

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The Rev. W. L. Watkinson, President of the Wesleyan Conference, lately preached a truly sensible sermon on the upward look and the upward growth of man. If we are not mistaken, modern science and modern Spiritualism have both somewhat influenced this influential representative man. He began right away with this enlightened paragraph:—

Scientists tell us that there is in all nature what you may call an upward striving. The plant seeks to ascend out of dust and darkness, and to perfect itself in the light of the upper world. Indeed, scientists say life began in the slime of the depths of the sea. All life seeks upward. Everything struggles to get nearer the sun, so that it may perfect itself in the light and glory of that upper universe. And if you come to human nature you find also an instinctive upward seeking. We, also, are discontented with an under world, and are always struggling to realise ourselves in a superior universe. Man may be a sorry creature from some points of view, but there is no mistake about him in respect of this instinct for divinity and immortality.

There is a tone in that which is as different from the tone of the old sermonising as the tallow candle is different from the electric light. Truly the Time-spirit is moving us all on!

Again:—

You cannot make men content with the measured, the tangible and temporal. Men will dream great dreams, contemplate splendid ideals, and cherish great hopes. You can't shut men up to the mere question of bread and butter; they will think of immensity, of divinity and immortality.

That is the sort of Gospel we want, Mr. Watkinson! and we do not care two straws who gives it to us, nor whence it comes, whether from Westminster Abbey or from a Wesleyan Chapel.

This up-to-date preacher boldly went on to say:—

If ever there was an impassioned spiritualist on this earth, that spiritualist was Jesus Christ. He was always talking with his Father—looking through the things seen to the things unseen, always dwelling quite on the verge of heaven. Mind you, out of that spiritual root grew the Rose of Sharon—the supremely moral beauty of the ages.

We don't suppose Mr. Watkinson used the word, 'spiritualist' just as we use it, but it is something to have it used at all in such a connection; and we fancy our meanings are not very different.

After these bright specimens of this good man's sense, it is all the more surprising to find him, in his last words, dumping down to one of the worst of the old nonsensicalities. He ought to have ended on a very high note, but he got down as low as he could, in these astonishing words:—

If you want to go down to the grave with any hope and

confidence you must get a creed that speaks to you of the resurrection of the body.

Now is not that pitifully disappointing! Will the preacher kindly explain his clinging to the poor old body, after all? We will give him any amount of space to do it in.

In his Westminster Abbey Sermons, Canon Wilberforce strongly commends Cremation, in a characteristic passage:—

One stronghold of the religious materialism so sternly rebuked by St. Paul is, without doubt, the customary method of disposing of human bodies after death. Half the epitaphs on tombstones are sheer materialism. To cling lovingly to the shells that we have known, to lavish upon them our affection, to identify them with our beloved, is perfectly natural—natural, but not spiritual: it savours of a materialistic disbelief in the survival of individuality apart from the body.

Personally, I look forward to the time when the process of cremation, or the dissolution of the elements of the natural body by the agency of fire, shall be universally adopted. The days are at hand when this method of the disposal of the dead will become inevitable from a sanitary point of view. We are now accumulating in our midst a vast store of human remains in every stage and condition of decay, threatening to pollute our water supply, and infect the very air we breathe, constituting a dishonour to the memory of the dead, and a menace to the health of the living.

The sentimental feeling against this method of the dissolution and redistribution of the elements of the body has no foundation in reason. There is surely more dishonour in that festering mass of corruption enclosed in a leaden coffin, than in the clean, rapid, purifying element of fire. The so-called religious argument was well disposed of by the reply of the great and good Lord Shaftesbury. He said that thousands of martyrs, from the days of Diocletian and Nero to the times of the Spanish Inquisition and the cruelties of Mary and Elizabeth, had been burnt to ashes, and he was prepared to share his probabilities of personal immortality with such saints of God as these. But beyond all sanitary and other reasons, cremation should be welcomed as a powerful protest against religious materialism, as a national acknowledgment of the indestructibility of human individuality, as inculcating the true view of the Resurrection as taught by our Lord when He argued with the Sadducees that Abraham, Isaac and Jacob were risen because they were still alive, though in another condition of being. The promise of the Scripture is not reconstitution of the body, but permanence of the individuality. 'Thy brother,' says the Lord, 'shall rise.' 'To-day,' said the Christ to the penitent malefactor, 'shalt thou'—'thou,' the conscious being, the real man, the individual, with thought, memory and will—'shalt thou be with Me in Paradise.' The body of that malefactor would have been burning in the valley of Hinnom, whilst the individuality would have been in Paradise with the Lord.

We cordially welcome the publication, in this country, of a selection from 'The White Cross Library,' Essays by Prentice Mulford (London: George Redway). Mr. Mulford lived a strange, varied and restless life, the explanation of which probably was that he was too vividly in affinity with what we call 'Nature,' to be quite at home with man,—and his unnatural ways. These thoughtful Essays are profoundly spiritual, even when the subject is Trees. That particular Essay he entitles: 'God in the trees; or the Infinite Mind of Nature,'—a good illustration of his point of view and spirit. Other subjects are 'God in Yourself,' 'Mental Medicine,' 'Healthy and Unhealthy Spiritual Communion,' 'Re-embodiment universal in Nature,'



&c. The Essay on 'Healthy and Unhealthy Spiritual Communion' deserves special attention. We may return to it, when we can do it justice.

'The Exodus' for April (New York, U.S.) is a little beyond us, but we like its strong and cheery advocacy of self-possession and the supremacy of will over circumstances. The following, from a keen Article on 'The Mastery of Fate,' has a great deal of truth in it:—

Grief is persistence of impression. It can be counteracted. Make an impression purposely. Make one with a purpose in it. You can if you will try. But you indulge your grief, indulge the impression, strengthen it by thinking according to it continually. And here, without intention, you are becoming selfish. The remedy is to become selfless—become another self, for this one that is so full of grief and sorrow is not a kind to be perpetuated. You need to get rid of it; the less of it the better.

Stop weeping and go to smiling. Smile purposely, deliberately and religiously, and thus make an impression upon yourself. Keep it up persistently and the impression will become strong enough to dominate and dispossess the 'weepy' one. What you are naturally is fixed, but you can become what you will.

There is, of course, a lurking danger in this smile cultivation; but the practical value of the suggestion, on the whole, far outweighs the danger.

We have to thank 'The Protestant Standard' for one of the latest indications of the very general solicitude concerning us and our Cause. 'The Protestant Standard's' particular form of solicitude is indignation and holy fear: and its solicitude is great. It prints a long Sermon by a certain Rev. J. Thornberry and drives it home in a large-type leader: and the burden of the whole is—Devil, Devil, Devil!

If we are to believe Mr. Thornberry, the Fall of Man in Eden was due to a sort of budding Spiritualism. Adam wanted to know—or Eve—; and wanting to know is a very old offence. The Almighty tried to stop it at once, according to friend Thornberry,—and failed: and, ever since, the Devil has kept on tempting man to look into things. 'Men have fallen,' says Mr. Thornberry, 'into restless hunger of mind': and they have most wickedly experimented 'in order that the most delicate and hidden things might be revealed.' The priests have always talked like that: and so they have always hit out at such men as the great discoverers,—the astronomers, the inventors of printing presses and type, the great geologists, and the Darwins of all the ages. The priests and their followers have always dreaded or hated inquiry and discovery,—always.

The editor, in his Leader, in commending this Sermon, does not, of course, indulge in the irresponsible rhetoric of the pulpiteer, but he is hot enough, and hits quite sufficiently at random. Like this for instance:—

Satan has many ways and means at his command in seeking to rob men and women of their souls and of every hope of eternal happiness, and amongst the most successful methods he has for accomplishing this his fell purpose, Spiritualism, as it is practised by modern Spiritualists, is one of the most successful. We have known of numbers of men and women who have been ruined for time and eternity through the baneful influence of modern day Spiritualists; and no wonder that such has been the case, for the system whenever it goes beyond the limits of being a mere fraud, occupies the position of being a daring, devilish blasphemy against the Holy Ghost.

People who deliberately write like that, only pin themselves down in the Museum as curious specimens.

SPIRITS are by no means to be conceived of as possessing 'almighty' power and prescience. Their sphere is still a limited one, though all the time enlarging. It does not, and ought not to, follow that as soon as an individual becomes wholly a spirit, or what the world calls 'dead,' he comes into the possession of transcendent power. His opportunities are enlarged, but he is the same person he always was.—Exchange.

## SPIRIT TEACHINGS.

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### THIRD SERIES.

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

No. LXXXII.

JUNE 22ND, 1874.

I made very fine music last night, but I did not know that I was using too much power. I was very greatly pleased with the excellent description which you had written, and wished to show you that you had not over-rated what I could do. I never succeeded in producing sounds so good; but I am grieved that I have hurt you. I am told that I might have injured you seriously. I was ignorant.

*I am sorry I could not hear you. I was entranced, and remember nothing.*

Rector threw your body into trance, lest injury should ensue.

*I have had a neuralgic headache ever since.*

Yes. I grieve. Our friends were pleased, but we may not attempt it again. I regret the mistake. I may not write more; the power grows faint. The good spirits guard you.

W. G.

No. LXXXIII.

JUNE 24TH, 1874.

*I should like to ask about Grocyn's mistake. Is the Chief here?*

Yes. He will tell you of the mishap. The power used by G. was so excessive that the drain was even dangerous to you, and will interfere with our use of it for some time. It is the less excusable that he knows well how precarious are the conditions under which we work, and how we ourselves have ever striven to use the power with care, and to draw lightly on it. It was for this cause that we forbade Mentor to make the lights; the drain on the power was too severe. It would not have been so serious if it had not been done suddenly and before the conditions were prepared.

