

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 903.—VOL. XVIII.

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SATURDAY, APRIL 30, 1898.

[a Newspaper.]

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NOTES BY THE WAY.

There was a rather obvious but very bad error, last week, in the introductory words to the quotation from 'Mind' on 'The failure of Agnosticism.' 'The Gospel of purpose' should of course be—'The Gospel of *no* purpose.' Persons who keep 'LIGHT'—and we hope all our readers do—should insert the valuable little word.

Canon Cheyne, preaching in Rochester Cathedral lately, said: 'This world is not, as Bunyan has described it, a city of destruction. It is a city of which all its citizens are potentially God's children, and, if not in this, then in the next world all will be purified so as to be fit for His children. That is not knowledge but faith, and in correspondence with the best signs of the times. This enlargement of the individual life and consciousness is traceable in our best poetry, and also in the inner experience of the Christian soul. Preachers are to blame for not referring oftener to these larger hopes.' We think so, too: but how many *believe* in 'these larger hopes'? More, probably, than some of us think: but we fear that, for a hundred who would talk as sanely and as humanely as Canon Cheyne, a thousand would still mumble out or howl out the dismal old terrors of an everlasting Hell. But two generations more will see the thing through.

If we only knew it—if we could only be adequate to it—we might find that the very thing the world wants is the spiritualist teacher. The late magnificent gatherings in Manchester suggest this. It was also suggested to us a few days ago in reading a 'Banner of Light' letter by Mrs. Longley. The following will speak for itself:—

The Soldiers' National Home, at Santa Monica, about eighteen miles from Los Angeles, Cal., is a colony in itself. There are about two thousand inmates. It is situated near the sea, at a beautiful spot. There are two hundred or more Spiritualists there among the old veterans. Under the present management they have, until recently, been unable to have a lecture by a Spiritualist at the Home. The powers that rule decided that there could only be two classes of religion—Catholic and Protestant. The former were privileged to have their priest to bless and minister unto them; the latter, whatever their denominational belief, were expected to conform to the rules and service of the Episcopal Church, therefore the Episcopal and Catholic clergy hold sway. The soldiers did not like it; many refused to attend religious service.

On the Sunday previous to my lecture at the Home, the minister numbered but thirteen in his congregation, so we were informed. I made application to the Governor of the Home for the privilege of giving a spiritual lecture to the veterans. After considerable correspondence and preliminaries, the evening of January 24th was selected. A few staunch friends accompanied Mr. Longley and myself to the Home. Father Pierpont gave the lecture on 'Spiritual Gifts.'

Mr. L.—sang several of his spiritual compositions. The hall was crowded, the clergyman of the Home being present. The veterans thronged around us at the close of the meeting, and congratulated us and themselves on the success of the meeting. A squad of them accompanied us a mile to the cars, although lights would be out on their return, and they would have to retire in the dark. Life at the Soldiers' Home is active; the boys in blue keep it so. There are all sorts of characters among them; many are highly intelligent and intuitive.

A faithful friend to our Cause has published, through Ward, Lock, & Co., and as 'Count Ernest,' 'Reveries, Fantasias, and Songs.' They are all dainty, spiritual, thoughtful, and (though in a good sense) sentimental. The subjects will indicate the tone and atmosphere of the book:—'Arcadie within. Reverie Pastorale'; 'Life within life. A seaside reverie'; 'A New Year's Day on Indian plains. Reverie to Desirée'; 'Harmony. A Prelude'; 'On the summits. A Fantasia Nocturne in five movements.' 'Our hearts' world. A song,' &c. The tiny book is quaintly printed; and made up somewhat like a reporter's note-book: not nice, in our judgment.

Perhaps a specimen would be welcomed by our readers. We quote the following because it is the shortest; but it very fairly suggests the remainder:—

HARMONY.

A PRELUDE.

On park and lawn the eve hath drawn to gloom:
The birds are silent in the dusky glade.
Seated in shadows of the old oak room,
On ivory keys thy slender fingers laid,
Play on through movements of soft melody:
Let thy sweet moods too full for words outflow
From depths of life, and I, attuned to thee
By Love's own self, will listen and will know.
Bring the sweet flutterings of happy leaves
When winds blow fresh upon a flush spring morn:
Bring the soft peace of moonlit summer eves;
Through airy spaces flit on fancy borne.
Rays of thy joy shall steal into my breast,
As sunrays pierce into a prisoner's cell:
My fever in thy calm shall thus find rest,
And in thy soul my soul shall pass to dwell.

A gruesome story is Florence Marryat's 'A Soul on Fire' (Bliss, Sands, and Co.), and a still more gruesome and entirely odious picture is that which vulgarises the cover. A naked man, wrapped round with huge coils of blood-red fire, is yelling in agony, while ugly demons, putting out their tongues or opening wide their jaws, howl at him. It is a gross pandering to the nasty sensationalism of the day, and is in vile taste. Besides, it is all inappropriate; for, in the book, there is no 'soul on fire' at all in the sense of the picture. There is only the story of how a selfish, callous and conceited 'Professor,' by a process of slow disillusionings and distresses, learns his lesson and consents to 'be good.'

As for the story itself, we are sorry to say we do not like it. It is true that it is full of Spiritualism: in fact, it fairly reeks with it; but, for all that, it is an intensely disagreeable story. For our own part, we do not think that our Gospel is to be very usefully preached in this way. Though that may be only a matter of opinion.

The book has, however, a great number of the 'exciting scenes,' 'startling situations,' and 'harrowing incidents' which so many people now seem to like: and it also has a large supply of what modern criticism calls 'colour': but it is colour which suggests, not Thackeray and Mrs. Oliphant but Colman's Mustard and Reckitt's Blue: and, for the majority, that is very high praise indeed.

Mr. W. F. Peck gives us a very racy and sensible article in 'The Banner of Light' on 'Evils of the Itinerant System.' By 'the itinerant system' Mr. Peck means the system of travelling speakers *versus* settled ministers or lecturers. He says:—

One of the chief objections urged against settled speakers is that there are few of them who can interest one congregation for a year or more: that people get tired and desire a change. Were this true, it would not follow that the fault lies either with the system or the speaker; but more probably it results from the unwholesome love of variety, to which I have already alluded. While it is quite true that some who imagine themselves called to preach could tell all they know in a very limited engagement, yet many, if not most, of our accredited lecturers could interest and instruct their hearers for much longer than twelve months—some have already done so for more than that many years—especially if they fully realise their own responsibility, and the duty of cultivating their own intellect so as to keep abreast with the thought of the age.

The indolent mouthpiece who neglects to store his own mind with knowledge, and throws all the burden upon his 'guides,' will grow stale and unprofitable in a very short time; but he who apprehends the fact that duty requires him to cultivate his own powers in order to furnish a better instrument for the use of the invisibles, will find little difficulty in sustaining his position as 'guide, philosopher and friend' to his people. Emerson says: 'It is impossible to get anything without its price,' and again: 'In nature nothing is given, all things are sold.' 'What will you have?' quoth God: 'pay for it, and take it.' This is the universal law, the divine law of compensation, and the trite old saying, 'Help yourself, and God will help you,' changed in a word or two, will fit the case of mediumship to a dot.

I do not mean to intimate that mediums have not, in rare instances, been educated almost exclusively by their spirit-guides. On the contrary, there are several such upon our platform to-day, and they afford in themselves the most striking proof of the fundamental truths of Spiritualism. They are, however, the exception, and their peculiar distinction arises from the fact that they were naturally endowed with great intellectual possibilities, which have been quickened and developed by invisible intelligences. As a rule, the medium who is too lazy to cultivate his own intellect, and opens his mouth expecting the spirits to fill it, is incapable of anything beyond a few platitudes and inanities uttered with an independence of grammar and pronunciation that is painful to hear.

Abolish the itinerating system, and such mediums will be compelled either to cultivate themselves or seek some other and more congenial sphere of activities.

We sometimes excuse the medium on the ground that he is but an instrument. True, but even the poorest piano must be kept in tune, if one has to get any music out of it.

We have received from Mr. George Redway (9, Hart-street, Bloomsbury) a Catalogue of books (on sale) relating to all kinds of occult subjects. The Catalogue extends to twenty-five pages, and is an interesting record of such works and their current prices. It can be seen at our office.

The following, from Frances Willard's will, ought to be made widely known:—

'I have the purpose to help forward progressive movements even in my latest hours, and hence hereby decree that the earthly mantle, which I shall drop ere long, when my real self passes onward into the world unseen, shall be swiftly enfolded in flames and rendered powerless harmfully to affect the health of the living. Let no friend of mine say aught to prevent the cremation of my cast-off body. The fact that the popular mind has not come to this decision renders it all the more my duty, who have seen the light, to stand for it in death, as I have sincerely meant in life to stand for the great cause of poor oppressed humanity. There must be explorers along all pathways; scouts in all armies.'

MESSAGES FROM A DEPARTED WIFE.

By DR. BERKS HUTCHINSON.

In 'LIGHT' of March 26th, under the above heading, I gave a brief account of some improvised séances held in private homes at which my late wife gave undoubted evidence of her existence, and which has greatly interested many of my personal friends as well as readers of 'LIGHT' in various quarters.

Seeing an advertisement in 'LIGHT' with reference to the working of an instrument termed the ouija—which is a modified form of the planchette—through which messages are received from the spirit world, I wrote to 'Ouija,' care of Mrs. Barkley, Harrington Hotel, Harrington-street, South Kensington, London, and requested that a message be sent to my wife, if it could be done. This I did out of mere curiosity, by way of a test.

The day before the answer came I felt impressed that my wife was at work, and mentioned the fact to the sitters who had composed the séances already reported. The next morning a letter came from 'Ouija' (who undertakes to initiate inquirers how to work this psychological instrument, the ouija) from which I extract the following:—

'I just send a line to tell you that I tried the ouija last night with another person, and asked your late wife to come and speak with me. After a short time the ouija moved slowly across the board, posed, and spelt out 'Yes,' and said that she was Mrs. Berks Hutchinson and that she would go and visit you and your family to-morrow (Saturday) evening (March 20th, 1898), at six o'clock. She asked me to ask you all to pray for her, and for me to do the same. She spoke for some little time to me and said that she was most devoted to you all. After she had finished speaking the ouija moved very slowly and solemnly down to the bottom of the board, where 'goodbye' is printed. I believe it was your late wife who spoke, and I write at once in case she comes to you at six o'clock, when she may confirm this; if so, I should much like to know.'

