

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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(Signed) 'W. T. STEAD.'

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NOTES BY THE WAY.

A scholarly clergyman of the Established Church has lately interchanged letters with us, respecting a passage in a book of his relating to the appearances of Jesus after his 'resurrection.' He thinks that it is sufficient, and, indeed, more satisfactory, to suppose a purely subjective vision (imagination?). He says; 'What do I want to see a phenomenon perceptible to the senses for? It is much more, that mind should speak to mind and spirit to spirit directly. When the mind is very strongly impressed, it will naturally embody itself without. I see no need for the explanation of a spirit being able to assume a quasi-material form.'

It is astonishing how needs, as well as tastes, differ. It has a charming and elevated tone,—that suggestion of mind speaking to mind and spirit to spirit, above phenomena perceptible to the senses. But it will not bear cool and resolute reflection. How are we to distinguish between mind speaking to mind or spirit speaking to spirit, and the mind or spirit speaking to itself? There is boundless room here for self-deception and mere imagination, easily running into the fanatical exaltation of one's own thoughts into the place of divine authority (spirit speaking to spirit).

Of course there is a deep truth in this spirit speaking to spirit, but, as evidence of spirit presence, it surely lacks the proof positive that (real or apparent) manifestation on the physical plane would give.

A rich but rather close-fisted man was asked for a subscription to an object of which he entirely approved, but he hesitated, talked a little about bad trade, murmured something about falling dividends, referred to the number of his nephews and nieces, and even made a solemn and uncommon reference to 'the increasing number of calls.' His friend heard him out, then tenderly said; 'I deeply sympathise with you. Allow me to comfort and cheer you with a story:—There was once a man who was asked to lend a rope to a neighbour. His reply was that he was in need of the rope just then. "Shall you need it a long time?" asked the neighbour. "I think I shall," replied the owner, "as I am going to tie up some sand with it." "To tie up sand!" exclaimed the would-be borrower; "I do not see how you can tie up sand with a rope." "Oh, you can do almost anything with a rope, when you do not want to lend it," was the reply.'

'The Progressive Thinker,' resenting the slanders of ministerial assailants of Spiritualists, is publishing an awful list of the crimes of ministers. The fight is a hot and

merciless one. It also publishes summaries of certain prison reports, showing the classification of the prisoners. We note that Spiritualists are practically out of it. They are hardly ever mentioned; and, where they are, we are only just reminded of their existence. Wyoming has one hundred and fifty-four prisoners; only one is a Spiritualist. Fort Madison has six hundred and thirty-one; and again there is only one Spiritualist. That is about all we can find in any report. 'The Progressive Thinker' gives a picture-summary of one year's prisoners in Ontario. It depicts a number of cells. The Roman Catholics cram the first with four thousand three hundred and fifty-nine. At the far end, there is a cell with an open door, the inscription being, 'Spiritualists. Vacant.' That is rather creditable: but only what might be expected.

A writer in 'Freedom' tells the following story, as illustrating the power of mind. It is a startling case in point—if true;—

Mrs. Edward Holmes of Dushore, Pa., sends a statement of an occurrence which points clearly to the truth of our teachings regarding the effect of thought upon the body.

I give the account as Mrs. Holmes received it from a friend and neighbour:—

'My daughter (then a child) and I were waiting at a depot for a train. Among others also waiting was a lady who had a large mole upon her face, which my daughter noticed and insisted upon talking about not only at the time, but afterwards repeatedly referring to it; and what do you suppose? Well, a mole similar to that on the lady's face appeared upon my daughter's face in the same place as on the lady's, and hair grew upon it as upon the mole on the face of the lady. I shall always think it came from the child's making such a fuss over the lady's face.'

This lady is not a mental scientist and knows nothing of the law in the case. It is apparently rather as a superstition that the matter appeals to her than otherwise. The fact compelled her attention and forced a recognition of that which she could not account for but was compelled to believe.

To those who understand the law the matter is perfectly plain. The picture of the disfiguring mole so impressed the mind of the child as to remain a permanent picture upon her brain and was transferred to her body through the thought-fluid.

If she can summon sufficient powers of will from an understanding of the law she can remove the mole in the same way that she produced it. She can think it away as she thought it into existence.

Once upon a time a man and a woman had a conscience. Here is the story. We are assured that it happened in San Francisco. We hope and believe it did:—

A good true story is told of a San Francisco woman and a doctor with a conscience. The doctor performed a successful operation for a rich woman, and when asked for his bill presented one for 500*l*. The lady smiled, and said: 'Do you consider that a reasonable charge, considering my circumstances?' The doctor replied: 'That is my charge for that operation; your circumstances have nothing to do with it.' The lady drew a cheque for 500*l*. and presented it to him. He handed it back, saying: 'I cannot accept this. My charge for that operation is 500*l*.' 'Very well,' the lady replied, 'Keep the cheque and put the balance to my credit.' Some months after, she received a long itemised bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of odds and ends of humanity, male and female, black and white, who had been mended at her expense. She was so delighted at it that she

immediately placed another cheque for 500dol. to his credit on the same terms, and it is now being earned in the same way.

Is not that an excellent suggestion as to the right use of money?

'The Perfect Law of Liberty,' by Vindex (London: George Redway), is a thoughtful and well-written book, covering a great deal of ground;—The composition, inspiration and authority of the Bible, The Trinity, The Divinity of Christ, The Incarnation, The Atonement, and The Resurrection. The writer deals with all these subjects as a devout rationalist, giving abundant evidence of knowledge, and suggesting sober lines of thought that might set many puzzled minds at rest; but the 'rest' would not be the rest of submission to any of the old creeds.

From 'The Gestefeld Publishing Company' (New York) we have received a copy of 'The Breath of Life. A series of self-treatments,' by Ursula N. Gestefeld. The little book is written on the lines and from the inspiration of Mental Science or Healing by self-suggestion. It contains a series of Meditations or spiritual assertions, on such subjects as, 'When there is a Sense of Injury'; 'When there is Fear of Heredity'; 'When there is Fear of Death'; 'When there is Fear of Failure in Business'; 'When there is Difficulty in Letting Go of the Past'; 'When the Sense of Sight Diminishes with Advancing Age.'

We are bound to say that there are traces of the exaggeration which we always have to note in connection with this school of thought; but it is exaggeration on the right side: and, to more than counterbalance it, there is a precious flood of fine brave thinking, eminently practical as a saving and uplifting force.

We find it difficult to select; but incline to quote, as a specimen, the useful and beautiful Meditation on 'When there is the Sense named "Insomnia":—

WHEN THERE IS THE SENSE NAMED 'INSOMNIA.'

