and be his friend; and that in a week the mother would receive a letter written by her son. On my relative returning to the mother and narrating what the 'psychic' had stated, she confirmed its accuracy as regards the peculiarities and habits of her son, was soothed by the information received, and looks forward to the receipt of letter from her son in America, referred to by the psychic on January 14th.

January 20th.—This morning the mother had handed to her by the father, a letter from the son in America, stating his illness in agreement with the psychic's diagnosis, and that he was so far better that he was leaving for a town a two days' journey off. The only part unfinished is the meeting of a stranger friend, which was to happen about the day his letter was received in London.

South Norwood, S.E.

J. ENMORE JONES.

Thomas Lake Harris.

SIR,—Your worthy and respected correspondent, Dr. Berridge, in 'LIGHT' of January 15th, seems to have missed the point in Mr. Church's letter, which was intended to be sympathetic, as regards the personality of T. L. Harris, but otherwise in reference to his so-called philosophy. He had charge of Mr. Harris' church during the first visit to this country, and succeeded from the position on the latter's return to America, for reasons that I do not care to mention. Mr. Church's age is seventy-one, three years younger than Mr. Harris, and four years less than my own.

Dr. Berridge need not be at a loss why I so 'persistently attack' Mr. Harris in the pages of 'LIGHT.' I do not 'attack' the person, but the writings of T. L. Harris, and as these are public and marketable they, of course, become subject to criticism. It has been my study in recent years to watch the outworkings of what we understand by Modern Spiritualism, and especially to note the characteristics of those who are subject to the craze of Messiahship in one form or another, as see my work on 'Modern Messiahs and Wonder Workers.' To the psychological student these cases present no difficulty whatever, inasmuch as such pretenders one and all are variants of the same thing. They are, in short, mediums! Mistaking the purport, and ignorant of the true source and nature of the 'controls' by whom they are influenced, they literalise and apply to their own personalities that which is intended to be representative. Thus we have the amusing, if not sad, spectacle of a competing class of men and women aspiring to be something above their fellows, and aiming at nothing less than domination over the minds and bodies of the race; and thence follows the publication of the in(s)anities which appear in their works and manifestos. Among this now numerous class of claimants and pretenders, Thomas Lake Harris stands out somewhat unique. As I have written at length on this singular man, I need not reiterate what I have already said in your paper. As a comment on the working of the mentality of the 'Brotherhood of New Life'—save the mark!—your correspondent, as their representa-

tive, boasts that he is giving 'beans' to the Theosophists—who are quite capable of holding their own, and will doubtless give *quid pro quo*. But this means that the 'Brotherhood' consider themselves at liberty to 'attack' others, while they are very sore if they themselves receive measure for measure. The worthy Doctor might have spared the reference to the lapse of 'a few short years to decide the truth or falsity of Mr. Harris' statements' aient the preposterous and outrageous near-coming of the great destruction of the human race, save and except himself and votaries. Of course it will, and for this reason I have held, and hold, Harris and his Brotherhood to the point, so that after the collapse—not of human beings, but of himself and work—as a historian writing for those who come after—the future historian of the great spiritual outworking of the nineteenth century will note the excrescences by which it has been marked in such cases as the numerous rival personal claimants to divine honours and position.

I take this opportunity of reminding the Doctor that 'Respiro' is at war with *me*; he threw down the gauntlet and I have taken it up. He used a thinly veiled threat as to what Harris and the 'Brotherhood' would do—if they have the chance—which is to 'kill off' such as dare to speak or write contemptuously of their Prophet. I quite understand that this is meant to be accomplished by 'occult' means, but I treat this part with derision and defy them to do their best or their worst. On the other hand, as history only too truthfully records the infernal deeds of ecclesiastics when they had the power to torture, burn, and kill such as dared to assert their freedom of thought, who can tell but that some fanatical votary may literalise the occult, and do to me what the unfortunate murderer did to the great actor recently? Against this I have provided by placing the particulars in a certain 'detective department,' and should the attempt succeed the officer of law will know what to do.

WILLIAM OXLEY.

SOCIETY WORK.

EAST LONDON SPIRITUALIST ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday evening last Mr. and Mrs. Hawkins occupied our platform.—J. HUMPHREY.

BRISTOL.—On Sunday last Messrs. Hackett, Webber, and Woodland gave short trance addresses.—A. H. CAM, Sec. 60, Wine-street.

MERTHYR TYDFIL.—We deeply regret the passing on of the child of Mr. Harris (Cardiff), thereby necessitating Messrs. Scott and Muxworthy conducting the evening service on Sunday last, when our hall was full, the speakers being well received by the audience.—W. M. H.