After reading the letter to all the sitters who composed the previous séances, it was agreed to meet at my own house at 6 p.m. punctually. In due time we met, when I opened the séance with a prayer, reading the psalms for the day, and we sang some appropriate hymns, all of which tend to produce mental passivity—a condition so essential to the success of spirit-conferences. After a brief interval, one of the sensitives eagerly grasped paper and pencil, which had previously been placed on the table, and under great emotion wrote 'I am here' three times. I at once recognised the control to be my wife's spirit, she having at previous séances announced her presence in this way, as reported in 'LIGHT,' March 26th. To make sure, I asked if this was correct, and received an affirmative answer by the sensitive giving three emphatic signals on the table by means of her bare hand—a very common way with some sensitives. Suddenly, still under great emotion, the same sensitive, owing to her clairvoyant, or lucid, faculties having suddenly become active through the light being greatly diminished, declared that she saw an apparitional form which appeared to come direct from the upstairs bedroom in which my wife's transition occurred, and seemed to glide through the wall and settle over a large photograph of my wife, hanging on the wall, and deliberately and calmly gaze upon us all. The sensitive, still under great emotion, stood up, and, turning round, pointed her hand at the apparition and exclaimed: 'There! look at her! Oh! it is she!' repeating the words several times. We all intuitively knew who it was, but to make sure, I said: 'Are we to understand that it is intended for the spirit form of my beloved wife, who has come in fulfilment of her message for us to sit this evening?' Whereupon an affirmative answer was given through the lips of the same sensitive, who at once urged my eldest daughter to play a tune on the piano, which she accordingly did. 'Oh! look at her!' was again repeated by the sensitive, who had gone up to the side of my daughter. Being an adept in these matters, having had great experience some years ago at Cape Town in my early days of Spiritualism, and having charge of this séance, I said that I was fully satisfied that it was my wife's spirit, and that she must now try and manifest in other ways if possible. The sensitive then exclaimed that she now knew why she had intuitively, ten minutes before the séance began, taken

my eldest daughter into the bedroom where my wife had died—it was in order to establish a *rapport* with the magnetism of my wife's spirit; and quite right, too.

At this stage the sister of the sensitive, as well as my second daughter, became partially lucid, and all declared that the phantom form floated behind and into the corner of the room above. It then waned, and approached close to the sitters, whom I had difficulty in calming. The first sensitive then directed that we should draw our hands across the centre of the table and form the outline of the cross—a symbol so much loved by my wife, as well as myself and children. When this was done the three *lucides* declared that they saw a phantom hand placed on or over our own, forming the cross, which caused them great emotion; and to increase this, the first sensitive declared that Mrs. Hutchinson—*i.e.*, the spirit phantom—had clasped her wrist like a vice. I calmed her feelings; still the phantom hand remained, and at the same time the other sister declared that she felt a delicate hand touch her face. No doubt she had felt the touch of a semi-materialised spirit hand, as she is highly magnetic, at times emitting sparks from her hair when brushed. The first sensitive then stated that she saw what seemed to be a vision of my wife, who appeared to be very grave or dejected. This was owing to the fact that she had now to undergo certain trials before she could advance into the higher mansions, one of the greatest being that she was not able to return with her sweet spirit children, who, I have already stated, had shown themselves to her some days before her death, who had welcomed her into the spirit world, but had now to return to their beautiful mansions, which were higher than their mother's, they having entered the spirit world over twenty years before her.

This is a reasonable explanation, and I explained to my wife's sister, who was present, that my wife had to undergo her trials, by way of purification of the soul—a sort of modified purgatory or intermediate state, which *all* souls entering the spirit world had to experience, in accordance with the principles of eternal progression, and not necessarily opposed to the teachings of the Christian Church—for, 'In my Father's house are many mansions.' At any rate, I am quite content to believe that the Great Architect works with infinite wisdom, and that love and mercy are shown to all His children through eternity. In due course I closed the sitting.

When in London, on March 31st, to commemorate the jubilee of modern spirit-intercourse, I called on 'Ouija,' in order to get instructions how to communicate through the ouija. After this, feeling a strong impression to do so, I called on a family of highly-cultivated, refined, and psychologically-gifted friends, residing at Bayswater, London, one of whom obtains automatic writing, and upon whose head I purposely *laid my hands* (because I possess developing as well as healing power), hoping, by so doing, to establish a *rapport* with my wife's spirit, who, I felt, was present.

On the 12th inst. (April) I received a letter from this (married lady) automatic writer, from which I extract the following:—

I enclose you herewith a message which I received for you, by my hand, a day or so after you were here. It was written very quickly, and the influence coming suddenly, I just picked up the first scrap of paper I could, which you will excuse.

The following is the message:—

'Dear friend, I am drawn to you by your association with my dear husband, who was with you yesterday. I was with you then, and tried to impress you with my presence. Please tell my husband and family that I hope, later on, when I have recovered from the effects of the long and wearisome illness which terminated my earthly existence, to be given work on the earth plane suitable to my taste and capacities—missionary work, perhaps, in spreading the knowledge of the great truth of spirit return, and spirit communion with the world into which I have recently entered. I have also to undergo the necessary training and purification to fit me for the task, and to enable me to resist the influences of the earthly conditions through which I must work. Tell my dear ones that it is a joy unspeakable for me to be able to control a medium or sensitive organisation, so as to be able to give proof of my continued existence. Life and love are immortal.—C. J. HUTCHINSON.

Having the gift of faith, and a reasonable amount of common-sense, I received this message just the same as an

ordinary person would receive a cablegram coming from dear friends in a country thousands of miles away—connected under the great ocean—*viz.*, with great delight. It affords me very great consolation, and when taken together with the other messages which my wife has sent, and the manifestations already reported, I have no hesitation, as an experienced operator or adept in spirit intercourse, in saying that the messages, &c., have emanated from my beloved wife; for with me, as well as herself—now in spirit land—I consider 'Life and Love are immortal.'

On the evening of April 9th, my eldest daughter, and the first sensitive—who was spending the evening with us—and myself were seated in our sitting-room, singing sweet and gentle snatches of favourite songs, which my wife used to sing with us. I explained that this produced a mental condition that might attract my spirit wife—because 'like attracts like'—the same as a duplicate note of another piano would vibrate when its corresponding note was struck, if the two instruments were in the same room. The notes of my guitar, which I used for accompanying our voices, soon produced an effect on the first sensitive, especially as we were sitting in subdued light. I noticed that she was in a sort of calm repose or semi-trance, listening to our 'sweet music'; then her hand was calmly and deliberately raised and guided to the face of my eldest daughter, which the hand gently stroked for a short time, and then was withdrawn. I asked my daughter what she thought of the movement. She said she believed it was a test from her mother because the sensitive had previously remarked that she felt the presence of my wife's spirit; and in order to test it, she mentally remarked, 'Mother, if it is you, please control the sensitive to stroke my face,' which act was synchronously done, the medium's fingers actually wiping away the tears from my daughter's eyes, which had spontaneously welled up in them. The sensitive subsequently told us that she did not know what she was doing at the moment, for she too felt like weeping and seemed to be Mrs. Hutchinson.

It was a manifestation from my wife, who had been attracted to our sides by subtle laws of spirit control, and who vicariously 'wiped away a tear' from the eyes of her earthly child, through the organism of the sensitive, whom she knew intimately before her death. I may add that my wife, like myself, was, when on the earth-plane—and no doubt is still—a powerful mesmeric operator; and this fact alone would account for her controlling the sensitive, sitting in a passive or receptive state of mind. Anyway, we all believe she did, let sceptics and others think what they choose.

I have now given my experiences, and trust that inquirers will be edified by this report.

Dunraven, Brighton-road, Southampton.

THE PILGRIM'S CRY.

BY LOUISE CHANDLER MOULTON.

O wanderer in unknown lands, what cheer?
How dost thou fare on thy mysterious way?
What strange light breaks upon thy distant day,
Yet leaves me lonely in the darkness here?
O bide no longer in that far-off sphere,
Though all Heaven's cohorts should thy footsteps stay,
Break through their splendid militant array,
And answer to my call, O dead and dear!
I shall not fear thee, howsoever thou come,
Thy coldness will not chill, though Death is cold—
A touch, and I shall know thee, or a breath;
Speak the old well-known language, or be dumb;
Only come back! Be near me as of old;
So thou and I shall triumph over death.

DR. HENRY SLADE.—Dr. Slade, the first public slate writing medium in this movement, is a resident of Westfield, New York. He has travelled in nearly every country of the globe, exhibiting his powers; and in all were the languages of the people written on his slates. It was he who convinced Professor Zollner of Germany, who published a work on it, attributing the power to a fourth dimensional state of existence. But Dr. Slade expects to publish his own account of his mediumship some day—if conditions and health permit.—'The Light of Truth.'

A STRANGE HYPNOTIC EXPERIENCE.

'The Metaphysical Magazine' publishes the following remarkable statement, signed 'H. H. Brown':—

'While giving, in October last, a series of public lectures upon "Soul Culture," at B—ville, a little station on the U.P.R.R., an incident occurred unlike any I have ever known before, and I have never seen a similar one reported. Its narration may call out others, and thus some light may be thrown upon the subjects of prophecy, prevision, pre-sentiment, and premonitions.

'In illustrating my lecture, I had used psychometry, telepathy, and hypnotism, and had developed several young men into fine somnambules. One Saturday evening, having no lecture, several persons had gathered in my room at the hotel, among them five of my subjects. Some experiments were tried, successfully, when it was suggested that I give them a football game, and then one said: "Let us see the game between the E—'s and K—'s next Saturday." The boys who were my subjects were all familiar with the game, all having played in some club.