I am free from all struggle and strife.
I am free from anxiety and apprehension.
I am free from all strain and tension.
I abide under the shadow of the Almighty.
I am able to see what I should do. I am able to do what I see should be done.

I have clear vision because I desire to do only that which is right and just.

I shall not entangle myself, I shall be shown the way in which I should walk, moment by moment.

Whatever comes into my mortal experience, for me there is no loss; there can be only gain.

Because of what I am in being, nothing pertaining to my growth in self-recognition can bring me real harm.

I see and feel that I am complete and whole and that I live and move and have this being, in God, my Cause.

I am safe and secure every moment.

I am cradled in the eternal arms, I rest upon the Infinite bosom.

I am sinking into that sleep which is peace and rest, refreshment and strengthening.

It is mine as a child-soul that is nurtured from the divine; and I have no fear of aught that can befall me.

There is One that neither slumbers nor sleeps, and I am guarded and protected.

I give myself up to quiet slumber. I sleep with the sleeping world, with the fields and the flowers, with the creatures small and great.

For we are one Brotherhood, and I hear the voice of our Father in the murmur of the stream, the gentle rustle of the night-wind, the breath of the flowers.

It says to me, 'Rest, my child. All things rest. Take your rest. I am here. I will never leave nor forsake you.'

I let go all effort to do or to be.

I sink back into these waiting arms.

I feel them close tenderly about me.

I am in the 'green pastures,' beside the 'still waters.' I am with the Good Shepherd of the sheep.

I am asleep, for 'He giveth His beloved, sleep.'

We know from experience that the quiet determination and steady unanxious willing here indicated *can* cure Insomnia.

THE SPIRITUAL REGENERATION OF MAN.

ABRIDGED REPORT OF THE INAUGURAL ADDRESS TO THE MEMBERS AND FRIENDS OF THE SPIRITUAL REGENERATION SOCIETY GIVEN BY MRS. C. LEIGH HUNT WALLACE, AT HER RESIDENCE, 4, ALBANY-TERRACE, LONDON, N.W.

(Continued from page 232.)

PART II.—THE SPIRITUAL.

Now I come to a consideration of the unseen and more unrecognised dangers attached to spiritual degeneration as revealed by the study of Spiritualism.

It is over twenty-four years since I became a Spiritualist, but before then a circumstance occurred to me which partly revolutionised my life. We had a house-dog of which I was very fond, but he was a noisy, barking cur, and was the cause of much trouble. No scolding or whipping would prevent him from barking from six o'clock to eight every morning. Once I caught him and struck him again and again. As I did this I began to feel my anger double and re-double upon me, till I felt that I must beat the poor thing to death; but I became perfectly conscious that my actions were gradually becoming automatic and that I was losing control over myself. With a violent effort I stayed my hand, and fled in terror to my room. I realised that I had been in danger, that my passion had attracted an outside influence that positively enjoyed the fact of the dog being thrashed, which influence was using me as a mere instrument to gratify a feeling of pure cruelty. I had never at that time—nearly thirty years ago—heard of spirits or Spiritualism, yet I realised full well that I had attracted to myself a ferocious influence that threatened to dominate me to deeds of which I knew not the limit. This story illustrates the fact that if an individual has one vice, be it great or small, and is in every other respect ever so pure and holy, yet the expression of that one vice

ESTABLISHES AN ATTRACTIVE AFFINITY,

by the law of like attracting like, to spirits of that same type. By nature I am a lover of animals, and a recogniser of their rights. Therefore I did not attract these outside influences by my own inherent cruelty. That was not my vice, it was theirs. The deduction is that, had I been a saint of the first water, and had these influences been fiends of the lowest grade, my getting into an irrational passion caused me to attract, to admit by that one open door, the lowest known active influences. They were not to blame for being so attracted. I was to blame for supplying them with the ammunition of expression. As with the individual, so with all mankind. Like causes produce like effects. Whenever man sets up an active expression of evil or good, he attracts to himself outside influences of a like kind. If he loses control of himself he will be taken control of by others.

MAN IS COMPOSED OF BODY, SOUL, AND SPIRIT.

When he has no body he is composed of senses, soul, and spirit. The senses are the tentacles of his soul, and control its expression for good or evil. The soul is the immortal part, the life principle, which is expressed both in the vegetable and animal kingdom. Man has physiologically both a voluntary and an involuntary muscular and nervous system. He has also an involuntary and a voluntary nature. One is ruled by the organic involuntary or immortal soul, while the other is ruled by his voluntary spirit, or free will; and the progress and the development of man while on earth depends upon his keeping his physical and moral senses in an unperturbed state; otherwise he will degenerate his free will or voluntary spirit, and compel the involuntary, for the time being, to express evil, evil being perverted good. These observations have the very keenest bearing upon Spiritualism.

Self-development means self-control, and self-control means a perfect freedom from all outside influences, either for good or evil. To be good because of your innate love of goodness and in obedience to your inner promptings, is a sign of your real spiritual progress. Still greater is the progress made when the obedience to the higher promptings is carried out in spite of constant temptations to evil. Being furnished with a body, our career on this earth is undoubtedly for the purpose of enabling us, by our own effort,

to fight and conquer evil and to develop the immortal soul by spiritualising the senses.

When I became acquainted with Spiritualism I irrationally jumped at first to the conclusion that death had sanctified the departed and had denuded them of all earthly interests and all temptations to evil. As a student of Nature I hold Spiritualism to be one of the most important facts and factors in Nature, and as such every all-round scientist should study it.

Who are the inhabitants of the spirit world? To the initiated there is no doubt but that they are those who were once the embodied inhabitants of the earth. That many people lead exemplary lives we all know, but the majority leave their bodies while they are lovers of strong drink, riotous eaters of the flesh of their non-human fellow creatures, commercial rogues and swindlers, vivisectioners, liars, slanderers, and lovers of secret sins. Recognising that it is we who people the spirit world and pass in the twinkling of an eye from this sphere into that, what reason have we to expect that an intercourse with spirits should be an intercourse with anything better or worse than ourselves?

If the spirit world is to be filled with saintly spirits we must ourselves become saints, that is, spiritually regenerated.