*I hope no harm was done. We should be sorry to miss Grocyn; probably he will be careful. I do not understand what the power is of which you speak.*

You can know no more yet than that it is the material which we use in our manifestations, and that the draining it away involves a diminution of the vital force which is the essential principle of life. Hence it is that after a sudden diminution of the power, such as that we speak of, you are weak, amenable to pain, and extremely liable to contract infectious disease. The vital power being at low ebb, you would run grievous risk of physical danger from disease, as well as physical injury and discomfort from pain. Hence we disapprove sternly of any such procedure on the part of our band as may leave the medium in such perilous state. Moreover, the withdrawal of the force renders it hard or undesirable for us to use the power, and so we are



hampered and hindered in our work. It is needless, and painful to us that our difficulties should be multiplied by our friends. Nor can we allow useless obstacles to be placed in our way. Nor is this all. Spiritual evil, too, is near when you are so weakened; and the adversaries may take advantage of the indiscretion to establish a footing, and to annoy and injure you and us. So that on all grounds we are vexed by such inconsiderate manifestation. We strive to keep the due balance with you; and we solemnly warn you that an excess or deficiency of the power is dangerous. You know not, mercifully, the dangers to which you are exposed. In such matters you must act in obedience to our will, for we shall not permit that which can only end in harm. We have been absent more than usual lately, but we shall be with you now. It will be well that you refrain from attempting to elicit manifestations now.

*It is awkward, because Mr. S. wishes to join us, and Mrs. F. and Mr. E. were to sit on Thursday. May that be?*

It is impossible. We can allow no stranger to join our circle now; we should not be able to manifest. The stranger whom you name may not be admitted. We cannot allow it, especially now. It may be that Mrs. F. may not interfere, and that we may not find the presence of one with whom we are somewhat acquainted, and who is breathing the atmosphere of the house, in any great degree hurtful. We could overcome such difficulties were it desirable to do so under more favourable circumstances. We cannot do so now. We fear the introduction of new members, not for the influence they bring, but because physical marvels are evoked which it is undesirable to produce. We have said many times before that we do not wish for it, but we will endeavour to do for you what is best; we can promise no more. It would be well that you be content with that.

*I have no desire to do anything that is undesirable. But it is awkward to be perpetually refusing.*

We know best. In such cases you must leave all to us.

*I will not ask Mr. S. Shall we put off Mrs. F.?*

You may, if you will, try what the conditions are. We cannot say. We must not attempt what is unwise.

*This force seems to be the principle of life. Is it used by G. for any form of materialization in producing that sound?*

No; there is no materialisation. He erred in drawing away violently the reserve of force. The sounds are not made by material means. We shall be able to show you one day by clairvoyance how they are made, though we cannot explain to you the process. We are anxious to develop in due course higher manifestations: but all must now wait until you are free from other claims.

*Yes, I shall be busy now. It was asserted that S. had communicated to one of her friends on earth. Do you know of it?*

It is not so. There is mistake. She has not been able to do so; nor will she easily return. She is not of those who come back to your earth.

*How is that?*

We have before said that only some can come to you. She will not be able to come and manifest alone. It could only be by help from others, and, as it were, at second-hand. Such help as we can we will give; and it will not be possible to do anything yet.

*We shall all be very much disappointed.*

Yes; but impossibilities cannot be, and we do what we can. We would gratify you were it possible, and we hope to bring your friend; but we cannot say how or where.

*Is she, then, awake?*

Yes; she is being gradually roused from the torpor into which she fell; but she will continue long in a state of weakness and development. She will gradually gain

spiritual strength, which she must have before she can rise or be removed from her present state.

*Where is she?*

She is tended by spirits who minister to her and tend her in the place set apart for those who, like herself, need fostering care. Many spirits who are withdrawn from a previous sphere of being prematurely, or roughly, are tended and watched by those spirits who devote themselves to the work in a special sphere which is set apart for them near to the earth on which they have been incarnated. This is the intermediate sphere of rest in which spiritual functions are developed, and that which is lacking is supplied. Such a sphere is there near to each world, and into it the weary and suffering, the spiritually-famished, the prematurely cut-off, are gathered, that they may be nourished and tended by ministering angels. There they must needs remain until they are fit to progress, when they go to their sphere of life where they take up their progress, and, having survived their injury, are developed by degrees.

*A sort of nursery, or hospital?*

Not quite; but a harbour of rest after a stormy passage; a home where ministering angels tend and cheer the suffering soul, and lead it by degrees to repair the injuries it has sustained.

*Then a spirit cannot be withdrawn from that sphere till it is fit to go on. Those who come back do not go there?*

None from that sphere can be permitted to manifest on your earth. They are housed in the Garden of the Lord, and may not be exposed to the rude blasts of your air. Cease to wish. The effect of your wish is but to disturb. Pray, rather, that your friend may fare well in the charge of her guardians. It is not a request that can yet be granted, if ever; and selfishness presses it. May the Supreme guard and guide us and you.

+ I. S. D.

+ RECTOR.

NO. LXXXIV.

JUNE 26TH, 1874.

*I was again entranced last night while G. played, and the trance seemed to be different from the usual. Can you tell me of it?*

The trance state was established in order to be sure of passivity, and to prevent any excessive drain on the force. The trance is different altogether from that to which you are accustomed, being only the sudden suspension of consciousness, as in sleep. It is necessary that it be done rapidly and at once; hence the immediate change, and hence the heavy breathing. The other kind is gradually induced, and is more complete. The sounds are better, too, when you are so entranced.

*So I hear; and I have seen W. so entranced when he is put on the table in his chair.*

Yes; the trance state would be established for the same reason.

*You did not find the difficulty you thought in manifesting yesterday?*

Special preparation was made, but it was not easy; nevertheless, we did what we could. We could not speak with ease, nor convey new ideas. That is always so when much power is absorbed in making good conditions which are not so naturally.

*We have noticed it. But there was no special need to say new things; and reiteration is good, too. I want to ask how my flower came to be so dead?*

The odour was all drawn from it. Hence the perfume that you had during the séance. The vital principle of the flower was gone, hence it was dead. And the decay was owing to that fact. The principle was abstracted even as the force is drawn from you.



*Then was the stain on it more decay?*

Yes, it withered and died because its spirit was gone, even as your earth-body will wither and die when the spirit leaves it. You saw much of this before, when *Odorifer* produced flowers for you, and drew the perfume from them. It is not new.

*No; but we thought that this flower had had some extraneous scent put on it.*

It may have been so. I cannot tell. Cease now.

+ RECTOR.

## THE SEEN AND THE UNSEEN.

BY LILLIAN WHITING.

The celebration of the fiftieth anniversary of Modern Spiritualism tends to focus attention upon the remarkable results that have attended its progress. There has not been one aspect of phenomena which has not its counterpart in the Bible. And the inference must be that within the past half-century the revolutionary progress has been such that man has regained his true nature—which is a divine nature—to such a degree that it is again becoming possible for him to recognise his spiritual companions as did those of old. Purity and divineness of life are the attendant qualities of walking 'hand in hand' with unseen presences.

The growing acceptance of the truth of Spiritualism during this past half-century is by no means restricted to professed Spiritualists. It is a truth which has entered everywhere, into all churches, creeds, and sects; it is a heaven which is leavening every class of life. It is preached—not specifically by name, but in essence—from almost every pulpit in the country; much of its truth is half-unconsciously held in a general acceptance. It is the gospel of hope, and therefore it is a spring of life. It is the gospel of joy, and it is thereby a spring of energy. It incites, and encourages, and inspires.

Recently a very interesting and lovely woman (Miss Cary, a sister of Mrs. Agassiz) died at her home near Boston. To her friends she said as the last hours came: 'I have had a beautiful life, and now I am about to leave it. I do not want you to feel sad—there is nothing to be sad about. I hope you will not change your plans, your work, your arrangements in any way. It is just as it should be. I have nothing to dread in the change.'

This lady was in no sense a Spiritualist by profession; yet its high and calm truth had entered her life and she met death in the ideal way of an enlightened Christian. To know the actual truth of the infinite nearness of the spirit world; to realise that it interpenetrates our own, and that we, also, share it to just the degree in which we live in high thought and immortal energies, is to live the normal life. All below this is abnormal; just as sight and hearing are the normal conditions, and blindness and deafness the abnormal.

Spiritualism must be held to comprehend ideals of conduct as well as the discernment and the recognition of phenomena. The phenomena are attested. They have had a million proofs. It is impossible for any intelligent person who investigates, to doubt it. But this is only an element in the faith. The Spiritualist should, by the very nature of his belief, be more considerate, kind, truthful and loving, because his extension of vision into the nature of experiences of the soul must impress upon him the moral necessity of living in the nobler qualities. If he is unjustly treated he must bear it with patience, and hold only love in his heart. If conditions are hard and unfortunate, he must bear them patiently. He must ever press on toward his mark—the high calling of God. To him are revealed the relative values of experiences in this world, and however hard may be his lot, he knows it is only the scenery along the way, and that he has invisible guides and helpers who may at any moment—when his own condition is sufficiently harmonious—transform all into radiance and beauty.—From 'The Light of Truth.'

FREE will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done.—G. MACDONALD.

## A MATTER-OF-FACT DREAM.

Mr. W. J. Colville, in the 'Faith and Hope Messenger,' tells the following curiously matter-of-fact dream:—

Almost always when any crisis is coming in my life or any great event is about to occur, I dream it all out before it takes place, which leads me to accept a theory of 'dreaming true,' and to believe the old proverb that 'Coming events cast their shadow before.' My belief is that everything that finally happens outwardly has already taken place in the psychical state; therefore we dream about what has already taken place on the dream plane. I will mention a case which serves to illustrate my theory. One night, all of a sudden and quite unexpectedly, I began thinking of an acquaintance whom I had not seen for two or three years, and with whom I had never been on terms of intimate friendship. As I fell asleep thinking of this person, who was fully 2,000 miles from me, I passed into the dream state, in which I saw him in possession of a then unoccupied room in a suite I was renting. I distinctly saw the man and all his belongings stowed away in the room in question, and was even informed in my vision of minute details relating to his dress and occupation. Two days after my dream, without notifying me in advance, this man arrived and told me that he had already decided to occupy a room which I had to rent. It seems that a friend of his with whom I also was acquainted had told him of the room. He said that he was an absolute stranger in Chicago, where I was living at the time, and had just come from San Francisco, where our mutual acquaintance was living, and that he had taken the liberty of appearing at my door with his belongings. He went right on to say that in travelling between the two cities I had appeared to him in a dream.