'I at once put them to sleep and said: "Now you are on the grand stand, looking at the game between the E— and the K— clubs. Game has just been called. Watch closely!"

'This game was to be played the week following, and, as it was between two excellent clubs, it was well known that it would be an exciting one. The E— Club was from a neighbouring town, and at the beginning "my boys" yelled for E—. They watched the progress of the game, talking about the successes, failures, and tactics of the two clubs; they saw the injuries to different members, and kept the tally as they watched the results. They soon changed their cheers from E— to K—. Each one saw the game alike, and all joined in conversation, as they would have done had the scene been real. They were fifteen minutes watching what they (when they awoke) and we all supposed to be an imaginary game.

'The following Saturday "the boys" and I, accompanied by some of the spectators at the hotel the previous week, went to see the two teams play. Our surprise may be imagined when we saw the game begin and events in it follow the same course as was seen by my somnambules. So exactly was this done that we knew what was coming in every change in the game. The same parties were "knocked out," the ball followed the same course, and results at the close were the same. Only two points were different, and those any spectator might have overlooked. These were, first, that, while the ball followed the same course and the boys counted the tallies as they saw them made, the umpire called out some of them, and this fact had previously escaped them; and, second, while asleep, one had said: "There's R.; he's got his knee hurt and is in the game no more!" while R. got his knee hurt a few days before, and was limping about the ground, and did not enter the game. These two facts only heightened our surprise. One young man, who was present at both the séance and the game, came to me in great excitement and said: "S. has the wind knocked out of him, just as the boys saw," and this, early in the game, convinced us all that we were to see it played just as it had been reported a week before.

'If anyone desires names and further particulars, I will give them. These questions arise: Do events exist in the mind (spirit) world before they occur in the world of sense? Or do they exist in conditions, and, when these are favourable, has the soul of man power to foresee future effects from present causes? I know of many cases where single individuals have foreseen incidents, but this is the only one in which several persons saw the same thing, and foretold, minutely, the particulars. Such facts open the door to a deeper vista into the possibilities of the soul, and consequently, of human life. Possibly, Whittier spoke scientifically when he said—

"The past and time to be are one,
And both are Now."

WHEN you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—KEELE.

SPIRITUALISM AND THEOSOPHY.

While thanking you cordially for inserting my letter in 'LIGHT,' of March 12th, I beg permission to trouble you with this continuation. Some years ago, after reading all I could upon the subject of Theosophy—the very name of which is by no means original, inasmuch as John Flaxman, sculptor, and a few others, founded 'The Theosophical Society' in London upwards of a hundred years ago,—I wrote to Mrs. Besant for demonstrative proof—not theory, not 'belief,' but actual demonstration—of the superiority of 'Modern Theosophy' over 'Modern Spiritualism,' but from that day to this the desired demonstration has never been vouchsafed, although I stated at the time that if such 'superiority' were established, I should be willing to make an additional sacrifice to those already made for the sake of the truth by becoming a Theosophist, and would devote my humble energies to the propagation and defence of its principles as I have done for upwards of thirty years to Modern Spiritualism.

What did Madame H. P. Blavatsky, a Russian lady, do when resident at 124, East Sixteenth-street, New York? The lady generously replied to an unprovoked attack by Dr. George M. Beard upon the Eddy Brothers, giving her most conclusive experiences in a letter to the public, dated October 27th, 1874, some of which are as follow:—

I remained fourteen days at the Eddys. Dr. Beard did not remain two days, and yet he had the effrontery to characterise the brothers as 'frauds who could not do even good trickery,' although Colonel Olcott has written a volume about them of nearly five hundred pages, entitled, 'People from the Other World,' the contents of which it would pay Dr. Beard to 'read, mark, learn, and inwardly digest.' I [Madame Blavatsky] remained fourteen days, and in that short period of time I saw and recognised fully, out of one hundred and nineteen apparitions, seven spirits. I admit that I was the only one to recognise them, the rest of the audience not having been with me in my numerous travels throughout the East; but their various dresses were plainly seen and examined by all.

1. The first materialised spirit was a Georgian boy, dressed in the historical Caucasian attire. I recognised and questioned him in Georgian upon circumstances known only to myself. I was understood and answered. Requested by me in his mother tongue (upon the whispered suggestion of Colonel Olcott), to play the 'Lezguinka,' a Circassian dance, he did so immediately upon the guitar.

2. A little old man appears. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Everything is in its right place, down to the 'babouches' that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is 'Hassan Aga,' an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a 'big secret to tell me,' and comes at three different times, vainly seeking to finish his sentence.

3. A man of gigantic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak but bows in the Oriental fashion, and lifts up his spear, ornamented with bright-coloured feathers, shaking it in token of welcome. I recognised him immediately as Sallar Ali Bek, a young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat in Armenia, on horseback and who, on one occasion, saved my life. More—he bends to the ground as though picking up a handful of mould, and scattering it around presses his hand to his bosom—a gesture familiar only to the tribes of the Kurdistan.

4. A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of 'nouker' (a man who either runs before or behind one on horseback). This one speaks. He corrects his name, which I pronounced wrong on recognising him, and when I repeat it he bows smiling, and says in the purest guttural Tartar, which sounds so familiar to my ear, 'Tehoch yachtchi' (all right), and goes away.

5. An old woman appears with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognise an old servant of my family, a nurse to my sister.

6. A large powerful negro next appears on the platform. His head is ornamented with a wonderful coiffure, something like horns wound about with white and gold. His looks are familiar to me, but I do not at first recognise where I have seen him. Very soon he begins to make some vivacious gestures and his mimicry helps me to recognise him at a glance. It is a conjurer from Central Africa. He grins and disappears.

7. And last—A large greyhaired gentleman comes out

attired in the conventional suit of black. The Russian decoration of St. Ann hangs suspended by a large red moire ribbon with two black stripes—a ribbon, as every Russian will know, belonging to the said decoration. This ribbon is worn around his neck. I felt faint, for I think of recognising my father, but the latter was a great deal taller. In my excitement I address him in English and ask him: 'Are you my father?' He shakes his head in the negative and answers as plainly as any mortal can speak, and in Russian, 'No, I am your uncle.' The word 'diadia' has been heard and remembered by all the audience; it means 'uncle.'

Such is the testimony of Madame Blavatsky; here follows that of Colonel Olcott, ex-President of the Theosophical Society, who writes respecting the materialised spirit forms that appear at the Eddys; the mother of the mediums being one. He says:—

'I know'—and knowledge excludes 'belief' from court—the full use of words, and I mean to say unequivocally that a woman—a breathing, walking, palpable woman, as palpable as any other woman in the room, recognised not only by her sons and daughters, but also by neighbours present, as Mrs. Zephaniah Eddy, deceased December 29th, 1872, on the evening of October 2nd, 1874, walked out of a cabinet where there was only one mortal, and where, under ascertained circumstances, only this one man could have been at the time, and spoke to me [Colonel Olcott], personally, in an audible voice! And nineteen other persons saw her at the same time and heard her discourse.'

Such is the testimony of the two distinguished worthies whose names are given above in favour of Spiritualism. When we have anything comparable with it in favour of Theosophy, the 'bridge' in process of construction will then have been completed.

47 (late 50), Friargate, Preston.

E. FOSTER.

DR. BARADUC'S BIOMETRE.

Dr. Baraduc desires to refute the statement which appeared on p. 139 of 'LIGHT,' that he had asked to be allowed to use some of Mr. D'Odiardi's apparatus.

We are assured that the biometre used by Dr. Baraduc is the magnetometre invented by the Abbé Fortin, and slightly modified by Chardin. Fortin published a description of it in the 'Revue Universelle des Inventions Nouvelles' in 1890. It was patented by him in 1888 or 1889. That it was his invention can be confirmed by Dr. Faveau de Courmelles, and by M. Farjas, who carried on Fortin's experiments therewith as to the influence of sun-spots on the earth's magnetism. M. Camille Flammarion is also acquainted with these facts, which can be further confirmed by the maker of the instruments, M. P. Bertrand, 10, Rue d'Hauteville, Paris.

Dr. Baraduc gives a diagram of the instrument on p. 23 of his book 'La Force Vitale' (Carré, Paris), and distinctly attributes it to the Abbé Fortin. The use of this instrument for the purpose of establishing a system of classified measurements, indicating the patient's state of health and dynamic energy of will, is certainly Dr. Baraduc's discovery, as appears in the above book, published in 1893.

M. de Rochas, in his book on 'Les Effluves Odiques' (Flammarion, Paris), gives a historical summary of the efforts made in evolving various apparatus for indicating human radiant energy. Briche produced a pendulum in 1828, the oscillations of which could be commanded by the will. Rutter, of Brighton, improved this, in 1851, into a magnetoscope. Leger, of London, further improved it in 1852. Durand de Gros confirmed these experiments with his authority, in 1855. Puyfontaine made an instrument in 1876, which was still more sensitive to the human will. Nor must the experiments of Bué, in 1886, and of Décle and of Charazain and of Barety, with regard to the radiant action of nervous energy, be overlooked.

It is a striking fact that Fortin constructed his magnetometre to register the magnetic variation entailed on the earth by sun spots. Yet the same instrument has come to be adapted to register human vital radiant energy. This dual responsiveness raises a pregnant suggestion as to the possible identity of the two modes of energy in question.

THERE is a remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.—COLTON.

PHOTOGRAPHY OF SO-CALLED VITAL EMANATIONS.

'The Literary Digest' has been hunting up certain experiments tending to show that the reputed photographs of vital emanations are only photographs of heat rays, or of other rays, not vital. It says:—

The experiments made recently in France, which seemed to the experimenters to prove that some subtle emanation from the living body can affect a sensitive photographic plate, have already been mentioned in these columns, as well as some of the explanations that have been given of the phenomena. That these phenomena are not 'vital,' at any rate—that is, that they are not produced by living any more than by dead matter—has just been conclusively proved by another French experimenter, M. P. Yvon. He has succeeded in producing exactly the same effects with a dead hand as with a living hand, the only necessary condition being that it should be sufficiently warm. This seems to show that the effect is produced by heat and not by life. Similar effects are produced even by warm inanimate objects. In 'La Nature' (Paris, February 19th) we find an article by M. L. Dubartin, describing M. Yvon's work.