THE TRUE IMPORTANCE OF THE BODY

here becomes manifest. It is in itself an influence for good or evil. Its needs expose us to the temptations of the senses. It attracts good or evil elements to itself according to whether it is composed of natural or foreign elements. Thus it controls the expression of the senses as the senses control the expression of the spirit and the spirit the expression of the soul. Time is also an element of great import in the development of our immortal soul. Longevity is one of the needs of those who would spiritually regenerate themselves. As we are now existing, premature death is the order of the centuries, and our length of life averages about thirty-four years. What time is that wherein to accomplish any degree of spiritual regeneration? Premature death necessitates our stay, in spirit form, on the earth till our degree of spiritual regeneration is accomplished, which will then remove us from the earth sphere to regions beyond the ken of mortal mediumship. This remaining on the earth is often spoken of as being earth-bound, but it would be more explicit if it were known as being sense-bound. Therefore premature death of the body is inimical to the purity of the spirit world, and until we learn to provide the body with conditions which grant it the longest possible life with the greatest possible health, we must expect to have undeveloped spirits in the spirit world. A child born prematurely is undeveloped in physique, and a spirit born into the spirit world prematurely is equally unfitted to its environments. So far as the senses are unperverted, or purified by spiritual regeneration, is the spirit unattracted to this earth, but when the senses are perverted and are unable to gratify themselves in spirit life, such spirits will beg, borrow or steal a living body, which they obsess so that they can gratify their sensual cravings. And this is the foundation of many of our spiritualistic manifestations, and accounts for the fact that some of our spirit mediums are of so unspiritual a nature. I knew a medium who was controlled by a very noted artist. He might be said to almost live with a tobacco pipe in his mouth. The biography of the artist showed that he had been a heavy smoker and then I understood his attraction to the medium. This example analogously accounts for much of our drunkenness. What kind of spirit can a man have or attract who glories in such blood sports as fox hunting, hare hunting, &c.? What class of spirits are they who are attracted to the visitors of cock fights, bull fights, public executions and the like? What sort of spirits would you expect to get into communication with if you pitched a spirit circle in the middle of a slaughter-house? Men who are indifferent to the sufferings of animals, or revel in their agonies, become spirits of that same class, and while in the body attract, and help to keep to that low level, that class of spirits. Slaughtermen are our brothers as much as the rest of mankind, and if we are eaters of flesh we are in part responsible for their degraded moral condition, as well as for that of the spirits who haunt those dens of cruelty. Can we consistently denounce such

spirits if we feed our bodies with the produce of their degraded work? And when we know that the eating of flesh is not only unnecessary to the maintenance of health, strength, and longevity, but the reverse, it becomes a form of idle and vicious cruelty for which we shall certainly be held responsible. In ancient works dealing with magic we learn of men who would, for the purpose of inducing the presence of, or invoking, certain evil spirits, smear their bodies with the blood of a recently slain fowl. Why, I have seen slaughterers emerge from a slaughter-house with their clothing saturated and steaming with blood, their waterproof leggings showing they had been standing ankle deep in the blood of their victims.

The reason why these facts and their obvious deductions are important is that no mortal on earth can get away from them. They indicate some of the laws of life. They affect the non-Spiritualist as much as the Spiritualist, only the Spiritualist, being conscious of them, is manifestly a chosen worker in the cause of spiritual regeneration, and inasmuch as that is impossible without physical regeneration, he is a chosen worker in that cause also. Many people hearing these spiritualistic revelations for the first time might jump to the conclusion that Spiritualism is all an evil. But this would be as much an error as to denounce this earth life, which is its counterpart, in similar terms. The spirit world is exactly what man makes it, and it is to his special interest to cause it to be raised to its highest possible standard. We must try and raise it to this position by individually purifying all our deeds and thoughts, and by inculcating the same in others. We should then only attract spirits at least equally pure. I know I am suggesting the organising of a work that needs centuries for its perfect fulfilment, but the sooner it is begun, the sooner shall we reap the benefit.

If there were no vice on this earth among men, if all died having accomplished their mission to the full, it is obvious that none of us would be earth or sense bound, but that we should pass on at once to a far higher condition than those who now remain here, in spirit life, for the purpose of completing the object of their existence. Could all be induced to do this the whole tone of Spiritualism would be raised to a higher platform, and there is no doubt that we should get from the spirit world help, information, and guidance of a class higher than any with which we are at present acquainted.

Surely there can be no grander or higher work on earth than the physical and spiritual regeneration of man. Let us, then, all do our utmost to help each other to thus bring God's kingdom of heaven on earth.

CARTOMANCY.

Of all forms of divination, cartomancy is perhaps the most common. It is practised wherever cards are known, and its exponents are to be met in all ranks of society. Apart from gambling, there is a strange fascination about a pack of cards. Viewed in the light of the Tarot, of which they are undoubtedly a corrupt form, the pips and suits suggest striking correspondences and reveal a profound symbology, vague and mysterious, but of absorbing interest. There are many ways of reading the cards; some absurdly simple, others tedious and complicated. Just which is the best is a matter of choice. The student will find much that is helpful in 'A Handbook of Cartomancy,' by Grand Orient, and 'Fortune-Telling Cards and How to Use Them,' by Minetta; two neat little books, published recently by George Redway (London). The former is a reprint of a well-known work which, in addition to cartomancy, contains much valuable information upon divination generally. The latter is a clear and concise explanation of the signification and method of laying out the 'Minetta' cards. They are thirty-two in number (a bezique pack), and each card has printed upon it its 'right' and 'reversed' meaning—a most convenient arrangement. Of course, fortune-telling by cards is not to be depended upon. That startling predictions are sometimes made is undeniable, and that failure and fraud are also possible is no less certain. The cards should be consulted with an open mind, remembering that it is not so much method as *intuition* that determines a successful reading.

A.B.

SPIRIT IDENTITY: TWO RECENT INCIDENTS.

By 'AN OLD CORRESPONDENT.'

I chronicle two instances of spirit return recently coming under my observation. Singularly enough, both of them, to a certain extent, appear to me to have arisen in connection with a golf club of which I am a member, and which has rather an ancient history, having been founded about 150 years ago. Two of its prominent members twenty years since were a Mr. T. B., who was a great friend of mine, and Mr. P. S., also well known to me. Both have passed on a good while ago; and since Mr. B. died I have had many clear and convincing messages from him, both verbally and also written automatically, through a relative of my own who is both clairvoyant and a good writing medium.

By the courtesy of the committee of the golf club in question, which is a beautifully-situated place in the country, the members are permitted, on five days in the week, to entertain their lady friends in a room which is specially set apart in the club-house for that purpose. In September last, accompanied by my clairvoyant relative and another lady friend, I visited the club-house in question and had afternoon tea. We were only there for about half an hour, and the medium and her friend were in the particular room above specified all the time and under my own supervision, and after having tea we three took the train to our respective homes.