193, BOW-ROAD, BOW.—On Sunday last Miss Findlay gave an address on 'Who are the Saviours of the World?' Miss Gadbury read a paper on 'Can Spiritualism be True?' Mr. Ellis also gave a short address. Mr. Smith gave successful psychometry. Addresses by Mr. and Mrs. Clegg next Sunday.—H. H.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last Mrs. H. Boddington gave the opening address. Mr. Marsh spoke on 'Charity,' followed by Mr. Parish on 'Faith, Hope and Charity applied to Spiritualism.' Next Sunday, at 7 p.m., usual local speakers; Thursday, at 8 p.m., public developing class.—W. S.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Mr. Weedemeyer delivered an address. Successful clairvoyance was given by Mrs. Weedemeyer. Public séance every Monday at 8 p.m., conducted by Mr. Kemeys; Tuesday, at 7 p.m., members only; Thursday, at 7.30 p.m., open meeting. Next Sunday, at 10.30 a.m., Lyceum; at 7 p.m., Mr. Walker.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. J. Adams, secretary of the Battersea Society of Spiritualists, conducted the meeting, taking as his text: 'Prove all things; hold fast that which is good.' He discoursed in an interesting manner, showing that the Bible is full of Spiritualism. Next Sunday, at 7 p.m., Mrs. Whitaker.—M. E. C., Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINCHBURY PARK.—On Sunday last Mr. Jones occupied the chair. Mr. Thompson gave a reading on 'The Coming Religion.' Mrs. Jones, under influence, gave the experience of a spirit who passed over in sin, showing the uplifting power of love—a lesson full of comfort and instruction. Messrs. Brooks, Purvis, and Hewett took part in the discussion that followed. Next Sunday, at 11.30 a.m. and 7 p.m.; Tuesday, at 8 p.m.; and Wednesday, members' circle at 8 p.m.—J. B.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Brenchley gave an address on 'The Rise and Progress of Modern

Spiritualism.' Mrs. Brenchley followed with clairvoyant delineations, all of which were recognised. Next Sunday, at 7 p.m., anniversary meeting, Mr. Brenchley. Thursday, at 8 p.m., circle for members only; medium, Mr. Brenchley.—C. D. C.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last the morning service was conducted by Mr. Blackmore; that in the evening by Mr. E. Adams, who gave an address entitled 'Humbug: What is it; and is it a Plague?' being mainly a reply to an address by Rev. Pedr Williams (London) upon 'The Plague of Humbug,' in which he denounced Spiritualism. Next Sunday, at 6.30 p.m., Mr. E. G. Sadler.—E. A.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last an instructive address was given by one of Mrs. Holgate's guides, who in earth-life had been a physician. The theories of animal magnetism, hypnotism, &c., were, it was urged, insufficient to account for spiritual phenomena. Were the mighty gifts of the spirit used as they should be, great blessings would result to mankind at large. Other guides followed with some brief remarks. Sincere inquirers always welcome (7 p.m.).—H. F. F.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD.—Notwithstanding the foggy weather we had our hall full on Sunday evening, when Mr. Whyte continued his series of addresses, his subject being 'Man,' which was treated in an eloquent manner, the audience showing their appreciation by long and continued applause. Mr. Peters' clairvoyance was very clear and recognised at the time, bringing back to the people to whom it was given the assurance that the dead are not very far away. Next Sunday Mr. Whyte on 'Spiritualism: Is it True?' followed by clairvoyance by Mr. Peters. On Friday, the 28th inst., we intend holding our dance and social meeting.—THOS. McCALLUM.

SPIRITUALISTS' SOCIETY, TEMPERANCE HALL, BRADFORD.—Last Sunday was a red-letter day, likely to be remembered for some time to come. At both afternoon and evening services our dear brother, Professor Fisher, manifested the marvellous power possessed by him to heal diseases simply by laying on of hands. Fully one hundred people sought his help at the evening service, the large attendance testifying (if such testimony were needed) to the popularity and tried powers of the healer. The large hall was quite filled, and abundant evidence was adduced as to the cures effected by him. He left us amidst many a sincerely uttered 'God bless you' from those who received benefits at his hands, my own case being one that I might describe as marvellous.—W. LINDLEY, President.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our anniversary on Sunday last was a complete success, and far surpassed our expectations. We commenced the day with a public circle at 11 a.m., when the room was crowded, and our leader's guides did very useful work. At 3 p.m. we held a special circle, which was conducted by Mrs. Bliss, who is always among the first to render assistance with her spiritual gifts whenever she has an opportunity. At the evening meeting our leader presided, and gave a *résumé* of the past year's work of the mission, which showed progress from beginning to end. Mrs. Bliss followed and gave us an able address, advocating the desirability of starting a building fund, so that we might have a meeting-house of our own. Many friends contributed to the musical part of our programme, and we tender them our cordial thanks. The anniversary was brought to a close by our leader making an appeal for funds for the library, which resulted in a collection of £5 8s. 4d. This will enable us to add many new books to our lending library. Next Sunday, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6.30 p.m., evening service; Mr. W. E. Long on 'The Rock of the Church.'—'VERAX.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent's trenchant criticism of Mr. T. P. O'Connor's attitude towards Spiritualism aroused the deep interest and warm approbation of the large audience assembled at these rooms on Sunday evening last. Miss Vincent paid a high tribute to Mr. O'Connor's ability as a journalist, which, as she remarked, rendered it all the more surprising that he should, in his notice of Mr. Podmore's book in 'The Weekly Sun' of January 9th, have allowed his prejudice against Spiritualism to lead him to write of things about which he was evidently profoundly ignorant. Miss Vincent's address was throughout of great value to Spiritualists and inquirers alike, spiritualistic teachings being brilliantly enunciated, and the remarks aient phenomena being of great usefulness. Miss Edith Vivian sang 'Angels ever bright and fair' (Handel), gaining the warmest appreciation for her brilliant rendering of this solo. Miss Rowan Vincent at the conclusion of her address gave twelve clairvoyant descriptions, of which eight were recognised. One of these descriptions—that of a young man whose body was buried at sea—was very remarkable. Next Sunday, at 7 p.m., Mrs. M. H. Wallis will answer written questions upon Spiritualism, Religion, or Reform. Solo, Miss Hughes.—L. H.

[PRELIMINARY ANNOUNCEMENT.]

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Further particulars will be announced in due course. In the meantime, all inquiries should be addressed to the undersigned at the Office of the Alliance, 110, St. Martin's-lane, London, W.C.

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