It is well known, says M. Dubartin, that the gelatin-bromide plates that are used in these experiments are so extremely sensitive that when they are plunged into a developer in total darkness the surface becomes 'veiled,' although they have not been previously exposed to light. Sensitive plates are sensitive not alone to light; other agents or exterior forces, such as heat, electricity, and mechanical actions, can also impress them. These are sometimes, in the absence of light, sufficient to produce negatives of considerable intensity.

The effects supposed to be due to vital emanations or aura are then, according to M. Yvon, due to this spontaneous 'veil,' which he calls the latent 'veil,' and to the action of heat, to which may be added that of red light—if a red lantern is used in the laboratory, as was the case with some of the experiments. M. Yvon's crucial test was performed as follows:—

'The facts announced by Messrs. Luys and David are real ones, but they can be explained without any new hypothesis, and a single experiment is sufficient to test them; we can reproduce them by using a hand detached from a dead body—not embalmed so as to remove any possibility of chemical action.

'The dead hand and the living hand were placed near each other on the same plate plunged in the developer; the length of contact was fifteen minutes. . . . To prevent cooling from taking place too rapidly, the upper side of the hand was kept in contact with a reservoir of acetate of soda heated to 50° [122° F.].

'The experiment showed what it would be easy to foresee: in general, all the impressions obtained with the living hand were more accentuated, since it alone has within itself an active element—heat.'

M. Yvon reversed the conditions of his experiment by cooling the object in contact with the plate and heating his developer. In this case he obtained a figure resembling those obtained by the other method, but positive instead of negative. His results are shown plainly by the accompanying photographs.

We are inclined to doubt the 'conclusively proved' of these experiments. What we do know now is that sensitive plates are sensitive in ways hitherto unexpected. Our account of Dr. Russell's experiments showed that. That B can get photographs of something from the warmed hands of a corpse does not prove that A cannot get photographs from the vital emanations of a living hand. With regard to all these matters, the less we talk of 'conclusively proved' the better, especially if we mean conclusively *disproved*.

MR. HOWARD SWAN has been carrying out some experiments with regard to the possibility of exact telepathy from brain to brain at a distance, and he would be pleased to correspond with any others who are working in this direction.—Address, Authors' Club, S. W.

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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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A CAUTIOUS SEEKER.

The Vice-principal of Manchester College, Oxford, the Rev. J. Estlin Carpenter, M.A., Professor of the History of Religion, has just sent forth a little book on 'The Place of Immortality in Religious Belief.' (London: Philip Green.) As becomes a Professor of History, Mr. Carpenter is judicious rather than enthusiastic, and calm rather than ardent. At times, to tell the truth, one is apt to be a little impatient at his balancings, his hesitations, and his peradventures; but, when the whole is surveyed, we get the sensation of security and strength; and once or twice there are passages which reveal only a banked fire, with possibilities of ardour which might thrill us if he would only let himself go.

This thoughtful writer begins on the right note, with the serious recognition of the gravity of the question just now. In his very first paragraph he says: 'The question is abroad again in our day with an insistence begotten of a thousand eager movements of the mind, and it opens up a vast series of problems far beyond the scope of ancient thought.' But there is an even deeper note than that. The subject of Immortality will presently be seen and grasped as one that is livingly united with the larger general question of Evolution. Evolution is a vast world-process, and nothing can stop the full unfolding of the splendid thought, that Immortality is only an incident in that world-process—a perfectly natural effect of entirely natural causes. We have often insisted upon this, and, in days gone by, our contention has only been like the voice of one crying in the wilderness. All the more glad are we to welcome this utterly modern note from Oxford: 'That the conception of evolution points to a life beyond, is at least not denied by some of its most earnest advocates. The courses of human history, compared with the animal world, show that in distant ages an unexpected direction was given to the vast process. Its operation upon man's physical frame was diverted to his mind. It ceased to affect his limbs, and gave birth to knowledge, conscience, faith. In this sphere it works for a higher kind of individuality than any of its preceding stages had realised. The centre of interest has been transferred from the outward organism to the inner forces of which it is the vehicle. By this change the whole previous series receives a new value, for it is judged in relation to the product which comes out at the top.'

We have never seen that better put. It is evidently the utterance of a man who is responsive to the most subtle movements of mind at the present hour. As our readers know, we have no sympathy with the notion of

miracle. 'Miracle' always seems to us to mean, effect without adequate cause; and from that we shrink. But we are by no means disinclined to believe that as the process of Evolution goes on, subtle causes may be introduced, we know not how—causes so subtle that no observers could detect them, but causes destined to make all the difference in the end. Nor are we indisposed to deny that these subtle causes may be intentional, the inbreathings, so to speak, of higher and far-seeing intelligences. We do not know whether Professor Carpenter's significant phrase, 'an unexpected direction was given,' was intended to indicate any such thought; but it is a thought which it might well suggest, especially when we note that this 'unexpected direction' transferred 'the centre of interest' 'from the outward organism to the inner forces of which it is the vehicle.' To-day, that may be deemed 'superstition'; to-morrow, it may be science; and the next day, it may be seen that this is the process of creation, and explains how man became a living soul.

Professor Carpenter is a little over-cautious and economical in his notions of whence light on this subject can come. He very strongly relies on his pure Theism, or, as he puts it, 'the character and purpose of God.' Over and over again he argues as though God were a glorified personal Friend, or dear Father in quite the literal sense, and bases survival after death upon the assurance that God could not bear to let His beloved die. He says: 'Can we conceive God as contemplating with indifference the departure of His beloved? If those who have served Him most faithfully, known Him most truly, and realised the fellowship of His Spirit most closely, pass away, might we not say, after the logic of our affections, that God must suffer perpetual bereavement and bury the unfulfilled promise of His creation in our graves? And so the long procession of humanity would seem no better than a funeral train where the love of the Eternal is for ever cut short by our mortal years, and the response for which He was preparing us is silent and still.' It is an argument which piety may cherish, but we doubt whether, over a wide area, it will continue to avail in its present form; for the personality of God, as here assumed, is in process of transformation, and we shall want help rather from experiment than from rapture.

Of that help from experiment, Professor Carpenter is evidently not ignorant, but he turns upon it only a dubious glance. He comes to this Jesus by night. He recognises 'a wide range of mysterious facts which suggest the possibility,' &c. He thinks the careful study of these has 'only just commenced.' He admits Telepathy, and wonders whether the influence of mind on mind can be 'traced through death.' But he only replies: 'I have no answer to give to this inquiry.' We are sorry for it; and we cannot help being sorry for him. And yet it is perfectly clear that this gentle inquirer and anxious but cautious thinker has the deepest possible conviction that death is only the gate of life.

THE LAW OF RETRIBUTION.

Few Spiritualists even understand fully the extent their present lives have to do with the future. Some reap the fruits of their sowing while yet in the flesh, while others do not encounter results till after the change called death. The law of retribution has to be fulfilled, each has to bear his own burdens and work out his own salvation. See to it that your deeds in life are such that you will not have to spend years undoing the past. Your own conscience is the God within, pointing out the right from the wrong. Do all the good you can for others; live upright honourable lives, and your future garments will be white as snow and your joys be those of the blest. Now is the time to weave the threads so they shall be bright and fair.—*Philosophical Journal.*

THE SUBSTANTIALITY OF SOUL.

TRANSCENDENTAL PSYCHOLOGY.

By 'QUESTOR VITÆ.'

(Continued from page 200.)

Again it must be recognised that the soul carries a mode of consciousness as well as the mind, as is evidenced by the fact that the sympathetic governs the constitution and transmutation of our cells and the functioning of our organs, apart from any volitional contribution from the cerebro-spinal sensor-motor system pertaining to waking self-consciousness. It has also been shown by Dumontpallier (and this has been confirmed in part in a lecture to the Société d'Etudes Psychiques of Paris by Dr. Encausse) that the sleep, sub-conscious, somnambulic, secondary, trance, intra-normal, &c., states are associated with the sympathetic plexual system. Consequently the experiences pertaining thereto must be registered therein, as they do not emerge into the waking or cerebral states, but re-emerge when the secondary state is re-induced. And it must be noticed that sensor-motor reactions are entailed in the expressing of a suggested idea, and in spontaneous or induced somnambulism; and occur sometimes during sleep in the case of over-tired soldiers who fall asleep while walking; or in the case of work which is sometimes finished during sleep. Indeed, subjects may reason to some small extent in the hypnotic state, and refuse suggestions in dissonance with their mind quality or temperamental tendencies. Many actions which in their earlier stages require volitional self-conscious effort, come, after training, to be involuntarily executed by the sub-consciousness, such as walking, cycling, playing of dance music, &c.

Illustrations have been given (from Dumontpallier and Charcot, jun.) showing that the secondary alternate personalities are associated with the sub-consciousness, which is demonstrated by the fact that they can be made to emerge in the hypnotic state, thereby displaying their functional identity. This shows that the sub-conscious system may take possession of the sensor-motor system (probably at a lower level than that emerging into the cortex; perhaps through the medulla and cerebellum merely), and yet that the experiences pertaining to such reactions are not registered in the cortex or sensorium, but in the sub-conscious system itself.

Another evidence that sensor-motor relations may be established through the sub-conscious system, consists in the fact recorded by numerous mesmerisers, that some blindfolded subjects have cognised objects and even read books held in contact with their solar-plexus, while in the secondary sub-conscious state.

All these faculties and experiences are associated with the sub-conscious soul, yet these facts are such as we associate with the mind.

While sensation is associated with the cerebro-spinal system, emotional feelings are associated with the sympathetic protuberance and bulb (Dumontpallier, Clarke, Todd).