I told him that I would gladly accept him as a tenant at three dollars a week, for we had already concluded the bargain in dreamland. Had this man been a professional 'psychic' or a private 'sensitive,' I should not have thought so much of the occurrence, but he was a plain, everyday business man, laying no claim to special clairvoyant or mystical power, so the circumstance was decidedly astonishing. Of course, in a general way, he could have gained a partial knowledge of the room from his friend in California, but he declared that he had seen every article of furniture and its exact position, and had become acquainted with all particulars concerning the actual business arrangements which took place between us after his arrival. I can only suggest as an explanation that we had really met on a psychical plane of communion and arranged matters between us, even to the minutest detail. Such words as imagination and coincidence, left unexplained, offer no theory which reason can deal with, but actual psychical or telepathic intercourse is a conceivable interpretation.

## SUCCESSFUL WATER-FINDING.

A good deal has been written lately about the failure of water-finders or 'diviners,' so that a rather striking case from Bedfordshire, showing the other side of the question, may not be uninteresting. A Bedfordshire gentleman, Mr. Plater, wanted water for his house and stables, so got a firm to sink a well 60ft. deep, this being the depth at which it was expected water would be found. However, none was found, and then sinking was continued to 100ft. deep, but still without success. A bore was then put down at the bottom of this well a further 60ft. deep, making a total depth of 160ft., but still no water. At Mr. Plater's request a water expert (Mr. Gataker) visited the well, and said it was useless to continue working at that spot, for no water would be found; but he felt absolutely confident that by sinking a well at a spot only 30ft. from there, there ought to be a plentiful supply of water at about 100ft. or so. Mr. Plater acted on his advice, and at 116ft. an abundant supply was found. The old well, although so close, is said to be still as dry as a bone. The expert in this instance had just returned from Egypt, where he had been working for the Khedive and the Egyptian Government in Upper and Lower Egypt.

OUR brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection.—O. W. HOLMES.



## THE SUBSTANTIALITY OF SOUL. TRANSCENDENTAL PSYCHOLOGY.

BY 'QUESTOR VITE.'

(Continued from page 212.)

One of the attributes of mind is memory. Krapotkin tells us that memory is constituted of images stored in the big pyramidal cells of the brain cortex; registered therein by the nerve waves; impulses, stimuli, transmitted from within or from without along the nerve fibres. No doubt these impressions are registered in our nerve cells or neurons, as stated. But they must also be registered in the psychic nuclei of those cells. This is shown from the fact that memory of earth experiences survives physical death; survives severance from all physical cells, and reflects its content in subjective-objectivisation or imaging in the sub-conscious somnambulant state that ensues. This proves that the impressions entailed by nerve waves are registered in the psychic soul or mind, as well as in the physical brain. Indeed, as nerve impulses are not physical but vital, *i.e.*, psychic, such stimuli must be responded to by the vital nuclei of our brain cells and emerge thence to their physical peripheries, as is illustrated in the case of stigmata, of blisters, or other organic reactions determined by suggestion.

Yet it has been shown previously that the vitality integrated in our psychic soul is in a constant process of flux and transmutation; of influx and efflux. How, then, is memory retained when the cells that constitute the memorising mental phonograph in which registration is effected, in which images are stored for subsequent representation in new combinations, are being themselves continually transmuted and shed during embodied life?

This is further complicated by the consideration that, at psychical death or regeneration, all psychical substance brought from the earth-life is shed (as the elemental, germic self similarly sheds the substance of its prior form when entering into the state of physical embryonic gestation). The self is reconstructed in substance in a higher, more ethereal mode (under the determination of the internal *a priori* process, as is also the case in physical gestation). And this second death or regeneration entails the temporary, transient effacing of earthly memories, which only re-emerge into activity in the subsequent state of individuality, following after a further transmutation and transition.

Nerve currents have been shown to be electric by the psycho-physiologists. Electrical currents entail induction. It may be that by a process of induction inwards (similar to that entailing our astra outwards), the vibrations or sensor-motor nerve waves registered in the brain are transmitted through the nerves of the sympathetic to the higher spiritual nucleus of the self in the heart, which is permanent, eternal, and there registered (in the same way as emotional shocks are transmitted from the sensorium to the sub-consciousness, entailing fixed-ideas).

This shedding of psychic mind and soul substance, with the registrations stored therein, explains why selves in the state of spiritual personality which ensues on the second death, forget all about the earth, and do not commune with us; why we so rarely hear anything from that state. Nor could they, *per se*, relate earth states, having no organ of perception in correlate mode, while for the same reasons man cannot relate their state.

In the higher, sequential state it is only by relating a human being, by means of projecting their consciousness along the interconnecting vital circuit which flows through him, that the selves therein can cognise earth forms of experience, and simultaneously stimulate their own correlate, registered associations into activity. Their perception subsequently extends along the inner vital process of the Solar-Self, uniting the several links or relays in consecutive planes, pertaining to the same chain or hierarchy in unity, and comprises the outer ones and their experiences.

The continual influx and efflux of etheric and material vitality into our bodies, is the most external and subordinate representation of a permanent law having precedential application in inner, higher states. It is the law of change in permanency; the process of the Universal; the inter-

action of Self and not-self; of the absolute and the relative; of the Infinite and the finite. The law so represented in our physical bodies, applies also in our psychic, substantial (called fluidic and astral) soul-body, as has been referred to previously.

The law by which the vital nuclei in the cells of our organism shed their physical shells and are transmuted, is also an external presentation in not-self of the similar law applying precedentially in self, in the process of becoming, and entailing transmutation and transition from state to state or plane to plane in our universe.

It is now recognised that physical atoms may be resolved (transmuted) into gaseous form, becoming invisible, without losing their identity or quality. It may be found later that they may even be resolved into their etheric mode. Keely, indeed, claims to have resolved matter in this manner by consonant vibratory energy, thereby liberating immense powers of condensed energy. This is evidently the same law in the vital not-self as that applying precedentially in Self, under which selves are transmuted in mode of being, becoming invisible, without losing their individuality or identity. The law of transformation of energy now being recognised as applying in the physical plane, is probably again another expression of this law of transmutation.

The human self sheds his physical shell at death, indrawing gradually all the psychical vitality therefrom, as referred to previously. This process goes on permanently during life. Death is the cessation and summarising of the process in its relation to the physical plane. A similar process of transmutation occurs again at the psychic or second death. But in the latter case all the psychic substance brought from the earth is shed, and the nucleus of the self becomes as an ovum in its relation to the higher form which is evolved by attracting substance in a higher mode, even as physical substance was previously attracted to the ovum in physical gestation wherewith to build its physical organism and establish relations with the physical world.

This process is the converse of that occurring in the descent or involution into this world, and represents evolution or re-ascent therefrom, and is consequently analogous, but does not occur in a parental uterus. That mode pertains to the germic, sub-conscious, descending circuit and constitutes the process of externalisation from plane to plane; but self-consciousness having been evolved here, it no longer applies on the return reascending circuit. The germic self descends through the earth's sub-conscious sphere, or world soul, in an elemental state, and reascends, also in a sub-conscious state, through that correlate sphere. In its ingress into physical gestation it shed the form it then possessed; so in returning hence, in its egress, it similarly sheds its psychic form, in the process of integrating its subsequent, higher regenerate form. This process is determined, as is that of the growth of the physical embryo, by the process of the Solar-Self flowing through the nucleus of its derivative selves, and not by the volition of the latter; as is illustrated subordinately in the constitution and transmutation of the cells in our organisms, by the life process of the self in whom they are comprised.

(To be continued.)

### OUR TO-DAYS AND OUR TO-MORROWS.

We are all making in our to-days the memories of our to-morrows. Whether they will be pleasant or painful to contemplate depends on whether we are living well or ill. Memory writes everything down where we shall be compelled to see it perpetually. There have been authors who, in their last days, would have given worlds to get back the things they had written. There have been men and women who would have given a right hand to blot out the memory of certain passages in their lives, certain acts done, certain words sent out to scatter blight or sorrow. There have been artists whose eyes looked in old age upon the pictures they had painted, finding rare pleasure in the thought of the beautiful things they had wrought; and there are hearts that are like picture-galleries, filled with the memories of lives of sweetness, purity, and blessing. We are thus each of us preparing for ourselves the house our souls must live in, in the years to come.



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*Assisted by a Staff of able Contributors.*

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### A WORD WITH DR. STANTON COIT.

*Fas est et ab hoste doceri.* 'The Ethical World' preaches well from the text, 'Give the vocabulary of angels to a fool, and he will vulgarise it in a day.' The subject is 'The Spiritual,' and the drift of the discourse is—Words are nothing: 'Spirituality' may mean almost anything: we must lift the curtain of language and pass into the inner sanctuary of motive and central significance: the words 'spirit' and 'spiritual' have fallen into disrepute: 'Spiritual' ought to mean Refinement carried to a more exalted level and into a sweeter air than the mere prettinesses of etiquette and the lower interpretations of intellect and culture. The following is both beautiful and thoughtful:—

The truly spiritual is that art of estimating values and of communicating our estimates to others which can act with the fewest material instruments. It leans not upon appetite, and depends not upon sense. It has an inner freedom that dispenses with the apparatus by which alone less disciplined minds reach their pleasures and make endeavours after peace. To the spiritual nature all senses and all physical methods, and all arts and sciences, are servants of its splendid dictation. The spiritual man is a seer; he extracts from the sombre items of experience the substance of visions of goodness and hope. He is an artist; he combines the hues and lines of the world into pictures of progress and betterment. He is an architect; out of the lowly elements of experience he builds possibilities of a glorious human communion, and of a federation of all earnest seekers after light. He alone knows the mystery and greatness of life. He perceives in whispered sentences intimations of the ideal. He hears in the stammer of the unlettered the first accents of a soul escaping from self-absorption. He catches in a glance the revelation of a personality silently struggling after the pure in faith and practice. He detects kinship of character amid incongruities of social position and education. Rich or poor, gifted or untalented, theist or atheist, he only can drink from the Holy Grail.