In April last the clairvoyant met me and asked, 'Did you ever hear of a caddie who carried clubs for golfers at M——?' (where the club-house I have mentioned is situated) 'and who called himself C. W.?' This was evidently a 'nickname,' and from the description the clairvoyant gave of the person who appeared to her, he must have been a caddie of a bygone generation; for his clothes were, she said, very dilapidated and old-fashioned looking, besides being very greasy. She also mentioned that he wore a red vest and had a most peculiar old-fashioned bonnet or cap on his head. The clairvoyant stated that this 'ancient caddie' did not say much to her beyond giving his name, and that he belonged to M——. He had a bundle of golf clubs under his arm, and told her that out of the money he earned on the links he saved enough before he died to give himself a decent funeral.

The description given by the clairvoyant struck me as being very like that of a sketch hanging in the dining-room of the club in question, which is a room which the clairvoyant had not entered on her first visit to it in September last; and accordingly on the first convenient day after I had been informed of the occurrence, and which would be about a fortnight thereafter, I invited my relative to spend the afternoon at M——, and have a little walk on the links. No remark whatever was made by me tending to show a specific purpose in going there, and I do not think the clairvoyant had any idea on the subject. On the occasion of our second visit we entered the dining-room, which was empty, and I at once showed her the sketch or engraving in question, whereupon she exclaimed: 'That is C. W., the man I told you about and who came to me lately. It is very like him; but his bonnet was different from the one shown in the picture.' No name appeared to be on the sketch, but on making the necessary inquiries of the club keeper I was informed that the picture was that of C. W., and he was certainly one of the most droll-looking and ancient specimens of the genus caddie it has ever been my lot to see, and undoubtedly belonged to a far bygone generation. Since this occurrence I have endeavoured, but unsuccessfully, to obtain details of his history by perusing the annals of the club in question, but no entry occurs therein regarding him. As, however, he was only a 'carrier of clubs,' it is not likely that 'his record' would be found engrossed in the minutes; but it is quite evident that in his day and generation he was a well-known character on the links at M——.

All the older members of the club known to me have now 'joined the majority' and, therefore, I am quite unable to trace any further details of his life history; but the 'nickname' and the name of the club in question are in possession of the Editor of 'LIGHT' in case anyone interested

desires to know these details, which at present I do not deem it necessary to disclose.

The second case of spirit return to which I wish at present to allude, occurred in the end of April last, at a séance we had with that most gifted and powerful trance medium, Mrs. Treadwell, of St. John's Wood. Just at the close of a most successful and affecting séance one of her controls, addressing me, said: 'There is a Mr. S. here who says he knew you well when on earth.' Well, in point of fact, I had known more than one person of that name who has since passed on, and was consequently in doubt which Mr. S. it could be, when one of my daughters who was present at the séance (and who is somewhat of a sensitive and an 'impressionist') said: 'Papa, I think it may be old Mr. P. S.' Immediately on this, the control said: 'He says that is right.' The individual in question was one of the most genial and good old souls I ever knew, a leading member of the golf club before referred to, and who met his end in a tragic and unexpected manner a good many years ago. Wishing to test identity, I said: 'Friend, if that is really you, can you tell me how or in what manner you died?' The control replied: 'He is not able, but I feel as if everything were bursting or exploding around me; flying in the air, as it were.' Now this was singular confirmation of identity, as the Mr. P. S. was accidentally killed by a big blast in a quarry a good many years ago, to the great grief of a large and attached circle of friends. During his life I was not a member of the golf club at M——, but I knew and esteemed him well, and we had many mutual friends, including the Mr. T. B. before referred to. The control further informed me that Mr. S. had no power to give me further details of his life history, but would try to do so at my next sitting with Mrs. Treadwell. Should he do so, the details will be duly sent to 'LIGHT' for publication.

The question may be put, how came these two persons to reappear on the scene and give evidence of continued existence in the other world? Well, one can only theorise regarding this, and the theory I have formed is that on the visit of the clairvoyant to the club-house in September last, the old caddie, C. W., was somehow 'hovering around,' and took the earliest opportunity in his power of appearing to her and disclosing his identity. Your readers may dismiss all idea from their minds that the medium ever saw the picture in question before May, 1898, when, as I have said, it was shown by me to her as above specified, and it is also clear that he lived so long ago that neither she nor I ever heard of his existence until the beginning of April in this year. Again, no name is attached to the picture, and I only got it by inquiry of the club keeper, as mentioned, so that even supposing she had seen it previously, the name, or rather nickname, he bore when in earth life was utterly unknown to her. In short, my view is that he (C. W.) accidentally gave the clairvoyant a 'look-in' on the occasion in question, and having, either from Mr. B., a former member (who has written and spoken to me through her), or in some other way, discovered her clairvoyant powers in September when she took tea with me in the club, he, as soon as possible thereafter, took an opportunity of making his identity known.

As regards Mr. P. S. and his reappearance on the scene, I have formed the theory that he was brought to us by our mutual friend, Mr. T. B., also on the other side, and who, as I have already said, has on many occasions within the past ten years revealed his identity to me. My two theories, however, may be right, or the reverse, but on the facts before given I contend that the identity of this ancient golfer's caddie, and Mr. S., has been clearly proved by real evidence and under the best conditions possible in the circumstances.

REV. H. R. HAWEIS ON SPIRITUALISM.

On Sunday last, at St. James', Marylebone, the Rev. H. R. Haweis delivered a sermon on 'Ghosts and Spiritualism versus Raw Materialism.' We have a report which we hope to give in our next issue.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

SPIRITUALISM OF ANCIENT ORIGIN.

The following is a translation of an article kindly communicated by Mr. Joseph de Kronhelm, of Gajsin, Podolia, Russia:—

Many people say that Modern Spiritualism is a new superstition, while others maintain that it has come down to us from very ancient times, and that Spiritualists are simply trying to rejuvenate and modernise it. The latter view is undoubtedly the correct one. Spiritualism is indeed of very ancient origin. All the old Pagan religions were founded on the existence of invisible beings—spirits—who exercised, more or less, according to circumstances, an occult influence. The root of the Latin substantive 'religio' is the word 'religare,' which means 'to unite' or 'to bind.' That is to say, religion has for its object the 'binding' not only of men to one another, but also of the visible, material, and physical world to the invisible or spiritual world, the world of spirits; or, better still, its object is the *regulation* of the relations between the two worlds. And this was the object of every institution of these ancient religions. Prayers were magic formulae, influencing, in varying degrees, according to the faith, conviction and will-power of the man who repeated them, the invisible powers.

The object of the ceremonies was to gain the favour of these powers, and they were effectual according to the amount of piety displayed. The blood of sacrifices was the means employed to obtain what we call in modern phrase 'materialisations.' The priests of the religion knew perfectly well that from the flesh and blood of the victims were given off certain emanations of a special nature, of which the spirits availed themselves, and which enabled them to condense, and to assume a form more or less visible. When the spirit was perceived by the credulous and superstitious crowd who were present at the ceremony, the priests said that it was Apollo, Hercules, Mercury, Pluto, or else Minerva, Ceres, Venus, Diana, &c., the god (or goddess) having deigned to assume a human form and to appear to mortals, as a sign of his satisfaction with the homage rendered to him.