The strong emotional shocks which constitute fixed ideas and re-emerge in somnambulism (and in hauntings), are registered in the sub-consciousness, Professor Janet tells us, and may be also made to emerge in the hypnotic secondary state, showing the functional identity of these, as also with the emotional system.

It is because the secondary state belongs to the functional activity of the sympathetic system and cerebellum, while sensation pertains to the cerebro-spinal and sensor-motor systems, that sensation and motion (catalepsy) are inhibited in superficial sub-conscious states. In deeper stages the sub-conscious system appears to take hold of the sensor-motor system and act through it.

It would appear from the above observations that the various stages of the so-called secondary state or sub-consciousness and secondary or alternate personalities, are the result of modified forms in, or degrees of, the interrelations between the cerebro-spinal and sympathetic-ganglionic nervous systems respectively. These modifications or disturbances in the normal nervous circulation may be induced

by external induction, as in bio-magnetisation; by the effect of transferred ideas, as in suggestion; and by psychic disease or disturbance in the nervous circulation, as in hysteria, fixed ideas, mania, epilepsy, &c., in which secondary alternate personalities are spontaneously induced, similar to those which may be artificially induced by suggestion in hypnotism, mesmerism and mediumship.

It follows, therefore, that both our soul and mind are dual, as is the nervous system with which they are associated. We have a self-conscious and a sub-conscious mind; a spiritual and a psychic soul; associated with the cerebro-spinal and sympathetic-plexual nervous system in dual-unity.

Some Eastern occultists have taught that by a volitional effort to 'still the modifications of the thinking principle,' the self may ingress into an inner, intra-normal mode of consciousness, carrying relation in the astral plane. Psychophysiological research has shown that the impressions entailed by sense-relations are registered in the brain cortex or sensorium, and emerge into active representation by associated stimuli. The modifications of the thinking principle consequently pertain to activity of the cerebrum, while intra-normal or astral perception is associated with the sympathetic or sub-conscious system. Now the sub-conscious, secondary state is discreted from cerebral, waking volition, as also are the organic functionings of the sympathetic, which are not controllable by the cerebral will, while conversely in the secondary state the sub-consciousness uses the sensor-motor system in expressing the ideas transferred to it by suggestion and reads the memory pertaining to the waking self-consciousness. Again, when the nervous force pertaining to the sympathetic is concentrated in its own special vegetative or digestive functioning, cerebral activity diminishes; the person becomes drowsy, which facts go to show that cerebral activity depends on a transmission of energy supplied to it by the sympathetic. Further, during youth, when the energy of the sympathetic is largely devoted to vegetative building up and growth of the organism, the intellectual faculties are not so active as when the process of growth has been accomplished and surplus energy can be supplied to the cerebrum. In youth, again, more vitality is supplied from the sympathetic and solar plexus to the reproductive system, while in maturity the supply to those functions is reduced, the balance going apparently to produce greater mental activity.

Both the brain and the reproductive system, or the nervous energy which accompanies thinking activity and that accompanying vital generation, may be described consequently as the two poles of the solar-plexus and sympathetic, with the heart and cardiac plexus in the centre as mainspring of the balance. This is recognised in some occult schools, and it is claimed that personal will may direct the flux of the nervo-vital currents involved; reversing the polarity thereof, thus generating conscious clairvoyance, &c., by vitalising the brain and its senses with psychic vitality from the sub-conscious system; or generating thought-form projections consciously, carrying an expansion of volition, and constituting a psychic messenger, so to say. It has even been stated that psychic wounds can be inflicted by a psychic-thought sword on people's psychic stratum, by such will carrying messenger thought-forms, which wounds react outwards on the attacked person's physical stratum or periphery, as suggestion does in stigmata, &c. It is stated that people have been harmed and even killed in this manner, and that by an impalpable process which is beyond the reach of any legal evidence.

It is also claimed that many phenomena of a low order of obsession, persecution, vampires (incubi and succubi), and 'hantise' (hauntings), are produced in this manner, though often supposed to be of spiritualistic or elemental (?) origin. Such psychic messenger thought-forms, consciously and volitionally guided, would be of the same order and character as the representative apparitional forms projected to this plane by incarnate selves, and constituting so-called 'spirit-return.'

While it cannot be admitted that sorcerers or magicians can effect this projection *per se* (apart from preconditional, vital interiorisation), yet the fact that such projections are effected from higher planes to this one demonstrates unquestionably that there is a process under which it is effected, and it might justifiably be argued that

the same process must apply to the spirit (self), whether discarnate or embodied. Yet it is in contradiction with the evidence of psycho-physiological research, as far as our knowledge of man's nervous functioning is concerned, as will be shown.

It is an unquestionable fact, however, that many phenomena similar to those called spiritualistic, and produced by discarnate selves, may be produced by embodied selves, as has been recorded in these columns, acting through a subject's exteriorised vitality, and by a 'lien spirique,' or bio-magnetic connecting circuit. Such phenomena imply an operator acting through a subject, while the above magical phenomena are usually claimed to be produced by auto-suggestion or by personal will, acting within the operator's own organism.

Such claims or inferences come in contradiction, however, with the results of psycho-physiological research, as is shown by the fact that the sub-consciousness or psychic, astral, somnambule consciousness, pertains to the same nervous system as that pertaining to normal sleep. And a man cannot transfer his self-conscious volitional thinking into his sleep state or sleeping life; he cannot by an effort of will transfer his consciousness from the cerebrum to the sympathetic. Nor can he volitionally transfer the consciousness of the sympathetic to the cerebrum and take control of the latter through the former, as the consciousness of the sympathetic pertains to sleep states, *i.e.*, involuntary states. He cannot even will himself to sleep. He may by holding the mind monotonously to one idea, so fatigue himself mentally as to perhaps fall asleep from mental fatigue, by a process which might be compared to mental auto-hypnotisation. But, if so, he cannot carry his self-consciousness over the bridge (*pons*) leading from one state to the other. A more rational way of inducing sleep would be to act from the other end, to bring the sympathetic into functioning, and thereby cause it to withdraw its supply of nervous vitality from the cerebrum and induce drowsiness. This might be effected by taking some stimulant, such as ginger, or by applying a slight irritant over the solar plexus, thus concentrating the nervous vitality of the sympathetic within itself and diminishing its supply to the brain, entailing such mental inactivity as usually accompanies digestion, and thus lead to sleep. Whether the positive sensor-motor system could be made, on the same principle, to act through the other pole of the negative, sympathetic system and thence to the brain again, has not yet been investigated by psycho-physiology. That might be compared to completing a conscious circuit of becoming within the microcosm; but it would be an inversion of the true order, which is from the centre, or heart, to the brain.*

The claim above referred to is in contradiction, therefore, with the results of psycho-physiological experimental research, which teach us that the sub-consciousness can and does include the sensor-motor apparatus and comprises the memories registered in the waking consciousness, but is involuntary, while the waking, volitional, cerebral consciousness cannot control and determine the memories or functions pertaining to the sub-conscious system. The results of this experimental research confirm the logical inference that inner, higher modes of consciousness and being are pre-conditional in order to outer modes; that the former determine the latter, while the latter are subordinate and cannot determine the former.

(To be continued.)

* It might, however, be argued that the nervous circuit from the brain to the heart stands in the microcosm as the return circuit of becoming does in the macrocosm, while that from the heart to the brain may stand as the descending circuit of becoming does in the macrocosm; that the unfolding of man's spiritual qualities while yet in the organism may represent the faculties acquired in the return or ascending circuit of becoming and thus present a logical basis for an argument as to the possibility of the unfolding of the action of light on life while still in the body; of the action of the positive sensor-motor currents, the apparatus of intelligence, on the negative, involuntary, vital currents of the sympathetic.

It certainly is claimed that such action may be exerted through the solar plexus and entail the exteriorisation of passive thought-forms, while action exerted through the cardiac plexus is stated to entail exteriorisation of active thought-forms. A further higher exteriorisation, it is stated, may be entailed by action through the pineal gland. If this is so, then pre-conditional involution of mediated vitality is its pre-condition and the processes of the universal self through man's spiritual nucleus or heart is the pre-conditional condition of any flux or processes within his organism, and of all becoming therein.

A PHILOSOPHER'S CREED.

'Intelligence' prints the following deeply-interesting and thoughtful 'creed,' as spiritual as it is philosophical:—

I believe in the existence of ultimate, universal Being, whose nature includes in an organised, harmonious whole all power, wisdom, life, love, beauty, and peace.

I believe in the existence of ultimate individual souls whose mission it is to represent, each in its particular way, the attributes and powers of eternal Being; at first unconsciously through long and varied experience, in due time consciously and harmoniously, finally sharing the love and peace, the joy and beauty, of the universal Soul.

I accept, as a progressively revealed fact, the existence of a wonderfully-constituted world of manifestation where, in order and degree, ever changing in form, immutable in method or law, the nature of eternal Being finds continuously varied expression. I take this world-order to be the wisest possible system of self-revelation, where each event has its meaning, each atom its place, and each moment its relation to all moments.

I find the knowledge of this world, the amount of pleasure it gives, the degree of suffering and the wisdom or beauty seen in it, to be conditioned by the development of each observer. Consequently I do not deny that what seems an actuality to each soul, in process of awakening to the harmony of the whole, is really existent, even the evil and strife, the error and misery which so often appal us by their magnitude. But I find a tendency in the soul to press on from partial to complete knowledge, from a lower condition to a higher one, and from discord to harmony.

Therefore, I believe in the ultimate triumph of the good, the true, and the pure. I believe in the power of love to uplift and endear all that life contains. I believe the Christ-spirit shall yet prevail, and that its historical revelation ages ago was an earnest of what shall be attained by all humanity and on all the planes of being. I look for the time when every soul shall esteem it a privilege to obey the promptings of the Highest, to choose the wisest course; to be sincere, faithful, unselfish; to conform to the universal will. I see in each event, in every stirring experience and in all the struggles of mankind, the effort of this great Will to achieve its purpose. I see in each of these moments of life, as it passes, an opportunity for the individual soul to co-operate with this upwelling Soul whose ideal is to perfect us all.