That is all very charming, and we thank 'The Ethical World' for it; but we wish we could help it in relation to a matter concerning which it seems greatly in need of help. It has nothing but lofty scorn for our use of the word 'spirit' to describe the inner and real self. It calls that inner self an imaginary 'thinness and film,' 'a gauze-like essence' which is supposed 'to issue from the body of the dead.' 'The dead' what? We suppose the dead body is meant. But is it an idea to be scorned in these days, that the fine substances are more real than the coarse? Is it foolish to hold that the mind can do what the skull, which is supposed to hold it, cannot? Are we getting into the region of unreality when we get into the region of 'ghost'?

Now we do not say, in 'The Ethical World's' sense, that the spirit is a thin film and gauze. That is, indeed,

what it calls 'a fanciful physics,' a mere attenuation of what we vulgarly know as matter. But, even if we kept close to Bow and Bermondsey, and think only of chemistry and electricity, the nonsense will not be on our side if we make a good deal of these tremendously forceful and yet infinitely subtle—nothings or somethings. 'Film' is a thing, and 'gauze' is a thing: but electricity is not material enough to be even a thing, like film and gauze. Does Dr. Coit know what it is? But there is something known to science which is even more subtle and forceful, in a way, than electricity, compared with which film is sheet iron and gauze is granite. There are rays which smile at 'solids' and pass through them, without ceasing to smile. Are these subtle forces degradations of matter, or sublimations of it? or do they belong to a region lower or higher than it?

About this scorned 'thinness and film,' then—this silly belief in 'a gauze-like essence,' which is supposed by weak-minded people 'to issue from the body of the dead.' What if this belongs at least to the region of chemistry, electricity, and the Röntgen rays? What if the body you can lay out like a lump of flesh, deserted now by the mysterious unit that knit together all its powers and used them, was really only 'the muddy vesture of decay,' kept from decay by a spirit-being akin to the mighty and subtle forces in the region we have named? What if love and hate, hope and fear, memory and forecasting, ambition and sweet content, aspiration and the grasping of God, the longing for life persisting beyond death, and the long and loving preparation for it, all belonged to a being that could not be laid out like a lump of flesh? What if that 'gauze-like essence' belonged to a region as much higher than chemistry and electricity and the Röntgen rays as love and ambition and aspiration and the hunger for immortality are higher than the combinations of chemicals and the throbs of an unconscious energy? Why then, so far from there being any room for a sneer or, let us say, a tone of superior pity, the inquirers who are trying to comprehend the nature and powers of the glorious spirit which deserts this lump of dead flesh may deserve the profoundest sympathy and consideration.

We do not want to give back scorn for scorn, but we say in all sincerity that these superior persons who affect to despise our superstition, or who, in an indolent way, do honestly despise it, are very difficult to understand. They profess to be so very scientific, and they seem to us to be so extraordinarily ignorant. They claim to be so enlightened, and they look to us like people in a dark room with locked doors. They think they are so intellectually broad, and what strikes us most is that they are so uncommonly thin. One would have thought that the most elementary knowledge of really modern science, and the A B C of Hypnotism and Telepathy, would have saved 'The Ethical World' from the obscurantism of this rather vacant giggle at the 'thinness and film' and the 'gauze-like essence' which is supposed 'to issue from the body of the dead.'

CORRESPONDING SOCIETY.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. Spiritualists invited to become members. For explanatory literature and list of members, address: J. Allen, Hon. Sec., 76, Chestnut-avenue, Wood-street, Waltham-stow, Essex; C. Hardingham, 5, Corrance-road, Brixton; or W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne.

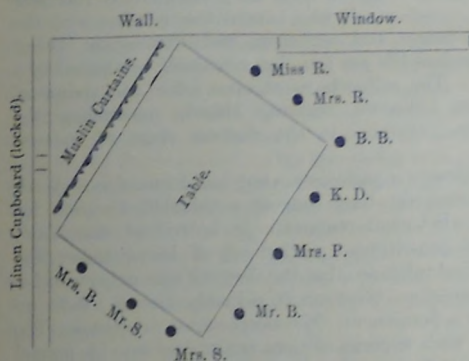
No man can keep his religion in a Church, in a doctrinal statement, a profession, a Sunday, or a sacrament. His religion is the health of his being. To be real and vital it must be in himself; it must be the spirit or principle which inspires and orders his life; else he has no religion.—C. G. AMES.



## SÉANCE WITH MRS. AND MISS READ.

We have received the following for publication in 'LIGHT.' The sender's name is well-known to our readers, and we have every reason for relying upon her sagacity and perfect good faith. We give the narrative as an admirable specimen of what the report of a séance should be, all the incidents in the order of their occurrence being carefully and minutely noted:—

Séance at Mrs. B.'s, Alleyn-road, West Dulwich. Present: Mr. and Mrs. B., their son, B. B., aged fifteen, and a school-fellow, K. D., aged sixteen, Mr. and Mrs. S., Mrs. P., Mrs. and Miss Read.



Behind the curtains Mrs. B. had placed (1) on two nails, close to ceiling, a long feather brush, and on the outer of these nails a large wire lamp shade frame; (2) three photographs in frames, and on two two bunches of snowdrops, tied up; (3) high up, a baby's rattle; (4) tin trumpet; (5) on floor, full-sized metal-framed banjo; (6) a concertina.

On the table were two vases of flowers containing violets and lilies of the valley; also six luminous cards, a fan, some tape, a musical box, and a bell.

A gas fire (not screened) was burning all the time. At first small lamp alight; later, a candle; still later, a night-light in red lamp; and last, light from luminous cards only.

To start with, the musical box was set going by young B. We joined hands, and in a minute Mrs. B. threw the bell into the cabinet, and almost at once it began to ring, and keep time with musical-box (latter out of order and played irregularly and not easy to keep time). Then taps began joining in the conversation (when K. D. was mentioned) and tapping continuously when asked if many spirits were present.

Then the boys said they each felt a hand on foot and leg, and Mrs. B. felt it; her shoe was removed, and we heard it tapped on the floor in the cabinet. She said her foot was cold, whereupon a warm hand came and, after patting her foot, replaced her shoe.

The lamp was put out, and candle lighted. We saw the curtains move, as if pulled back from within. The concertina was played, two notes being produced several times (we found afterwards that this required two hands).

The banjo was strummed, and on Mr. S. remarking how loudly they played, they played still louder and louder.

Mrs. P. came in, and taps joined in the conversation about her, saying she would not have to leave before the séance was over.

The candle was put out and night-light lighted. We heard the banjo and concertina being moved about (as if trying to lift them on to the table). The bell was held up and rung so that we could see it, and it tapped, in time to music, on floor, table, and wall. The light was put out and luminous cards turned up (gas-stove still burning, so that dim outlines of everything could be seen).

The curtains were moved about more than before and we had the first glimpse of drapery behind the curtains, and luminous tape was pulled with several persons. The curtains were pushed out over the table, and we heard something being moved on the wall, and all at once the wire frame was pushed out through the curtains, but very carefully, so as not to upset the vases of flowers on the table.

A bunch of snowdrops from the wall was thrown through

the curtains at Mrs. B. The concertina was pushed out, after once falling on the floor in the cabinet.

We heard the feather-broom being manipulated and soon the head was put through the curtains, the other being quite six feet from ground, and we all had the broom poked in our faces in turn. Several times Mrs. B. tried to remove the broom, but it was dodged high up out of her reach, and dusted us all again, before she finally succeeded in bringing it out. During all above, at intervals the taps joined in our conversation.

Then the banjo was lifted after two attempts, and the head was thrust out, and it was strummed in this position, then the head was raised a little. Mr. S. took hold of the head, and the banjo was pulled with great force backwards and forwards in response to a remark by Mrs. S. She then took it and it was again pulled with great force.

Then as it lay on the table, one of the photos from the wall was pushed through on to it and the other bunch of snowdrops was thrown in K. D.'s face. The banjo was thrust away, and removed by Mr. B., and we heard the rattle, but this was not brought out, nor taken from the wall.

Then we waited for materialisation, and as this was some time in coming, we asked if everything was all right, and it tapped 'No.' After a great deal of questioning we found there was too much light, and three of the cards were placed over the rest, so reducing the light surface, and we saw at once a great deal of drapery.

Mrs. B. was the first to touch the materialised hand. This shook her hand warmly, and then took from her the bunch of snowdrops which it had previously thrown at her. Mr. S. gave it a loose violet, which it took from him, and then shook him by the fingers. He put his hand down on the card and mentally asked it to touch his little finger (farthest from the curtain), which it did almost immediately. Mrs. S. offered it one or two violets, which it took, and as it turned she felt the top of the nail (filbert shape). The trumpet was thrust out, and then it shook her hand hard by the tip of the middle finger, and took hold of the vase of lilies on the table, raised it two feet, and put it down again. Then it shook Mrs. P.'s hand, and on Mrs. B. saying she was a friend of the cause and sold 'LIGHT,' it beat hard on the table in reply; and then Mrs. B. asked if it would like to shake hands with Mrs. P. again, whereupon it waved up and down and thumped hard on the table, and shook Mrs. P.'s hand harder than before. The musical box was put on the card, and we saw the fingers take it, turn it over, and turn it up, and then it was held high up, two of the fingers being distinctly seen over the luminous part.

Mrs. B. put a paper and pencil in front of the curtain, and placed her left hand on a corner of the paper to steady it, when the hand grasped hers and held it firmly, making her hand follow it as it wrote. She moved her hand, and the spirit hand turned the paper over, and wrote again, and shook her hand, and specially squeezed her third finger, on which was her mother's wedding-ring.

The hand came out and showed the fingers and drummed them on the card, and then snapped its fingers several times behind the curtains.