As we have seen, spirits played an important part in ancient creeds. By turns gods or demons, that is good spirits, they watched ceaselessly over those whom they protected. The majority of these tutelar and beneficent gods or demons had lived on the earth, had possessed human forms and been ordinary mortals, leading a virtuous life and preparing themselves while on earth for the divine life. Though rendered invisible by death, they still retained their place in the family and the house which had been theirs during life, in which they had perhaps been born. They watched ceaselessly over the whole family—children, grandchildren, down to the descendants of children and grandchildren. Such was the belief of ancient Pagan nations. It was not the invention of profane persons who sought to immortalise their names by creating a new doctrine or philosophy. Neither was it a superstition which had proceeded from the brain of the common people. No! it was a dogma taught by the priests, and consecrated by a cult having its temples, rites, ceremonies, and usages.

Undoubtedly we have here the very foundation of the religion taught by what is called 'Modern Spiritism,' which is exactly the same thing with a new name; and if anyone insists, in spite of everything, that Spiritism is a superstition, it is not, at any rate, a new superstition, but a very old one, for it existed in the remotest ages.

The phenomenon of spirit writing is also very ancient. Thus in the ninth century B.C., four years after the death of the prophet Elijah, 'a writing' came from him to King Jehoram, warning the latter of the misfortunes which were about to overtake him by reason of his evil deeds. A still earlier instance is the description and graphic presentment of the plans of the Temple obtained automatically with the help of King David's hands. It was under the influence of spirits that David transmitted it to Solomon, saying, 'All this the Lord made me understand in writing.' I will quote a more recent instance of direct writing, borrowed from Stanley's 'History of the Church of the East,' relative to the first Council of Nicea in the year 325: 'Two of the 318

bishops convoked, Chrysanthus and Mysonius, had died before the conclusion of the Council, and had been buried in the cemetery of Nicea. When the time came for the members to affix their signatures, the bishops took the volume to the tomb of their dead colleagues and solemnly adjured them, as they were in the presence of the Eternal, to return, and if they approved the conclusions of the Council, to sign, with their brethren, the new articles of faith. They then sealed the volume, placed it on the tomb, and the next day all the bishops 'in gremio' met in the cemetery, examined the seals, which they found intact, broke them, and found these words: 'We, Chrysanthus and Mysonius, in full accord with the first Holy Ecumenical Synod, have signed this document with our own hands.'

'BREATHINGS OF THE ANGEL'S LOVE.'

Dr. George Wyld writes as follows in regard to the little book with the above title, recently noticed in 'LIGHT':—

I think that the 'Breathings of the Angel's Love and Stories of Angel Life,' by James MacBeth, merit a fuller notice than it has received; for the philosophy which the book contains is important and significant, and the 'Stories of Angel Life' are of that childlike simplicity which inherits the kingdom of heaven; while at the same time they conceal, as it were, the depths of a true Christo-Theosophy.

'The Brooklet' is a gem and is worth quoting. It is in the form of 'a dialogue between the natural and the spiritual souls in man':—

The Natural Soul:

'The warbling bowers beside thee,
The laughing flowers that hide thee,
With soft accord they chide thee,
Sweet brooklet, stay.'

The Spiritual Soul:

'I taste of the fragrant flowers,
I respond to the warbling bowers,
And sweetly they charm the hours
Of my winding way.'

'But ceaseless still in quest
Of that everlasting rest
In my parent's boundless breast,
I hasten away.'

The Natural Soul:

'Knowest thou that dread abyss?
Is it a scene of bliss?
Ah! rather cling to this,
Sweet brooklet, stay!'

The Spiritual Soul:

'O, who shall fitly tell
What wonders there may dwell?
That world of mystery well
Might strike dismay!

'But I know 'tis my parent's breast,
There hid I must needs be blest;
And with joy to that promised rest
I hasten away!'

I know of few verses in Tennyson or Shelley which seem to give a more tender echo from the spirit land; and when we know that they were given *automatically* through the hand of a lady who never herself consciously composed a verse of true poetry, they are deeply significant.

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RELIGION should never be confounded with theology. All religions have done good and are good in the proportion that intercourse between the material and spiritual worlds has been kept in view. Aside from this they are mere hierarchies or ecclesiastical governments. All men in a natural state understand their religion just as naturally as flowers open their petals to drink the dews of heaven, but no man ever understood theology. Theologies are not made to be understood, they are made to be believed.—'Light of Truth.'

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

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THE TRUE ASCENSION.

The Church has just kept Ascension Day: to-morrow it will keep its 'First Sunday after Ascension.' How many, even of devout Churchmen, know definitely what they mean by the ascension of Christ?—how many have ever seriously and freely thought about it at all? The crude notion of the Ascension is honestly stated by the Church's 'Articles of Religion' (Art. IV.): 'Christ did truly rise again from death, and took again his body, with flesh, bones and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.'

That is what we call 'plain English,' as blunt as it is plain, and as absurd as it is blunt. But it is of a piece with a system of theology which has hardly a touch of spirituality in it, beginning with the ruin of the race through the eating of forbidden fruit and ending with a restoration which turns upon the rising again of a corpse, perhaps 20,000 years after its consignment to the grave, the sea, or the flames. It would be all too grotesque for belief, if we did not know that millions of people have seriously persuaded themselves that it is all true.

The Established Church, then, plainly asserts, and, by Act of Parliament, enjoins upon all clergymen to assert, that Jesus got up from his tomb just as he went into it, and then ascended to heaven with the actual flesh and bones that were exposed on the cross: and this in spite of Paul's statement (1 Cor. xv. 50) that 'flesh and blood cannot inherit the kingdom of God,' and that 'neither doth corruption inherit incorruption.' But the unspiritual Christians who hammered out the Thirty-nine Articles, like thirty-nine links in a chain, and who then fettered with it the nation's Church, did not ask 'What is Scriptural?' or 'What is spiritual?' Their only notion of a man was the body of a man; and so, in order to retain a living Jesus, they took pains to make it clear that he went to heaven with his 'flesh and bones and all things appertaining' to a man. And, in like manner, in order to retain a hold upon life for 'the dead,' they stuck to the corpse in the grave and promised that it should rise again. Poor things! they seemed to know nothing of the elementary doctrine of the spiritual philosophy—that the real man is not the material body at all.