My highest duty, then, my greatest privilege and joy, is to take each opportunity as it comes, to play my little part, imbued with a sense of the sacred mission each enjoys in relation to the whole. My constant prayer should be, 'What wilt thou have me to do?' I am to seek, above all else, the spontaneous prompting of the universal Will. Thus attaining harmony within, through self-knowledge, poise, and adjustment, I am to overcome friction, suffering, and evil in the world about me, gradually hastening the day when society at large shall also come into harmony with and respond to the prompting of universal Love, Wisdom, and Peace.

SPIRITUALISM IN HISTORY.

Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pausanias relates that 400 years after the battle of Marathon, the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at nights, on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Cheronasa had been murdered. He also relates that the shade of Caesar entered the bedchamber of Brutus, and when accosted by the assassin, the sprite responded, 'I am thy evil genius, Brutus; thou shalt see me at Philippi.' Brutus boldly answered, 'I'll meet thee there,' and the spectre immediately vanished. Some time after, he engaged Anthony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.—REV. FATHER McGRADY, Bellevue, Ky.

'CONTRADICTIONS OF THEOSOPHY.'

As I have been a member of the Theosophical Society since the year 1879, I am in a fair position to say a few words in reply to Mr. Arthur Lovell.

I am entirely at one with him in acknowledging the immense benefit conferred upon Western thought by the dissemination of theosophical literature. It is not too much to say that theosophic thought has permeated all literature, and is the greatest factor, I say advisedly *the greatest factor*, of thought of the day. It has given a push to modern views, such as no other modern philosophy has done. And, moreover, it has done this noble and most far-reaching deed in its consequences, and that is, it has *saved* modern philosophy from materialism and the still further logical development—that morass and quagmire of ultra materialism in which thinkers even begin to doubt their own existence.

Because, while fully admitting the value and importance of the modern analytic school, culminating in the Microbe Cult, it demonstrates that, though matter is to be duly explored, it is *not* the whole business, and it shows that a nobler path is still open to man, which is to explore matter only as a manifestation of spirit, and to show that the higher and truer philosophy lies in that world of Spirit from whence emerge the ideas becoming chiefly cognisant to the senses through matter, so long as we are ourselves encompassed by matter.

And now I would say that I deny that Dr. Berridge has ever laid 'bare manifold and absurd contradictions put forth by any self-styled pupils of Tibetan Mahatmas *ex-cathedra*.' This is an entirely erroneous statement, founded on misconception and misunderstanding.

I deny the existence of any 'pompous doctrinaires' defeating their own objects by making it impossible for their readers to decide not only which Mahatma is right, but even whether the same Mahatma knows his own mind for two minutes running.'

This method of criticism is not only futile but entirely unworthy of the lofty subject criticised.

I should distinctly desire to affirm that there is no 'mystery-mongering' in the Theosophical Society, and if there is any 'senseless credulity' so much the worse for any idiotic person to be senselessly credulous in anything. He is not wanted in the Theosophical Society. I should also like to remonstrate gravely at such an expression as 'quips and cranks' being so loosely applied to H. P. B. as descriptive of her conduct. It is a false description.

I think, as Mr. Arthur Lovell confesses he owes so much to H.P.B.—as, very possibly, unless that personage had written the books in question, Mr. Arthur Lovell might have remained in utter ignorance of the Yoga Aphorisms of Patanjali and other Eastern philosophy—he might at least speak with more respect of a personage and a society to whom he owes so much. If he were already a student of Eastern philosophy and not indebted to H.P.B. for any knowledge thereof, he at least should be in a position to estimate the worth of her and other theosophic writings.

I am not speaking of the Theosophical Society as an outsider might do, but I have been intimately connected with it in many of its branches and lodges, and also been in active friendship with those able and generous personalities (whose writings will eventually rule the mind of the times) whom Mr. Lovell so unwittingly describes as 'pompous doctrinaires'; and I again say he certainly is preaching without text or book, and, to any hearer who listens approvingly, to 'senselessly credulous' ears only.

I confess I am a little falling into Mr. Lovell's own errors by my assertions and denials; nevertheless, my long experience in the matter gives me some little right to uphold persons and a society towards which my sincere respect and affection (not my 'senseless credulity') still holds good.

ISABEL DE STEIGER, F.T.S.

SCHLATTER, the healer, has turned up again. At Springfield, Ohio, last month, he was discovered one morning without overcoat or hat, in a snow storm, and gave 'treatment' to a big crowd. He healed one man who walked away without crutches. So says a telegraphic despatch. — *Philosophical Journal*.

A good laugh is sunshine in a house. — THACKERAY.

'A BRANCH OF LAUREL.'

It was a happy thought that prompted the authoress of 'A Branch of Laurel' (published by Bliss, Sands and Co.) to write of the little French town of Loudun, and certain historical events that happened there early in the seventeenth century. She gives us a bright and realistic picture of the quaint little town on the hill, with its outlying vineyards, gossiping inhabitants, churches, monks and nuns. The central figure of the book is Pere Grandier, curé of the church of St. Pierre, a man of strong individuality, a born fighter, eloquent and intellectual, delighting in his strength, but just, sympathetic, and tolerant. His popularity brought him a host of friends, and not a few enemies. The monks, in particular, were jealous of his far-reaching influence. The story opens with an animated description of his triumphal return to Loudun and the pulpit of St. Pierre, after a successful appeal against the unjust sentence of five years' suspension which the malignity of the Carmelites and two lying priests had, for the time, made possible. The personality of the clever, kindly curé, with his pale complexion, clear-cut features and dark eyes, is skilfully indicated, as is also that of the sympathetic Juliette de Mazade and the unhappy Abbess of the Ursuline Convent. Both women played important parts in the life of Pere Grandier. The friendship of the former disguised a deep, unselfish love, that was presently to reveal itself under tragic circumstances; the latter, torn and tormented by a mad and hopeless passion, could think only of revenge, and in the end was mainly instrumental in sending the ill-fated priest to the stake. He was charged with bewitching the nuns of the Convent of St. Ursula, and, after a protracted trial, was burnt to death in the square of St. Croix, on August 18th, 1634.

It is a well-written story, simply and forcibly told. The principal characters are something more than mere lay figures; they suggest actual men and women, instinct with the impulses and passions common to humanity. The incidents, if commonplace, are natural and effective, and the interest is sustained without violating our sense of the fitness of things. It is a readable book from beginning to end. The title would seem to be somewhat of a misnomer, as there is but brief and occasional reference to a 'branch of laurel' throughout the volume. A.B.

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.

'Breathings of the Angel's Love.' And 'Stories of Angel Life.' Compiled by James MacBeth.

SIR.—In 'LIGHT' of the 16th inst., your reviewer says some very kind words about this book, but it is evident that he has not read it thoroughly, or he would not have failed to see the use of the word 'compiled' in the title; for this use is so evident.

The book is divided into two parts, and to each part there is a fairly long preface. In the preface to Part I. (which is really a dissertation on the doctrine of the Ministry of the Guardian Angel) I say: "It is with the desire to do my part to give back to the children this their ancient heritage that I venture to publish—and that against the will of certain natural feelings—these few communings with the one whom I have recognised, since I was a youth, to be my guardian angel." I may here assure the reviewer that these communings are not on the astral plane.

The title page to Part II. reads thus: 'Stories of Angel Life, being some illuminations of thy little child when thy spirit hath enlightened the depths of her soul, and made her see for those who cannot see.'

Now, James MacBeth is not feminine, but the writer of these 'Stories' is feminine (I named them 'stories' in consideration of the attitude of the public mind towards illuminations, but they are really visions). And yet your reviewer writes as though I were the writer of them!

Again, in the end of the preface to Part II. (which is a dissertation on the doctrine of Inspiration) I say: 'The

footnotes are the work of the *compiler*. He owes it to the *writer* of these illuminations to say here that it has only been through his strongly representing to her that there are now many minds enlightened enough to be able to receive the food contained in them, that she was persuaded to allow them to be printed. Surely, nothing could be plainer than this! It makes evident the use of the word 'compiled,' and also the use of the note prefixed in italics to Story IV.: 'The writer has not read Swedenborg.' I have read and re-read Swedenborg, and I gladly take this opportunity of declaring my love for, and my indebtedness to, that pure and advanced spirit. But the writer of these 'stories' has not read Swedenborg, and knows really little or nothing about his doctrines. Anyone who reads Story IV., and then paragraph 450 of 'Heaven and Hell,' by Swedenborg, will well understand why I, as compiler, should have found it wise to make that note.

I have never before asked 'LIGHT' to insert a letter from me; but I have often wished to say that I find the most effective way of serving the great cause of Spiritualism is to get in touch with truly devout people, the mass of whom, in this country, are, I perceive, connected in some way with the Christian Church, and quietly letting them see that, inasmuch as they are Christians, they must be true Spiritualists. I have not yet found that method fail to break down their prejudices.

And so in this work I have taken the old doctrine of the Guardian Angel; and though no doctrine could be more truly spiritualistic, I yet find that they receive it, Scottish Calvinists and English Methodists alike, and that most willingly. Why, not later than last night a Church lady of the Evangelical school remarked to me quite freely: 'Of course *we* believe in the agency of good and evil spirits.'

Now, I have quite 'shown my hand' to the readers of 'LIGHT.' Perhaps it will be a useful hint to some. 'Being crafty, I caught you with guile.' Sometimes cunning is a divine weapon. Let us, at least, give the children bread and not stones, and they will eat it.

April 17th, 1898.

JAMES MACBETH.

Mr. D'Odiardi.

SIR,—Your readers may have seen the Press notices of an inquest recently held, in which I appeared before the coroner and his jury, and as those notices are misleading, I beg of you to give publicity to the following facts.