Mr. S. held a paper, but nothing came for five minutes, during which time Mrs. B. suggested that it was using the power in some other way, perhaps in dematerialising the flowers which it had taken. At length a series of faint, quick taps on the floor, and then all round the table (signifying 'Good-night'), showed that the presence had departed.

When we rose and lighted the lamp we read Mrs. B.'s message (from her son H.), saying that her other son, G., and her mother were also present. (Photographs of these three had been placed in the cabinet.)

Then the table was moved and search made for the flowers. The loose violets (from Mr. and Mrs. S.) were found on the floor, but Mrs. B.'s snowdrops were nowhere to be seen, the only trace being three flowers, much maimed, lying on the floor (one with an inch of stalk, one without any stalk, and one very much withered up). Those present expressed the conviction that the rest had been dematerialised during the last part of the séance, flowers having similarly disappeared in this way before.

During the whole evening the sitters were positive that, when phenomena were taking place, Mrs. and Miss R. had no share in them (beyond what they claimed to have as the mediums), their hands being visible the whole time.

[Though the above very careful record was forwarded to us by Mrs. B., she informs us that it was really drawn up by Mr. S., quite unsolicited, his object being to bear testimony to the genuineness of the Reads' mediumship. —Ed. 'LIGHT.']



## THE 'REVUE SPIRITE.'\*

M. Alban Dubet, the secretary of the syndicate of the French spiritualistic Press, contributes an interesting article to the April number of this 'Revue,' dealing with the analogies subsisting between the more or less deep states of normal sleep and of induced sleep.

So as to facilitate the comprehension of his subject, M. Dubet presents a sketch of the physiology of sleep. Dr. Luys taught, he tells us, that the nervous force is extracted in the cerebellum from the magneto-vital atmosphere of the planet stored in the blood in its passage through the lungs. During waking states the upper peduncle of the cerebellum supplies the cerebrum with the nervous energy necessary for its functioning. When this is used up, it draws from the stored energy in the several plexi of the sympathetic. When these condensers are exhausted, fatigue and sleep ensue, during which the nervous energy is directed by the lower peduncle of the cerebellum into the sympathetic, till its condensers are fully re-charged, when the energy again flows to the cerebrum, and the man awakens.

In normal sleep the same gradation of stages occurs as in artificially induced sleep. But while normal sleep is the result of the natural and orderly alternation in the nervous circulation above referred to, artificially induced sleep is accompanied by (and is the result of) a provoked disturbance in the nervous circulation. It is to be inferred that this provoked disturbance must be similar in its process to that accompanying normal sleep—i.e., it must entail the interruption of the supply of nervous vitality to the cerebrum, and a temporary increase in the supply to the sympathetic.

In artificially induced sleep three stages are generally recognised: suggestibility, catalepsy, and somnambulism. In the latter, in some rare cases, a further stage of ecstatic trance occurs. The first stage is a lethargic state, in which the subject is in partial relation both with the psychic and the external worlds, and consequently is subject to suggestion. It is a state of drowsiness, but the will of the subject may still exert some control. The second stage is a purely involuntary state, in which both sensibility and motricity are inhibited. Suggestion is then all-powerful. In the third stage, while the subject is still in relation with the operator, suggestibility ceases. Lucidity and relation with the psychic world may be developed. In the deepest stage, that is, in ecstatic trance, the subject, while remaining connected with his own organism, yet ceases to be in sense-relation with the external world and passes beyond the command of the operator.

In normal sleep, though catalepsy does not occur, yet suggestibility (as will be noted further on) and somnambulism do.† The gradation of stages is the same as in artificially induced sleep. The eyes close. The other sense-relations with the external world are indrawn. Drowsiness ensues. Images and sounds then begin to pass rapidly or slowly before the internal vision, presented as auto-suggestions from the sub-consciousness to the perception of the self, who still is aware, and may shake off the invading lethargy and re-awake.

In the second stage the self-consciousness of the self effaces itself more. The cells of the organism, which are living beings 'feeling conscious and impelling,' transmit their stored impressions to the sub-consciousness, which associates these in new combinations, and presents them in the form of hallucinatory images to the awareness of the self, who looks on at the panorama of dreams thus constituted, as at a spectacle.

With most people sleep does not go deeper than this second stage. If it does, they cannot bring the memory of the experiences pertaining to deeper states into their awakened consciousness. But some people have, by consecutive practice, acquired the faculty of directing their dreams and of consciously assisting at the representation of

their sub-consciousness, as a spectator. The anonymous author of 'The Art of Directing our Dreams' developed the faculty of directing the panoramic unfolding of the scenes of his dreams; of fixing his attention on certain incidents and ignoring others; and of remembering them after awakening. He noted them down, and acquired the ability of remembering that he was dreaming even while observing his dreams.

Examining the faculty of remembering dreams, M. Dubet attributes it to the maintenance of relation between the self and his organism by means of the intermediary psychic sub-consciousness. If the relation maintained by this intermediary principle is relaxed, or exteriorised, then the recollections are lost to the awakened self.

In the third stage of deep sleep the above is reversed. It is the conscious self who loosens the relation with the sub-consciousness and organism, and exteriorises, living an independent life *pro tem.* (but remaining connected by a vital tie). The self, who is at once actor and spectator, departs to unknown regions, therein resembling the phenomena occurring in the deepest stage of induced sleep.

While these comparisons are only put forward as a sketch by M. Dubet, yet they suggest a valuable direction for future psychological research. It is evident that man's waking life constitutes a portion only of his existence. The metaphysical inference that the sleeping man only exists for the self-conscious observer is palpably absurd. Self-consciousness is permanent. The sleeper must experience. The fact that such experience does not emerge into his normal memory goes to show that his self-consciousness must have several strata, or levels, or modes. To be able to discover what the self experiences during dreamless sleep would probably throw considerable light on the problem of psychic existence. If it can be shown that the self temporarily exteriorises (or that consciousness is intromitted into inner states, functioning along a connecting process in intra-normal mode) from the body during the latter's reconstructive sleep, yet continues its experiences in inner states, that fact would, by analogy, stand as valuable evidence that the self may continue to have a similar existence after permanent separation from the body, at the latter's death instead of sleep.

The comparison of the first stage of normal sleep with the first hypnotic stage is confirmed by evidence adduced by other French experimenters (Paul Farez), who show that suggestion may be effected during normal sleep in children and in heavy lethargic sleepers.\*

The attribution of dream images to impressions and sensations stored in the cells of the body and brain, or to auto-suggestion from the sub-consciousness, has already been made by another writer in these columns, but the comparison of such images to the hallucinations entailed by hypnotic suggestion is novel and valuable, as showing the similarity in effect entailed by suggestion from without and from within, and thus explaining the meaning of auto-suggestion.

The claim advanced that some people have acquired the faculty of directing the dreams of their secondary stage of sleep, during which the self remains as a conscious spectator and actor in these subjective representations, would come in support of the claims of some occultists, with regard to the possibilities ensuing by the action of the will within the organism. But exteriorisation in this stage, says M. Dubet,

\* Dealing with waking states, M. Dubet points out that many sense impressions from the outer world act upon man's nervous mechanism when he is in a brown study or when his attention is fixed elsewhere, without emerging into his attention. Such impressions may be registered in the cells of his organism, and perhaps only rise as far as his nearest plexus. They thus remain stored in his sub-consciousness, and will only be elaborated and transformed into ideas when transmitted, subsequently, to his brain.

Again, man sometimes falls into a state of inertness, in which he allows his mind to run its own course uncontrolled; to present the images, forms, sounds, emotions registered in his sub-consciousness by auto-suggestion, without fixing his attention, the attention of his self, thereon; without directing this presentation by his will. This state resembles the first stage of approaching sleep. It is, consequently, also similar to the first stage of induced sleep, in which suggestions from without take firm hold and are strongly implanted. It also, consequently, resembles the passive mediumistic state, in which suggestions are implanted from discarnate selves. It also explains the possibility of suggestion being effected during awakened states, as being now practised by Dr. Hartenbergh, a pupil of Bernheim's, in preference to during sleep.

\* Paris: 42, Rue St. Jacques.

† Catalepsy, it may consequently be inferred, is a consequence of the disturbance induced in the nervous circulation—i.e., the inhibition of sensor-motor currents. But something akin to catalepsy does occur in nightmare. In a recent lecture at the Paris School of Medicine, Dr. Berillon pointed out that many cases of spontaneous lethargy, as also of catalepsy, have been met with in hospitals. Spontaneous sleep-walking, or somnambulism, is, of course, well known.



entails the loss of the recollections of the experiences gained, from the fact of the loosening of the psychic relation. This is confirmed by the mesmeric experiments in exteriorisation in the similar stage by M. de Rochas.

M. Dubet's view in attributing memories of experiences pertaining to secondary states to the psychic aspect of man is supported by Dr. Encausse. It does not appear, however, whether the impressions entailed are registered in man's psychic vitality or in the neurones of his plexi as well (as waking memories are registered in cerebral neurones).

The comparisons established between the deepest stage of dreamless sleep with the deepest stage of induced somnambulism are valuable. Yet the two states can scarcely, in the limited state of our present knowledge, be said to be identical. The organism of some subjects, when thrown into the deepest induced state, presents all the appearance of deep sleep. With others the body becomes cold and even death-like. With others, again, the body reacts to all the experiences of its exteriorised or intromitted soul-part, expressing the joy entailed by such experiences, and which fact has given rise to the term 'ecstatic' applied to this stage by the French school. Our knowledge with regard to the psycho-physiological process accompanying the variation in degree of sensitive reaction thus exhibited requires amplification by further experimental research.

The same number of the 'Revue Spirite' contains an interesting article by De Rochas, and reproductions of some new photos of bio-magnetic radiation by the magnetic healer, A. Majewski.