But, let it be confessed, that the very first Christians seemed to understand that as little as they; though Paul grasped the truth, in his brilliantly original way. The Gospels, it must be admitted, seem to hesitate, as though written by men who were confused, or by men who could not see things in the same light. Here and there, one would think that the writer held the opinion of this queer Fourth Article: and then, again, there are strong traces of

another opinion, carrying with it the recognition of the puzzling fact, that, after the resurrection, they were dealing with a being who manifested himself in very extraordinary ways. But, all the way through, there are strong suggestions that the being who occasionally appeared to them was not, in the ordinary sense, a being 'with flesh and bones.' His appearances were entirely unusual and in secret: he came and went in a mysterious way: and, when he went for the last time, he vanished out of their sight:—'behind a cloud,' says the picturesque writer of 'The Acts of the Apostles': 'he was parted from them,' 'and was received up into heaven,' say the writers of the Gospels: 'but some doubted,' says Matthew,—a startlingly significant remark; just what happens at a 'materialisation' now!

On the whole, it is plain enough that what happened was this:—Jesus, after his death, by reason of his wonderful spirit-power, was able to manifest himself to his little circle of disciples,—and perhaps once or twice to a larger company,—and then, after convincing them and starting them on their mission, he finally disappeared at a closing séance,—held in a secret place on the hills. That was his real ascension,—an ascension which, like his resurrection, spiritually understood, is a true symbol of our own; and the whole value of both is destroyed when we make of them a resurrection and an ascension of 'flesh and bones.'

The honest truth is that the effort to exalt Jesus above Humanity has deprived Humanity of his special value: for, just in proportion as we have made him different, we have made him useless: and what we want now above all things is to get Jesus back into the human sphere, so as to vitally relate him to the great Human Brotherhood. In every church, the bright spirits, the children of the day, the men who really count, are feeling this: and they will succeed. Presently, new life will be infused into such sayings as these: 'I go to prepare a place for you,' 'Because I live, ye shall live also,' 'I will come again, and receive you unto myself.' The time is at hand when all Christendom will know that Jesus said these things as one of us, and that therefore every one of us may say them, in passing on. Jesus was our representative. He stood in the full light, and we grope in the partial darkness: that is all. But his resurrection will be ours, and his ascension will be ours. There will be no difference: and we shall no more want 'flesh and bones' than he did.

So then, the Ascension day is every day. We are all going in the old, old path—a glorious path for us, ending, not in a grave or a furnace but in a sunny door where someone will wait who went 'to prepare a place' for us;—a path now filled with holy consecrations, and precious memories, and delightful hopes. And so, in that path of the spirit, we keep Ascension Day.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITTHALL.

	£	s.	d.
Amount already acknowledged	160	15	6
H. Lucas	5	0	0
W. H. Wood	2	2	0
R. R. Terry (New South Wales)	1	1	0
Miss Fuller	0	12	6
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Dr. O. Hansen	0	10	0
Mrs. Russell	0	5	0

NOTES FROM FOREIGN REVIEWS.

CAN THE BLIND BE MADE TO SEE?

This momentous question was raised more than a year ago, by the late M. Tuiyssuzian, through the pages of 'La Lumière,' in an article which exposed the inability of official science to solve the problem. Premature hopes had been entertained in certain quarters of the possibility of restoring, at least partially, sight to the sightless, by some suitable application of the newly-discovered Röntgen rays; but in March last, some notes of Dr. Foveau de Courmelles, on 'The Faculty of certain Blind Persons to Perceive the X Rays,' were presented to the Académie des Sciences, and showed that, although possible, this perception is extremely rare, being due to an abnormal hyperæsthesia of the retina, and that in cases of total blindness, that is to say, where the visual centres themselves are injured, neither cathode rays nor fluorescent rays can be perceived.

But now M. Marius Deerespe comes to the rescue, and reopens the subject in the current number of 'La Lumière,' freely admitting, however, that he is merely bringing forward a theory, pointing out to Spiritualists and magnetic healers a field of research still unexplored, and inviting careful experiment in a direction which may lead to highly useful humanitarian work. Briefly, his idea is to try the effect of magnetism upon blind subjects, to bring them through gradual stages to the state where clairvoyant perception can be induced, and keep them under treatment until the faculty has become permanently established. Since it is well proved that sensitives can, in magnetic sleep, perceive objects without the help of the physical organs of vision; that sealed letters can be read by mere contact with the fingers, or with the forehead, or the pit of the stomach; that a girl—blind, deaf and paralysed—has been able to discern forms and colours, is it illogical, he argues, to think that judicious training, when undertaken by competent healers, could develop in the blind this faculty of independent perception? M. Deerespe is naturally well aware of the difficulties and dangers attending such a mode of experiment; but he thinks, nevertheless, that careful efforts would be rewarded with success in many cases. He, moreover, suggests that an electrical current be passed through the operator, in order to intensify the emission of the magnetic radiations and regulate the distribution of polar energy.

Besides this article, which is addressed to Spiritualist readers, M. Deerespe has published, for circulation among the wider public, a paper expounding the same theory, but in a somewhat different form, treating his subject ostensibly from the standpoint of the hypnotist. But here he is hampered at the outset; for, since hypnosis is generally induced through the eye, this method could not be applied in the case of blind subjects. Again, more violent and sudden means of determining hypnosis would be altogether unfavourable to the success of the patient and methodical labour entailed by the visual education of the blind. The writer must, therefore, fall back upon magnetism, which, however, he disguises under the newer term 'ectinism.' He evidently realises the difficulty of introducing a subject tabooed by the orthodox medical profession, and this sufficiently explains the lameness and vagueness conspicuous throughout this paper.

To conclude, it must be remembered that M. Deerespe, having failed to find leisure and opportunity for experiment, would gladly receive every suggestion and observation bearing upon the subject he has so much at heart, and become the chronicler of whatever work will be done towards submitting his idea to practical tests. He modestly limits his part to that of a simple secretary, in order to effect a useful grouping of the results which may be obtained. All communications should be sent to his address, 87, Boulevard Voltaire, Asnières (Seine), France.

MORTALS, all unconsciously to themselves, are building their homes in spirit-life every moment of the day. What ill-shaped, ugly dwellings some of them will find when they enter the higher life! Every unkind thought, every ignoble deed, every cruel wish, every unholy desire will be found in the ill-matched boards, broken windows and unsound timbers in the spiritual house they have builded by their own efforts here.—Banner of Light.

INTERNATIONAL CONGRESS
OF
SPIRITUALISTS

AND OTHERS INTERESTED IN PSYCHICAL SCIENCE.

London: JUNE 19th to 24th.

RELIGIOUS SERVICE.