In the first place the deceased man, John Slater, was *not* a patient at this hospital when he died. He had ceased to attend for two weeks. He absolutely refused to see a physician, and refused to go to an hospital. All the accounts given of the inquest are *absolutely inaccurate*. I left my bed to go to the inquest, being suffering from blood-poisoning. I was in a high fever; and could not stand on my legs. I was told to answer *yes* or *no*, and was allowed to give no explanation. I handed a batch of letters to the coroner to prove that physicians belonging to hospitals placed themselves, their families, and their patients under my treatment. They consulted *me*. The coroner only read the letters *after* the proceedings were over. Is one to refuse help to a man who refuses to see a doctor, and who only asks to have his leg treated for paralysis? When Slater came he complained of catarrh. He had complained of it in his letters to us, for five years! He was constantly writing, *asking* to be allowed to come. He said he was following a treatment for his catarrh. He also stated that he had been suffering from suppressed eczema from the age of ten or twelve. I stated all this, and that he *would not* be examined. Another witness, a woman, stated that he refused to see doctors. What is to be done in such a case? Not one person present at the inquest had the slightest knowledge of electricity. The young doctor was asked if he had heard that electricity was employed for kidney disease, or consumption, or heart disease. He said he had never heard of it. It only proves his ignorance of the subject—that is all. And *we did not even employ a battery* with J. Slater! We need use no battery for treatment! So that the rider to the verdict, that no battery should be employed without a doctor's consent, does *not* apply to this case. Slater had treatment *without a battery*! I explained this, but I was not listened to. Such a fact as placing science in

the hands of people who have no scientific knowledge applicable to the case, seems incredible.

I protest energetically against the distorted accounts spread in the Press; and they are not a fit reward for those who have toiled eight years here to do good in restoring to health the people whose health had been destroyed by drugs. The most dangerous electrical treatment is given by doctors, and if their patients die they give themselves absolution. We never have had a death yet, and Slater did *not* die in our hands. He was not treated by us for the disease of which he died, and which he only caught when he had ceased to attend the hospital.

Notting Hill Gate Hospital.

G. S. D'ODIARDI.

P.S.—I enclose herewith copies of the letters I handed to the coroner, from which you will see that I have received the thanks of many medical men for my success in cases in which both the diagnosis and the treatment were left to me. We are printing a considerable number of these letters, and will send them to every medical college in the United Kingdom, every magistrate, and every editor of newspapers.

Proposed Semi-Public National Society.

SIR,—Mr. Mahony's letter in your issue of the 16th inst. deals with 'a long-felt want.' The great body of educated Spiritualists do hold aloof from the platform movement: they will neither join the societies nor, except on rare occasions, attend the meetings. The chief reason is that they do not care for the religious services, which consist mainly of long homiletic trances or inspirational addresses—often mere inflated commonplace. A little clairvoyance or psychometry thrown in at the end is not a sufficient compensation for the infliction—the chance of getting a recognisable description being extremely slight. There is also very little to attract, and very much to repel, educated people in the public circles which are universally condemned and carried on.

Yet these non-attenders are true Spiritualists, and would be glad of the opportunity of meeting with those of the same way of thinking, for conference and collaboration, for acquiring and imparting information, arranging for private circles and séances, &c., &c. The needs of such would be met by the formation of a private society—the Psychic Society would be a good name—not for holding regular religious services, but for affording opportunities of friendly intercourse and mutual help in psychic matters. At first, and perhaps for some time to come, the members might meet by arrangement at each other's houses, as is done in some chess societies. As no publicity would be aimed at, something very simple in the way of organisation and constitution would suffice.

Such a society would not clash with the existing spiritualistic societies, which would, of course, prefer to go on as at present. The proposed psychic society would appeal to a class of people which the present societies have failed to reach, and be carried out on different lines. Indeed, it is easy to see that the two societies would be mutually helpful.

Bristol.

RICHARD PHILLIPS.

The Keighley Conference.

SIR,—Allow me to remind secretaries of societies and associate members that the Annual Movable Conference takes place on Saturday and Sunday, July 2nd and 3rd, at Keighley, and that Article 11 of the Constitution provides that 'All notices of motion for the agenda must be sent to the general secretary two clear months previous to the Conference.' I shall be glad to receive any such notices of motion.

JAS. SWINDLEHURST.

159, Hammond-street, Preston.

'Female Vanity and Cruelty to Birds.'

SIR,—I should like to say a few words in reply to the letter of J. Hawkins Simpson. Perhaps I may infer that the writer is one of 'the most thoughtful of the other sex,' and I should venture to suggest to Mr. Simpson that in spite of the admirable zeal he shows in so worthy a cause, that of protesting against all cruelty and foolishness (in which I am entirely in accord with him), he has failed to notice the real crux of the question.

I would suggest as a trifling remedy for the evil of which

he complains, and in order to put a stop to the latest triumph of the 'devil's mother' (by the way, I wish Mr. J. Hawkins Simpson would kindly give a little of his reminiscences of her biography; her name and attainments having escaped my poor memory)—I would suggest that a new plan be tried by some extra 'thoughtful' male, and that is to bring before Parliament a new and most drastic measure—one which I feel sure would put a stop to this reign of terror felt so severely when Mr. J. Hawkins Simpson walks abroad, and goes to church or chapel, looking out in agony for the 'cruel and vulgar' headgear, ornamented with priceless beautiful 'plumes.' The whole thing would be settled at once if Parliament passed an absolute law, from which no appeal could be made—viz., 'The penalty of death on any thoughtless or (alas!) "thoughtful" male, who by any method whatsoever, should compass the death or destruction of any winged creature, or be engaged in any mercantile pursuit or business in which a single feather be concerned, no matter whether it be the lovely bird of Paradise or the dishonest crow! As women are of no consequence and as certain domestic fowls are good for the nourishment of thoughtful males, they alone may have the privilege of killing (as cooks or wives) such as are in common use for the table.'

I feel sure that if so excellent a law were passed the whole business so sorely troubling your correspondent would be at an end. There might be some little faint remonstrances among males who have to do with military adornments, and amongst fishermen who occasionally want 'a gaudy fly,' and so on; but women (saving the cooks and wives) who are not compelled to kill and slaughter—as it strikes me those thoughtless males *are* who take orders from mercantile males to supply feathers—will be quite content with their roses and lilies and *whalebone Egrets' feathers*, &c. I think if Mr. J. Hawkins Simpson will spare some of his valuable time in visiting some of the chief depôts for female 'vanities,' he will find, as I did to-day, that plumes—all but those of the respected ostrich and domestic cock, goose and gander—are strangely absent, and that if he demands to be shown drawers full of birds of Paradise, ospreys, &c., he will be treated as a rare millionaire, or perhaps 'in the trade.' Yes; it is, indeed, 'the duty of men to *act* instead of weakly remonstrating.' No finer sentiment can exist when the cause for action is thoroughly established, as I feel sure it will be when the motion is put before Parliament that I have just advocated. The thoughtful males will act at once. No more feeble remonstrances. Death to the man who shoots a bird!

And now may I say in conclusion, that a little more accuracy and logic and justice should be shown, and there would then be an end of the foolish talk that women are guilty of the *whole* business, when *de facto* the whole trade is promoted and executed *by men*. It is men who kill and slaughter to fill their pockets or for their pleasure as sportsmen, and there are some who without being sportsmen even kill and slaughter wild birds for nothing at all. Can Mr. J. Hawkins Simpson say that women as a rule either kill or do cruel things? Out of twenty young men there may be perhaps only one who would not willingly engage in any sport or business in which the life of birds and animals is concerned! In the case of twenty girls, nineteen would, I believe, be utterly incapable of any willing act of cruelty; the twentieth might be, and she would generally prove an abnormal being of the Mrs. Montagu type. I feel absolutely certain that if not a single feather of any kind came into the shops, the women would neither weep nor wail, neither would they go out themselves to kill the birds and beasts, hitherto so altruistically supplied by the thoughtful of the other sex.

ISABEL DE STEIGER, F.T.S.

P.S.—Perhaps Mr. J. H. S. does not know that the chief mass of 'plumes' are artificially made of whalebone very minutely split. Real feathers are very expensive, and are rarely worn. There is a society, chiefly supported by ladies, for the suppression of the feather trade. This, I think, meets with scant support from the stronger sex, trade (they consider) of any kind being a perfect covering to any sin; their logic consisting of this: it is a sin and cruelty in a mere foolish woman to wear feathers in her bonnets, but none at all in us in providing her with them.

Sn.—Such a diatribe against women as that which appeared in your issue of the 16th inst. deserves some notice. We are all, of course, acquainted with men who, though

quite ready to sanction the slaughter of birds to provide them with most unnecessary diet, are yet very eager to denounce any failing of women who show indifference as to the source of the borrowed plumage with which men provide them. It is hardly necessary to point out that it is men who have initiated this trade; it is men who slaughter the birds; men who are the purveyors of the plumage; and, so we are told, it is a clique of male *modistes* in Paris who start the fashions; for in this, as all other matters pertaining to business, it is men, not women, who have the 'pull' of trade. Added to this, the persistent assumption that all 'aigrettes' are obtained through the slaughter of young birds is exceedingly unfair, when it has been stated over and over again that they are now to a great extent manufactured from the large feathers of poultry.

In fact, the distorted way in which the case is usually presented gives one a lurking suspicion that the real aim in view is not so much to protect the birds as to disparage women—and the tone of Mr. J. Hawkins Simpson's letter certainly warrants the assumption.

Whether men, feeling their own immaculate nature, will really rally to the writer's summons to act as censors towards the women who sport this plumage, I know not; but I do know, most assuredly, that an increasing number of women will be utterly indifferent to their censure and sceptical of their judgment—and for this reason: from what they see around them in the world at large, they find that they themselves are the *censors of men*!

A WOMAN.

SIR,—I am so surprised at the letter by Mr. J. Hawkins Simpson on the above subject that I find it difficult to keep my pen's countenance while I reply to it. Mr. Simpson, innocently invoking the protection of men for the bird world, appears to be actually unaware that it is by men that the birds are destroyed! I will ask Mr. Simpson a few questions: 1. By whom are the birds destroyed in the first place? 2. By whom are the feathers and skins bought? 3. By whom, in nine cases out of ten, are the feathers and skins sold? I am afraid the answer is the same to all these (and many similar) questions. It is men who do all these things; they do them for greed of gold.