#### NOTES FROM FOREIGN REVIEWS.

French Spiritualists and many occultists of note are already actively engaged in organising measures towards the projected Humanitarian Congress which, as already announced in 'LIGHT,' is to take place in Paris in 1900, and notices of which are now circulated. The 'Paix Universelle' publishes on this subject an eloquent appeal from the pen of M. J. Bouvéry. Collaboration and helping suggestions are earnestly invited, and no effort will be spared to ensure the success of this somewhat gigantic undertaking.

The excellent monthly review, 'Die Uebersinnliche Welt,' organ of the Scientific Association Sphinx in Berlin, has lately been enlarged. The last number contains an article by Dr. Carl du Prel on the subject of vivisection. Viewing the practice from his well-known standpoint as an occultist, the writer denounces it as 'useless' and a 'scientific anachronism,' adding that 'one good clairvoyant subject can help medical science more than all the vivisectioners put together.' He also points out the morally deteriorating influence produced by the carrying out of open 'demonstrations' of an atrocious character, in the presence of crowds of students; deplores the attitude of the medical profession towards the question, and sees in the use of the Röntgen rays possibilities of development which will do away with a barbarous method of investigation. The purpose of the article is the introduction of a new 'International Society for the Prevention of Vivisection,' which is being formed in Berlin, under the direction of a physician, Arthur E. Lütze, M.D. M. A. J. Blech ably pleads the same cause, in a more general way, through the pages of the 'Paix Universelle,' and expresses a hope that schemes for the protection of animals, 'our weaker brethren,' will have the place they deserve in the Humanitarian Congress of 1900.

An interesting letter from the priest of Laroche-en-Breuil (see 'LIGHT' of April 23rd) confirms the facts stated in different papers concerning the strange physical phenomena which occurred in Garrie's house, but expresses regret touching the attitude of the many witnesses, who seem to have shown more wonder-loving curiosity than intelligent interest. The possibility of fraud, he writes, is quite out of the question; and he has ascertained that some unknown individual has met the little medium several times, and, according to the boy's description, made magnetic passes over him. Efforts are made to trace the man.

On the occasion of the Jubilee of Spiritualism, Dr. Georg

von Langsdorff has, in 'The Spiritualistische Blätter,' a delightful article full of pleasant personal reminiscences, and in which he expresses very optimistic views as to the progress, past and future, of our cause. He considers that the strides made during the last fifty years are enormous, that the present is full of promise, and that the next half-century will bring changes the magnitude of which can scarcely be gauged. May this cheerful prophecy of good things, by one who has been and is still an indefatigable worker, inspire courage to the timid and the down-hearted among us!

#### CLOCKS STOPPING AT THE TIME OF DEATH.

As you have requested testimony regarding clocks that stop at the time of a person's death, I send a newspaper clipping that may be of interest.

A friend of mine, whose mother died three years ago, discovered that their old-fashioned clock, which had always kept excellent time, and was in thoroughly good repair, stopped within two or three minutes' time of her mother's departure. Knowing that death was near, a friend present glanced at the clock, which was in the adjoining room. It was ticking as usual. As soon as the lady had passed away, the friend returned to the room to note the exact time. He found, to his surprise, that the clock had stopped in the brief interval. The clock had been wound at the usual time. The family have regarded it as a 'manifestation' of some outside intelligence, as the lady who had passed away was an ardent Spiritualist.

Hartford, Conn., U.S.A.

E. B. McM.

#### IS IT MERE COINCIDENCE, OR WHAT?

('Holland's' New York Letter to 'Philadelphia Press.')

There seems to be a well-authenticated instance of a peculiar manifestation which happened in this city a day or two ago, and which will be referred to that society in London which collects well-proved cases of mysterious happenings and then attempts to analyse them. In the lower part of the city, for more than seventy years, a quaint chop-house has fed and entertained men of wealth and high standing and sometimes women of social position. Not long ago members of the Vanderbilt family went there to eat chops and baked potatoes amid surroundings that have remained unchanged since the day when the Erie Canal was opened.

The quaintness and venerableness of the place have been deemed worthy of description by Howells and in earlier days by Curtis and Mitchell. The proprietor, son of the original, died a day or two ago, and it was noticed soon after his death that the old clock that has hung upon the wall of the chop-house for many years stopped at the moment of his death. Of course there will be some doubters who will insist that the clock was stopped in accordance with an old custom observed by some persons of unswerving the pendulum of a clock at the moment when a member of the family of the house in which the clock has ticked passed away. But it is asserted that this was not done, so far as any one knows, in the 'Old Tom' Chop House.

Whatever the truth may be about this case, which is to be reported to the London society, there is another of which no public mention has ever been made, and the authenticity of which cannot be doubted. No one would ever accuse ex-Judge Jerry Wilson, of Washington, of being superstitious, or of being at all in sympathy with those who profess to understand supernatural revelations. At the same time he had an experience which he sometimes relates, but without explanation or theory.

Judge Wilson had a very dear friend in Washington who was accustomed to send him a choice present every Christmas. The friend was a man who collected antiquities and bric-à-brac with much taste. One Christmas he sent to Judge Wilson a very peculiar clock which he had picked up somewhere in Europe. Judge Wilson set it up in his study on the third floor of his house, and it ticked merrily and faithfully for him for some years.

One night Judge Wilson was awakened suddenly and noticed that the clock had stopped ticking. He went to sleep again and in the morning observed that the clock had stopped at ten minutes past two o'clock. He did not set it a-going because he thought it might need some repairs. While at breakfast word came to him that his friend had died suddenly at ten minutes past two o'clock that morning. To-day that clock hangs upon the wall of Judge Wilson's study with the hands exactly where they stopped that night. When he shows the clock to his friends he simply asks when speaking of this incident, 'Is it a mere coincidence?'



## MARYLEBONE ASSOCIATION CHOIR.

## A SOCIAL EVENING.

The choir of the Marylebone Association of Spiritualists entertained its numerous friends to a social evening, concert, and dance at its headquarters at Marylebone on Thursday evening last. Many of the leading members of the association were present, including the president (Mr. T. Everitt) and Mrs. Everitt. The concert programme was as follows:—

Part song, 'The Old Church Bells' (Rogers), the choir; song, 'Husheen' (Needham), Miss Brinkley; pianoforte duet, 'Air du Dauphin' (Roedel), Miss Hannah Bell and Miss Butterworth, R.A.M.; song, 'Star of Eternity' (Lane), Mr. Edwards; song, 'The Face of an Angel' (Godfrey), Miss Bessie Cooper; pianoforte solos, 'The Child and the Cuckoo' and 'Rataplan' (Reinecke), Master Douglas Edwards; song, 'When daffodils unfold,' Miss Rosoman; concerted piece, 'March' (Hill), violin, pianoforte, organ, clarionette, by Miss Corp, Miss Butterworth, Miss F. Cooper, and Mr. Cooper respectively; song, 'The Braes of Gleniffer' (Paterson Cross), Miss MacCreadie; song, 'Dream Voices' (Piccolomini), Miss Florence Cooper (with violin obligato by Miss Corp); song, 'Even Bravest Hearts' (Gounod), Mr. Frank Butterworth; part song, 'Oh, hush thee, my baby!' (Sullivan), by the choir.

The arrangement and direction of this programme were carried out in excellent style by Miss Butterworth, the choir-mistress, and at the conclusion of this portion of the entertainment, Mr. W. T. Cooper, the Vice-President, expressed the thanks and appreciation of the guests to Miss Butterworth for her management of the concert, and for the amount of disinterested work which she had undertaken in order to make it a success. It was understood that all the performers were or had been the pupils of the choir-mistress. Thanks were also due to Mr. Sutton, whose work in connection with the choir is well known.

At the conclusion of the concert, the friends were invited to the refreshment-room, where supper was served, after which they returned to the concert room for the dancing. This was kept up with great spirit during the remainder of the evening, the only variations being a humorous song by Mr. Charles Gray and a recitation by Mr. Edwards between the dances. The guests dispersed about midnight, doubtless with a very high appreciation of the social qualities of the choir, in its capacity as entertainers, to say nothing of its high standard of vocal and instrumental achievement.

D.G.

## CONVERSAZIONE OF THE JUNIOR SPIRITUALISTS' CLUB.

On Tuesday evening, the 26th ult., the usual quarterly conversazione of this club was held at the club rooms, 26, Osnaburgh-street, Regent's Park, London, N.W. There was a very large attendance of members and associates. The proceedings were quite informal, and during the evening vocal selections and recitations were furnished by the Misses Jessie Dixon, Minnie Bush, Florence Morse, and Madame Detini, and by Messrs. Percy Banks and J. J. Morse. Excellent and abundant refreshments were served during the evening. This club has become an assured success, and the weekly programme provided by the Master of Entertainments, Mr. H. Roden Rumford, fully insures amusement, instruction and pleasure for the members. The roll of members and associates now exceeds sixty names, and a number of proposals are awaiting the next committee meeting. Among the large number present, upwards of fifty in all, the following were noticed: Mr. Percy Banks, Mrs. M. E. Graddon and friend, Mrs. Masterman and friend, Mr. Bradshaw and friend, Mr. and Mrs. J. T. Davis, Mr. and Mrs. J. Parker, Mr. and Mrs. Harvey, Miss Collard, Mr. and Mrs. J. J. Morse, Miss Morse, Mr. J. J. Vango, Miss Hett, Mrs. and Miss Bliss, Miss Porter, Miss Minnie Bush, Miss Jessie Dixon, Mr. C. H. Willsher, Mr. S. D. Smith, Madame Detini, Mr. Hempstead, Mr. and Miss Marshall, Mr. and Mrs. Lewis, Miss MacCreadie, Miss Alice MacNab, Miss Townsend, Miss F. E. Samuel, Mr. J. J. Bennett, Mr. Walter Tylar, Mr. F. C. Townsend, Mr. Morniment, Mr. H. R. Rumford, and others.

You must lay aside all prejudices on both sides, and neither believe nor reject anything because any other person rejected or believed it. Your own reason is the oracle given you by heaven, and you are answerable not for the rightness, but for the uprightness, of its decision.—THOMAS JEFFERSON.