The Congress will be opened by a Religious Service, which will be held in the Banqueting Room, St. James's Hall (Regent-street entrance), on Sunday Evening, JUNE 19TH, and will be conducted by

The REV. J. PAGE HOPPS.

The Service will be commenced punctually at 7 o'clock.

A Collection will be made at the close in aid of the fund for defraying the expenses of the Congress.

RECEPTION.

Members of the Council of the London Spiritualist Alliance, Limited, will attend at the Offices of the Alliance, 110, St. Martin's-lane, W.C., on Monday, JUNE 20TH, from 10 a.m. to 6 p.m., for the reception of Visitors to whom personal interviews may be of interest. Friends are expected from the United States of America, and from France, Italy, Germany, Switzerland, Sweden, Denmark, Norway, Holland, and other countries on the European Continent.

CONFERENCES.

Conferences will be held as under in the Banqueting Room, St. James's Hall:—

Tuesday, JUNE 21, from 2.30 to 5 p.m., and from 7 to 10 p.m.	
Wednesday, JUNE 22, " "	" "
Thursday, JUNE 23, " "	" "

At these meetings addresses on subjects of vital importance will be given, and discussion invited.

Admission will be free, and it is hoped that all friends will be in their seats some minutes before the time fixed for the commencement of business, so that the proceedings may be begun with strict punctuality.

CONVERSAZIONE.

On Friday Evening, JUNE 24TH, a GRAND RE-UNION will be held in the Large St. James's Hall, Piccadilly, at 7 o'clock, with Music and Refreshments.

The distinguished artiste, SIGNORINA DELLA ROCCA, has kindly promised to give Violin Solos during the evening.

Admission to the Conversazione will be free—by ticket only. Tickets may be obtained on application to the Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.; or at his office in St. James's Hall, in the intervals between the Sessions of Conference, on the afternoons of Tuesday, Wednesday, and Thursday.

The name and full postal address of every friend using a ticket of admission to the Conversazione must be written on the back of the ticket before presentation at the entrance of the hall, or it will be of no avail.

EDITORS OF SPIRITUALIST PAPERS AND MAGAZINES are respectfully requested to make the above arrangements known as widely as possible, and to send copies of their publications for the visitors' rooms.

ALL INQUIRIES should be addressed to the undersigned at the Office of the London Spiritualist Alliance, Limited, 110, St. Martin's-lane, London, W.C.

E. DAWSON ROGERS, *President*.

THE SUBSTANTIALITY OF SOUL.

TRANSCENDENTAL PSYCHOLOGY.

By 'QUESTOR VILE.'

(Continued from page 236.)

The internal psychic mind or soul-body, in mode pertaining to the world-soul, disintegrates and is shed, as the physical body had done before it, when its psychic substance is no longer mediated and replenished from 'without,' by influx and efflux or inhaling and exhaling. It then stands as an ovum in its relation to the future regenerate form which is built up therefrom, and, like the ovum, it is nourished from within only and not from 'without,' in this temporary stage. There being no relation with the without in this stage, it is not self-conscious. It is nourished by the mediate process of the Solar-Self flowing through its nucleus, as the human embryo is similarly nourished in the initial stages of the development of the ovum before it takes on physical matter through the maternal circulation.

Under the determination of the internal process of the Solar-Self, while the psychic-mental atoms coming from the earth are shed, substance in a higher mode is attracted from the vital, etheric not-self and integrated. A gestative state and process of reconstruction or regeneration occurs, under which the building of a form in which it will become self-conscious on a higher level commences. A new form is integrated by which relations are established in the spiritual-personal state; as similarly and previously physical substance had been attracted to it as a human embryo, carrying relations with that plane.

During this state of reconstruction it ceases to be in conscious relation with the psychic world-soul or astral plane, though it continues to occupy that sphere, as similarly a man ceases to be in self-conscious relation with the external world during sleep, and as he was during his embryonic gestation, though occupying the physical world. But he is even more unconscious thereof, as physical and psychical substance or not-self no longer interiorise through him. He becomes as unconscious of his previous earthly existence as the human embryo does of its prior states of being. It is evident that during this state such selves possess but little consciousness and no self-consciousness (which implies relations with the without), not sufficient to recognise themselves as self-conscious beings. Like the human embryo, their form is built up by action and exerted through the sub-conscious system; consequently their state is purely sub-conscious and involuntary. They cannot, therefore, *per se*, communicate with selves in physical embodiment, as is generally supposed.

Some occultists have seen selves undergoing this process of psychic disintegration and re-integration, or reconstruction in higher mode as above described, on what they call the astral plane. But viewing it from the level of intro-normal, psychic, astral relation by means of their double and the perceptions reacting in their embodied consciousness, they could only perceive the psychic disintegration. The reconstruction in a higher mode was invisible to their psychic perception. Consequently they have advanced the erroneous teaching that the psychic self, having shed all its psychic (Kama-rupic, astral) elements, enters the state of spiritual personality (Devachan) in a somnambulant state, in which its earth experiences are subjectively represented in its imagination,* and issues forth again to reincarnate on earth, when all the Kama-rupic elements left in the astral plane from its previous form immediately attach themselves again to the new personality.†

* This somnambulant representation of past impressions does occur during the sleep of reconstruction or regeneration, entailing egress from psychic states and ingress to state of spiritual-personality. We must infer consequently that the term Devachan really applies to this somnambulant stage. But if so, then Devachan really pertains to the psychic astral plane, thereby confirming the statement previously made that the relations of occultism are limited to the astral plane.

† The self certainly issues forth from this state, but by ingress into a higher state in which it passes beyond the reach of the cognition of occultism. This fact explains the fallacious inferences of such schools that these selves return to earth, and demonstrates that the observation of the schools maintaining this fallacy cannot reach beyond the psychico-astral planes. There could be no reincarnation on this external plane unless the same law applied pre-eminently in higher states and planes. And if that were so, then there would be no room for 'becoming.' Selves would be eternally reincarnating, and never rise into higher planes.

This is a fallacy; the self never falls back, never returns on its path of unfoldment, but ever evolves onwards in the circuit of becoming from plane to plane, ever higher. As its higher form evolves by integration, consciousness increases in ratio to the integration of its form, and self-conscious relations become established in a higher mode, in a regenerate state, which is discreted from the earth spheres. Relations with the earth being no longer possible, the recollections pertaining to earth life are not stimulated into activity by any associations. The recollections of earth life become transiently quiescent. Any desire to communicate with the earth ceases consequently.