When they have shot the beautiful, flitting birds, or torn their wings from living bodies; when they have left the starving nestlings and brought away their blood-stained trophies, *then* women are wicked and silly enough to wear the things.

But whether it is (as Mr. Simpson suggests) the 'devil's mother' who instigates women in this matter, or the devil who instigates men, there is no way out of it for Mr. Simpson. It is a partnership in crime, and not the least guilty is man, for he deals at first hand with the slaughter and devastation, and opens the way for the gratification of the vanity of women.

By his superior position in pecuniary matters (also not a thing to be proud of), it is man who further makes it exceedingly difficult for women to dress sensibly. He makes us pay double for our humanity, as we who abjure these follies know to our cost.

I should like also to ask whether the stern man who is to refuse to walk with a feather-decked woman, is careful not to invest his money in any concern which profits by trade in fur and feather?

I am perfectly willing to admit the guilt of fur and feather decoration, but justice forbids that such sentiments as Mr. Simpson's should stand uncondemned.

ELEANOR M. BEERY.

SIR,—I fully endorse your correspondent's, J. Hawkins Simpson's, views, *re* the above. It is a well-known fact that where dress and adornment of the female sex are concerned they, in many respects, adorn their heads without thinking of the vulgar cruelty of 'plume wearing,' the greater portion of them acting more from impulse than reason. No woman of any pretence to being considered as one who is able to reason would be foolish enough to squeeze her waist in to such a ridiculous size as to call forth the contempt of any sensible man. The same remark applies to stilt-like heels, boots and shoes with pointed toes, which cause corns, large toe joints, and bunions after a time to appear on the feet of

those women of fashion who wear them. Wherever and whenever there is a wanton destruction of the great Creator's creatures by man, for useless adornment of the gentle sex, it should be the duty of those women amongst them who can reason and who are not carried away with the impulse of the moment, or a fashionable whim of wearing a small humming or other bird in their hats or other headgear, to call the attention of the thoughtless and ignorant—for it is caused through ignorance, evil being wrought by the want of thought as well as the want of sense—to their utter disregard of the finer and more sensitive qualities of their gentle (therefore superior) nature, which the rougher sex, men, as a rule, do not possess. It has long passed into a proverb that an Englishman, when he wants enjoyment of an excitable kind, says 'Let's go and shoot something.' I have seen a wanton destruction of the feathered tribe, seagulls, for instance, for no other gratification than the mere killing of them, and often wounding of them, leaving them to drown in the water, as they are not eaten as food; and where birds are shot and wounded for mere idle and wanton amusement, there is generally to be found an utter want and a total disregard of the higher intellectual attainments in the nature of such men.

E. LANGMEAD.

2, Colnbrook-street, St. George's-road, S.E.

SOCIETY WORK.

193, Bow-road, Bow.—On Sunday last Mr. Peters gave an excellent address, and good clairvoyance. Next Sunday, Mr. Walker.—H. H.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last Mr. E. G. Sadler gave an excellent address upon 'The Unseen.' Next Sunday, at 11 a.m. and 6.30 p.m., Mr. Geo. H. Bibbings (Plymouth).—E.A.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last Mr. Humphries gave an address on 'The Higher Aspects of Spiritualism,' and narrated some personal experiences. Clairvoyant descriptions given by Mrs. Barrell and others, at the after circle.—H. F. F.

ETHICAL INSTITUTE, 277, BATTERSEA PARK-ROAD.—Sunday morning, 11 a.m., discussion; evening, 7 p.m. Wednesday, May 4th, first anniversary tea; tickets, 6d. each; tea at 6.30 p.m., public meeting at 8 p.m. Various speakers, short addresses, musical selections.—E. HODDER.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Mr. Savage's address was followed with interest, and his psychometry was nearly all admitted to be correct. Speakers are requested to send vacant dates to GEO. RICHARDSON, Hon. Sec., 236, Grange-road, Plaistow, E.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday last Mr. Davis was with us and gave an address, which was much appreciated by the audience. Next Sunday, at 7 p.m., Mr. Gwinn, president of the association.—J. HUMPHRY.

8, MAYALL-ROAD, BRIXTON, S.W.—On Sunday last several speakers, including Mr. T. Coleman, Mr. Jerry, and our leader, Mr. Dale, addressed the crowded meeting. Next Sunday, at 7 p.m., Mr. Dale. Tuesday, at 8 p.m., a select circle. Thursday, at 8 p.m., open circle.—D. C.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Dalley gave an address, followed by psychometry, which was highly appreciated by the audience. Sunday next, at 6.30 p.m., Miss Marsh will take the platform. Thursdays, at 8 p.m., public séance.—E. FLINT, Sec.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, Mr. Drake devoted the evening to answering questions. It would be well for us if we had more like Mr. Drake, true and steadfast to the cause, through good report and ill. 'LIGHT' on sale. Next Sunday, at 6.30 p.m., Mrs. Mason.—M. E. C.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last Mr. C. Hardingham's address on 'The Mission of Spiritualism' was much appreciated, the sentiments expressed being ably endorsed by Mr. Thos. Atwood and Mr. Webb. Next Sunday, Mr. and Mrs. Webb.—J. RAINBOW, Cor. Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMEN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. A. Boddington gave an able address, 'Materialism versus Spiritualism.' We hope to have his valuable assistance on a future occasion. Next Sunday Mr. Whyte ('Evangel') will occupy the platform. Next Thursday, at 8.15 p.m., a meeting for inquirers.—J. J. P.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MAKE-STEET, N.E.—On Sunday evening last a member gave his most valuable experiences in automatic writing, and read a number of letters of advice

from the spirit world. Our open-air meeting in Victoria Park was a great success. On Sunday next, at 6.45 p.m., Mrs. H. Boddington. Wednesday, circle as usual. Sunday, May 8th, at 6.45 p.m., Mr. Geo. H. Bibbings.—H. BROOKS, Secretary.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading from 'LIGHT'—'Clergy and Spiritualism.' Mr. Branchley spoke on the life of John Wesley, spiritual teacher, paving the way for Spiritualism. Mrs. Branchley gave clairvoyance; nearly all recognised. Next Sunday Mrs. Branchley will give her first address on 'Spirits in Prison.' Thursday, at 8 p.m., circle, for members only; medium, Mrs. Branchley.—C. D. CATTO.

OPEN-AIR MEETINGS, VICTORIA PARK.—On Sunday last, at a meeting held in the above park, Mr. Waldron, the Christadelphian, challenged anyone in the audience to a debate, 'Is Spiritualism True?' The challenge was at once accepted by Mr. Whyte ('Evangel'), and it was arranged that the debate should take place on Sunday, May 8th, at 11 a.m. It is hoped that all the support we can get will be given to 'Evangel' to make known the solid facts of our truth to this gentleman (Mr. Waldron). All friends interested are requested to make a point of being present.—ALFRED CLEGG.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Kinsman, presiding, drew attention to a report in a local paper of Mr. Banyard's lecture to the Freethinkers of Wood Green on 'The Continuity of Life.' Mr. Kinsman then gave an able address on the responsibility of the Spiritualist. A reading on the 'Idea of God' was the subject of remarks by Messrs. Emms and Jones, followed by the inspirers of Mrs. Jones. Sunday next, at 11.30 a.m., in Finsbury Park, if fine. Lyceum at 3 p.m. in the hall. Spiritual service, at 7 p.m.—T.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—At our public circle on Sunday morning good conditions prevailed, and our leader, who conducted, gave several descriptions, which were recognised. On Sunday evening the hall was full, when Mr. Long delivered an address on 'The Gospel of the Spirit.' On Sunday morning, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library for members and associates; at 6.30 p.m., 'Tim,' on 'The Wake of Death'; at 8 p.m., members' circle.—VERAX.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday last, at the business meeting, our income was stated to be £62 2s. 9d.; less £1 19s. 3d. for repairs, including fittings for new hall (£60 3s. 6d.). Property held by the society, £30. The mutual improvement section we hope will ensure good building material for spiritualist propaganda. At our evening service Messrs. Adams and Boddington and Mrs. H. Boddington addressed the meeting. Recitation, 'Waterloo,' by Miss Pierpoint. Business meeting adjourned till Sunday next, at 9 p.m.; at 7 p.m., Mr. Peters. Thursday, at 8 p.m., developing class.—W. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, Miss Rowan Vincent, who has recently given her valuable assistance from the platform to the Spiritualists of Cardiff and Merthyr Tydfil, once again, on behalf of the Marylebone Association, addressed a very numerous attendance at these rooms. The narration of this lady's experience with the 'ouija' proved of exceptional interest, as her patient investigation and calm judgment of psychic phenomena are well known. That the communications received by Miss Vincent and a lady friend by means of the 'ouija,' and read by her on this occasion, bear, in some instances especially, evidence of the action of disincarnate personalities, any unprejudiced person would, we think, have little hesitation in admitting. Miss Vincent referred to the theory of subliminal consciousness, and, after some necessary explanations, left the audience to judge for themselves whether any of the communications she had laid before them might be explained by that theory. We venture to observe that to admit the possibility of such communications being attributable to the subliminal consciousness, or sub-conscious self, is one thing, but when such communications bear the stamp of honesty and earnestness, and the writer claims to be on the spirit side of life and gives his name—that is quite another thing. We are confident that Miss Vincent takes this view of the matter, and therefore we state it here. The most prolific writer during the 'ouija' investigations of Miss Vincent and her friend was evidently honest and most earnest, and gave his name as 'Thomas Tarn.' The idea of Miss Vincent's or her lady friend's subliminal consciousness or sub-conscious self calling itself 'Thomas Tarn,' is too funny! At the conclusion of her address Miss Vincent gave seven clairvoyant descriptions, the first three being immediately recognised, but the remaining four were not remembered at the time of giving. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance replies to suitable written questions.—L. H.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITHALL. The following sums have already come to hand, and are hereby gratefully acknowledged:—

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