## 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.*

## Proposed Semi-Public National Society.

SIR,—The private letters on the above which I have received tend to confirm my belief that a considerable number of Spiritualists in the country desire some organisation on a semi-public basis, and simply require a little help in the inaugural stage. To facilitate practical action and to fashion some initiatory mode of procedure, I beg to submit a few suggestions.

To form a local society, someone known to a few Spiritualists, or spiritualistic inquirers, should take the names of those willing to join, and call them together at his home, or some suitable place, and submit the proposition of a membership society to those assembled. Few rules would be necessary, the less the better. A chairman and a secretary could be appointed, and the work to be attempted by the society should be discussed. On this head I suggest that meetings be held at the house of a member (who has a fairly commodious room) every month, bi-monthly, or weekly as the desire exists, and that normal, inspirational, trance or written addresses on Spiritualism and every kindred topic be given by members or outside friends. Such personal service to be honorary. Meetings could be opened very impressively by five minutes' silent meditation.

Sunday would be the best and most convenient day for the meetings.

Quarterly reports of the proceedings could be sent to 'LIGHT,' and also interesting accounts of psychic phenomena and individual experiences. These, both addresses and reports, should be carefully prepared and excellent in their way.

Whenever a number of local societies in a county or district shall have commenced work, an interchange of talent could be easily effected.

Each society would strive to render its meetings interesting and instructive, and not fail to utilise all the musical talent that its members possess.

When, from the increase of members, a hired room became necessary, it would be of the highest importance that such accommodation should be free from objectionable adjuncts, and that a good musical instrument be included. Every support should be given to the weekly issue of 'LIGHT,' which organ in its turn would effectually aid the objects of the society.

The financial plan could be framed to suit the position and convenience of members.

The work of the London centre would at first simply consist of correspondence in putting the local societies in touch with each other, and generally assisting in the development of the movement. A national committee would come into existence by degrees.

The writer hereby tenders offer of honorary service in the inauguration of any local society on the basis named.

Individual Spiritualists are invited to write to the undersigned if they see their way to begin work.

For title, 'The Society of Spiritualists' is offered as a plain name.

J. W. MAHONY.

97, Fleet-street, London, E.C.

## Spiritualism in Belfast.

SIR,—Perhaps some of your readers would like to know how the cause of Spiritualism is thriving in this city, and if the little association which was formed some months ago is still in existence. We are glad to be able to say that the society is slowly, but surely, prospering—rather weak in numbers, indeed, but strong in the desire to find out the truths of Spiritualism for themselves.

We have engaged rooms in a central part of the city, and hold sittings twice, and sometimes thrice, a week. On Sunday evenings we have a meeting for the discussion of the philosophy of Spiritualism.

Our Sunday evening meetings are not so well attended by our members as they might be, but perhaps when they become more interested in the philosophy and religion of the movement, and have satisfied themselves as to the facts,



we shall have a better attendance. We are much hindered in our work by the lack of mediums, although some of our little band are mediumistic, and give promise of greater things when developed; but we hope to be able soon to secure the services of some of the able speakers and workers found on your side of the Channel.

Here in Belfast 'the harvest truly is great, but the labourers are few.' Spiritualism has never been presented to its people truly; religious mountebanks, and ignorant but well-meaning men, have vied with each other in denouncing it, because it proposes to substitute a rational religion, based on knowledge and supported by facts, for the religious agnosticism of the present day; and, we are also sorry to say, the daily Press never notice the subject, unless to make known a case of exposure or fraud, and never a word about the proofs or truths of it.

From the above you will see that we have a terrible lot of ignorance and misconception to destroy before we can drive home a single truth. We have got to dissipate the erroneous opinions people have of Spiritualism before we can do anything else, and we earnestly hope that all true spiritual workers may do their best to aid us in our uphill fight, and help the struggling germ of spiritualistic truth to find a home in the Emerald Isle.

WILLIAM GEORGE KANE, Secretary.

40, Old Park-avenue, Belfast.

#### Contradictions of Theosophy.

SIR,—To maintain the attitude of impartial scientific research is undoubtedly a difficult task. But, nevertheless, it must be done, for the very idea of science is to know the fact exactly as it stands, and not as we would like it to stand. I can quite sympathise with Madame de Steiger in her unwillingness to admit anything but unadulterated truth in the teachings of the Theosophical Society and the pioneers of the movement; but still facts are stubborn things to get over. I quite agree with the writer when she says that a person who is 'senselessly credulous' is not wanted in the Theosophical Society. But let me put this question: Was not the history of the Judge-Besant squabble an instance of 'senseless credulity' on the one part, and something worse on the other part? I don't think that the expression 'quips and cranks' is at all wide of the mark in describing some of the occurrences.

The reason why I wrote in reference to Dr. Berridge's letters was that it seems to me the time has come when earnest students and thinkers can afford to admit that there has been error mixed with the truths given to the world by the pioneers of the Spiritualistic as well as the Theosophical movement. The early days of the Psychical Research Society are over, and it is no longer necessary for one to take sides either for or against H.P.B. To condemn Madame Blavatsky as nothing but a clever conjurer is ridiculous and preposterous, and would never have been done but in a condition of dense spiritual ignorance. But to admit this is not tantamount to claiming that she was incapable of occasional trickery. I maintain that the genuine scientist, or the practitioner of Yoga, adopts the attitude of strict impartiality, his sole desire being to know the facts of such and such a case precisely as they occurred, accurate knowledge being one of the claims put forward in the pursuit of Yoga. The great Indian writers continually warn their readers, in the same manner as Jesus of Nazareth warned His hearers, that spiritual power is not to be attained merely by reading the books. Too much speculative doctrine has been the bane of religion in the past. It would be sad to see the Theosophical movement contract into a narrow cult, instead of expanding into the real mental and spiritual science.

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.

#### Does Spiritualism Induce Morbidity?

SIR,—It is a most curious thing that unbelievers in spirit phenomena seem to have the idea that studying occult subjects is liable to produce a morbid state of mind far from conducive to general health. Whilst talking to sceptics on Spiritualism, they usually say (when you have told them of some phenomena which have lately happened), 'Yes, all you say may be very true, but, of course, you are aware that all

hyperphysical speculation is harmful to the human race, producing morbid constitutions, and leading many to the mad-house,' or words to that effect.

Now this, to me, seems absurd. Spiritualism is a great truth, an ever-growing truth, of a high and holy order; and if seekers after the occult only go to work in the right frame of mind, *i.e.*, calmly, and with a clear conscience, I see absolutely nothing which might lead a good, honourable, upright person into that morbid state which sceptics maintain to be the result of deep mystical study.

Sceptics despise Spiritualism for much the same reason that a horse shies at an object which it cannot comprehend—they do not understand it; it is too full of holy meaning for them, and, consequently they leave it severely alone. They would rather lead a purely mundane life, working, eating, sleeping, and conversing only with those of their own flesh and blood, not caring (perhaps not daring) to comfort themselves with that great consoler—Spiritual Truth. Again, sceptics say that it is unlawful to strive to pierce those inner secrets which Nature has kept veiled. Nature has only kept them dark because so few will take the trouble to examine them; they put them aside as nonsense, and consequently the phenomena show themselves seldom. It is a good thing that we are becoming less prejudiced towards the supernatural; and such excellent institutions as the London Spiritualist Alliance, Spiritualist National Federation, &c., together with the help of such papers as 'LIGHT,' 'The Two Worlds,' 'The Lyceum Banner,' 'Borderland,' &c., have done wonders in bringing an excellent subject to public notice.

Most sceptics, while denying the frequent occurrence of spirit phenomena, believe that on rare occasions spirits do manifest themselves to the human race, thereby showing that in their innermost hearts they are believers; but they pretend to be sceptics for fear of being scoffed at by their friends.

To conclude, I can never imagine Spiritualism capable of producing morbidity, and I fancy my readers who believe in it will agree with me.

J. C. J. MONTEFIORE.

#### Rev. C. Ware and His Work.

SIR,—I do not remember seeing it definitely stated in 'LIGHT' that the Rev. C. Ware is acting as editor at large—that is, as correspondent of the general Press on spiritual matters. This office was filled in America by the late Professor Brittain and was productive of a vast amount of good, and it is already doing the same in this country through Mr. Ware, whose literary ability and practical acquaintance with Spiritualism admirably qualify him for this office, the importance of which will be readily seen when the way in which it operates is considered. I will give, as an instance, the recent anti-spiritualistic lecture of the Rev. Dr. Mellone, which has been referred to in 'LIGHT.' I sent the newspaper report off to Mr. Ware and was pleased to see a lengthy and admirable letter in the next issue of the said paper, replying to the lecturer's adverse arguments and affording useful information concerning Spiritualism to the general public, good for them to know, and calculated to remove the ordinary prejudices that exist through a want of understanding the subject. This letter would be read by thousands of people who never see a spiritualist paper, and probably would not read one if they had the opportunity; and, moreover, the paper in this case being Conservative and patronised by church-going people and their clergy, considerable light would be received by them on Spiritualism, and their prejudices probably removed or at least qualified.

I wrote to Mr. Ware, thanking him for writing to the journal, and, in reply, he tells me that he is very busily engaged in correspondence with the Press. This is what he says: 'At present I have some half-dozen newspapers in hand, viz., . . . It will soon be necessary for me to write one letter every day, which, as you know, is quite enough for one man—since each letter is necessarily an original article.' Mr. Ware goes on to say that the work is more congenial to him than lecturing, and in my opinion is more useful for the reasons I have already stated.

Mr. W. Howitt, many years ago, remarked, in a letter to the 'Spiritual Times,' on the doubting Thomases and the Nicodemuses—people who had found Spiritualism to be



true and were afraid to acknowledge it for fear of Mrs. Grundy, especially if their interests were likely to be affected by it:—'This age,' he said, 'is not in love with martyrdom.' But Mr. Ware is one who was above these considerations, and suffered the consequences of being true to his convictions, losing his position as a Methodist minister, and thrown upon the world to do the best he could for himself, and was found in very straitened circumstances by Mr. Bibbings, who made an appeal to the spiritual public on his behalf, the sequel of which was the appointment to his present position. Whether he gets adequately paid I know not, but having made sacrifices myself in the cause, I can speak feelingly on the subject, and in closing these few remarks, I hope the readers of 'LIGHT' will not fail to recognise the value of the work Mr. Ware is doing, and to support him in it.

Eastbourne.

ROBERT COOPER.

Canon Wilberforce.

SIR,—Your article in 'LIGHT' of April 23rd on the subject of Canon Wilberforce's 'Westminster Sermons' led me at once to order a copy. I now write to bear my testimony to the fact that you have in no degree over-estimated their worth, in the hope that those of your readers who did not act promptly on your advice may, when thus reminded of it, at once do so. They will find in this small volume thoughts founded upon a real knowledge of psychic facts and alive with that sympathetic sense which is capable of getting into the very heart of facts, which is indeed essential to their true apprehension and right appropriation to human needs.

It would be a pity if any thoughtful reader who can get hold of the book should neglect to do so. Thanking you for your recommendation,

HELEN ALEX. DALLAS.

#### SOCIETY WORK.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Messrs. Shaw and Knowles occupied our platform.—G. R.

OPEN-AIR MEETINGS, VICTORIA PARK.—On Sunday morning last a successful meeting was held in the park.—H. H.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last Mr. Webb delivered an interesting address on 'Why I am a Spiritualist.' Mrs. Webb gave successful clairvoyance. Next Sunday, Mrs. Barrell.—J. RAINBOW, Cor. Secretary.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, Mrs. Mason was with us and gave good clairvoyance. Sunday next, at 6.30 p.m., Mr. Peters will lecture. 'LIGHT' on sale.—CHARLES DAVIS, Assis. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mrs. Brencley spoke on 'Spirits in Prison' as she had seen them in the spirit world. Next Sunday, at 7 p.m., Mr. Dalley, trance address. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brencley.—C. D. CATTO.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last our meeting was well attended, when Mrs. Holgate spoke on the words, 'There is a natural body and there is a spiritual body,' and was followed with great attention. A brief address from Mr. Underwood and clairvoyance at the after-circle.—H.F.F.

8, MAYALL-ROAD, Brixton, S.W.—We regret to announce the passing on of Mrs. Emily Jerry, on Friday, 22nd ult. A goodly number were present at her funeral on the 27th, and listened with interest to the sympathetic and touching address of Mr. T. Coleman. On Sunday next, at 11 a.m., open circle; at 7 p.m., Mr. Dale. Tuesday and Thursday, circle at 8 p.m.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mrs. H. Boddington, of Battersea, most ably occupied our platform. On Sunday next, at 6.45 p.m., Mr. Davey, in lieu of Mr. Bibbings. Wednesday, circle as usual. Open air debate between Mr. Waldron and Mr. Whyte ('Evangel'), in Victoria Park, on Sunday next, at 11 a.m.—H. BROOKS.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Mr. Thompson was in the chair, and gave some interesting experiences. The reading of an article from 'LIGHT' elicited experiences with 'Ouija' from Mrs. Foster and Messrs. Brooks and Hewitt. On Sunday next, at 11.30 a.m., in the park; at 3 p.m., Lyceum; at 7 p.m., spiritual service.—T.B.

193, BOW-ROAD, BOW.—On Sunday last Mr. Walker delivered an address on 'Materialism versus Spiritualism,'

the subject being chosen by the audience. Mr. Walker also gave good psychometry. In addition to our Wednesday meetings we have commenced to hold an open public circle on Fridays. Sunday next, Mrs. Clegg.—H. H.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Strasford Society of Spiritualists) WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, Mr. Whyte ('Evangel') gave an instructive address entitled, 'What Spiritualists Believe In.' Notwithstanding the inclement weather, we obtained a full hall. Thursday, 28th ult., Mr. Peters gave an able address, followed by clairvoyance, his clear descriptions being instantly recognised. Next Sunday, at 7.15 p.m., Mr. Davis.—J.J.P.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday last, we were pleased to have Mr. Peters with us again, when his clairvoyance was especially good. Owing to the inclement weather our open air work was adjourned till 3.30 p.m., Sunday next. Our children's Lyceum will commence next Sunday, at 3 p.m. Cordial welcome to all. Business meeting further adjourned till Sunday next, at 9 p.m. At 7 p.m., 'The Higher Aspects of Spiritualism,' by Mrs. H. Boddington.—Open-air Work, Battersea Park. On Sunday next, the Battersea Society will meet near old band stand, at 3.30 p.m. Messrs. Adams and Boddington and Mrs. H. Boddington and friends.—W.E.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Our public circle was well attended. At our evening meeting our leader's Irish guide, 'Tim,' gave us a full description of an Irish wake, and its real meaning, but it now only had the outward and visible side, while the spiritual significance was lost. He dwelt at some length on the important duty of every one in helping the wake of the so-called dead to the spiritual life of consciousness. By special request of 'Tim,' Mrs. Winn-Stanley (*née* Butcher) effectively sang 'Killarney,' which was much appreciated by the large audience. The after-circle, conducted by Mr. Beel, was well attended. 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., Mr. W. E. Long, trance address, 'Dreams and Visions.'—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Replies to questions by 'Tien' and his co-workers, through the lips of Mr. J. J. Morse, always prove of great interest, and last Sunday's meeting of the Marylebone Association at these rooms again evidenced this fact, the many inquirers as well as Spiritualists present evincing the greatest attention. The audience, which, considering the wet weather, was a large one, again and again applauded the speaker. Prior to going under control Mr. Morse read a poem by Lizzie Doten, entitled, 'Mr. Display.' At the conclusion of the replies, Mr. Morse, on the motion of the chairman, was requested to convey to our American co-workers—whom he is visiting for a few weeks shortly—the hearty greetings and good-fellowship of the Spiritualists meeting at these rooms. Mr. Morse, in the course of a few remarks, promised to convey these expressions of goodwill. Next Sunday, at 7 p.m., Miss MacCreddie, clairvoyance.—L.H.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—We were privileged to listen again, on Sunday last, to Mr. Geo. H. Bibbings, B.A. The morning address upon 'Cultivation and its Value' was an able effort. It has been said that 'Spiritualism opens an avenue of possibilities which leads to the glory-land of realisation.' The materialistic thought of the age, however, refusing to recognise any evidence of a *post mortem* state, urges you, therefore, to make the best of this world and live for it alone. The argument is subtle; but it is fallacious, as all arguments must be which are unrelated to certain vital factors affecting the problem. Materialists stand in the position of one member of a trading partnership who does business and acts in all things without reference to the acts of his co-partners, and as if they were non-existent. Can any position be more untenable? In order to have true conceptions of life and its meanings, a keen recognition of the relation of the part to the whole is essential. This recognition is gained in fullest measure by an earnest study of the facts of Spiritualism; these demonstrate that man enters, through physical death, upon a life of larger possibilities; that he will be brought face to face with himself, the consequences of the virtues and failings of earth-life his only possessions. If, then, you would attain to 'the glory-land of realisation,' cultivate your best powers wisely and unceasingly. If you would not emerge from physical life a spiritual pauper—a dwarfed and perverted specimen of humanity—cultivate the powers you have, and do the duty that lies nearest to hand.—The evening address upon 'The Jubilee: Its Message and Meaning,' was stirring, comprehensive, and eloquent. It was listened to with marked interest by a full audience. The sacred song, 'A Dream of Paradise,' was exquisitely sung by Miss Maggie Griffiths, who, at some personal inconvenience, so kindly favoured us. On Sunday next, at 11 a.m. and 6.30 p.m., Mr. Bibbings will speak for us again.—E.A.



## COMMITTEE 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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 'Coming Events,' for May. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 4d.  
 'Victor Serenus.' A Story of the Pauline Era. By HENRY WOOD, author of 'Ideal Suggestion,' &c. London: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 6s.  
 'Fünf Jahrtausende Sehnsucht nach Erkenntnis und ihre endliche Erfüllung in der Gegenwart.' Von DR. MED. NORBERT GRABOWSKY. Leipzig: Verlag von Max Spohr. Price 1 mark.  
 'Modern Astrology,' for May, contains: 'Astrology as a Guide in Life'; 'The Nativity of "Artemus Ward"'; 'The Asteroids'; 'Mundane Predictions,' &c. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 1s.  
 'Present Day Miracles.' Interesting experiences of a private family in Birmingham in the development of remarkable supernormal physical phenomena. By WILLIAM H. READ. Birmingham: Cornish Bros., 37, New-street. Price 1s.  
 'Pearls.' A Classic Monthly for the Home Circle, devoted to the Mental Forces. Edited by ELIZABETH FRANCIS STEPHENSON. No. 1. Vol. I. New York, U.S.A. London agents: Gay & Bird, 22, Bedford-street, Strand W.C. Price 10 cents.  
 'A Book of Images.' Drawn by WM. T. HORTON, and Introduced by W. B. YEATS. London: The Unicorn Press, 7, Cecil-court, St. Martin's-lane, W.C. Price 2s. 6d. net. This book contains twenty-four drawings, including a set of Imaginary Landscapes and a number of Mystical Pieces.  
 'The Humanitarian,' for May, contains: 'The Teleelectroscope—Some Account of Herr Szczepanik and his Work'; 'Cremation at Woking'; 'A Voluntaryist Appeal by Hon. Auberon Herbert'; 'Occultism in Eastern Lands,' by the late Sir Richard F. Burton; 'Of Witchcraft'; 'Women's Clubs,' &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.  
 'Yoga, or Transformation.' A Comparative Statement of the various Religious Dogmas concerning the Soul and its Destiny, and of Akkadian, Hindu, Taoist, Egyptian, Hebrew, Greek, Christian, Mahomedan, Japanese, and other Magic. By WILLIAM J. FLAGG. New York, U.S.A.: J. W. Bouton, 10, West 28th-street; and London: G. Redway, Hart-street, Bloomsbury, W.C. Price 15s. net.

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