In the next state to which the selves ingress, that of individuality, these recollections revive; the self may even trace the relating circuit connecting him or her to his or her other part or pole still on the outer earth, and cognise earth states in that manner. In the next state into which it evolves it realises its identity with the greater whole in which it is an integral dual-unit; it shares in the whole of the experiences of that greater unity with which it is identified, from centre to circumference.* It is the great beings in that central state who, acting consciously from the central to the most external plane of the solar system, 'started Spiritualism' and no 'lodge of adepts.†' These manifestations on our external planes are but subordinate effects of causes originating in transcendent central states and having had pre-eminential expression in higher planes prior to their explication here, and of which, again, the multifarious phenomena of suggestion, with its personations, its secondary and alternate personalities, its psychic healing; of bio-magnetic exteriorisation of sensibility, motricity, and of the double, and of magical phenomena, are a further and most external, subordinate expression in the human plane.

The teachings presented by adepts carry intrinsic evidence in their content that they emanate from personal states merely, and display no knowledge of the higher states of individuality and of identity referred to in this exposition.

MISS MOLLIE FANCHER.

Some time ago I had a notice in 'LIGHT' regarding this extraordinary case, important to the Spiritualist as well as the physiologist. I have just received a letter in Miss Fancher's own beautiful handwriting, telling me that the last of her relatives has died and that she has nothing to depend on but the sale of her book and handiwork, which is not sufficient to cover her house expenses—such as they are—and taxes, &c. She is totally blind, but when not suffering from worry and anxiety, can see by some other faculty which she is unable to describe. For thirty-seven long years she has not risen from her bed of more or less continuous torture and suffering, and at the present time her only nourishment is water with a little jelly.

Any aid financially will be gratefully received, and I shall be only too glad to be the almoner by either sending her assistance or obtaining copies of her book, which ought to be in every private and public spiritualist library.

305, Bury New-road, Manchester.

WM. OXLEY.

CREEDS.—Of this I am assured, that if the Spiritualists are going to have a creed then I am not with them. There are already too many gods, too many creeds, too many ways that wind and wind, while just the art of being kind is all the sad world needs. A creed is essentially authoritative, dogmatic, fixed, and fatal to progress. The only use for a creed is to place its embalmed body in the museum of mummies of the dead past.—W. E. NEVILL, in 'The Theosophical Journal.'

* This again demonstrates the futility of reincarnation as a necessity to acquire expanded experience of diversity of earth states. It is evident that perception from that altitude can embrace the experience of multitudes of men; indefinitely more so than any number of reincarnations could possibly include.

† Called 'initiates' also. The initiation imparted by human self-styled adepts, masters, &c., does not necessarily carry or entail spirituality, if selfishness, abnegation, surrender, charity, disinterestedness, humility, tolerance, modesty, self-effacement, are understood thereby. If initiation means spiritual baptism (influx), and consequent permeation from within to without, then no human being can impart it to another; as man can only act from without. True initiation, therefore, can only be effected by discarnate spirits in higher states. Human initiation is but a make-believe delusion in comparison. The preposterous claims advanced in this association go to show that the effect of human initiation tends to engender self-inflation instead of humility and surrender.

USEFUL DREAMS.

WHAT THEY MEAN TO THOSE WHO ARE WATCHFUL.

(By W. J. COLVILLE, IN 'THE LIGHT OF TRUTH'.)

The 'New York Sun' recently gave a lengthy and extremely well written account of some extraordinary dreams, and as a large portion of that article was devoted to the results of an interview with myself, I shall reproduce the major portion of it in these columns, giving due credit and expressing sincere thanks to the luminous source whence I have derived it. The 'Sun's' correspondent writes:—

Mr. Colville believes in dreams, and when asked to talk about them he said:—

'There are three chief causes for important and prophetic dreams. First, actual intercourse with the spiritual world, as the Bible teaches; second, actual telepathic communion with the people living on earth; and last of all, clairvoyance, which is nothing more than unusually quickened perception. It is impossible fairly to estimate what proportion of dreams come true, except in individual cases, and here I must be permitted to speak of myself. When I was a child of five or six years of age I often had such vivid and truthful dreams that I would accurately foretell events and describe the actual whereabouts of distant persons. When I first came to America, at the age of sixteen, I was familiar, through dreams, with the principal buildings in Boston and New York. Among some of the most remarkable of the numberless significant dreams I have experienced I instance this one: Before embarking for the United States, while passing the night in Liverpool, I dreamed of the interior of a large hall and saw myself standing on the platform and lecturing therefrom. When I reached Boston I was met at the station by a delegation, who told me that I had been announced to speak in Parker Memorial Hall on the following Sunday afternoon. When the time came I found myself in the identical hall, furnished in every particular precisely as I had seen it in my dream the night I spent in Liverpool. At an early age I was known as the "Kitten Orator," and on account of my extreme youth always drew very large houses. From that day to this I have had hundreds of dreams that have been true to the very letter, so true that "Peter Ibbetson," by Du Maurier, does not seem to me at all improbable.

'I frequently dream of the people I am going to meet and of letters already written to me which I have not yet received. To me there is nothing singular about this, for I claim that when a person is thinking strongly of another and eagerly desiring to let that other know something, *rapport* is often unconsciously established, and the phenomenon known as "dreaming true" is a coincidence in a higher sense than the word generally conveys.

'Friends of mine, many of them, have had dreams very similar to my own. A woman whom I know well rents rooms, and she always sees in dreams the people who will occupy them before she lets them. She is so guided by her dreams that her house is always full, and she frequently gets answers to advertisements when she inserts them in the papers in which she has dreamed of seeing them, while she has no success from advertising when she has not been fore-directed through a dream or vision. A writer whom I know well often dreams out a story, writes it out in his dream, and sees it in print in a certain paper before waking. He always writes the story afterwards, and sends it to the paper or magazine in which he has seen it published in his sleep, and says when he does this success always follows.

'Evidence is increasing hourly to prove my three-fold theory concerning significant dreams. The theory is that in sleep we hold communion with the world of spirits; that there is telepathic intercourse between people naturally sympathetic; and that the vision of the sub-self is superior to that of the objective mind. If people want to get any practical value from dreams, there are a few simple rules which they should follow. We should never go to bed cross or hungry. The thoughts should be concentrated on something agreeable after one is in bed. Dreams should always be treated with respectful consideration, and whenever a person gets a piece of advice in a dream he should try to

follow it, unless it seems utterly ridiculous, and even then, if it is not contrary to moral feeling, it will often prove itself of great practical value.'

Henry Ward Beecher's ideas about dreams were very different from those held by Mr. Colville. In speaking of dreams and their significance he once said:—

'I imagine that many of the dreams to which men attach the most importance come from over-eating or over-drinking. I do not believe, either, that a man's dreams are a reflection of his real nature. I have broken open more houses and stolen more money in my dreams than I ever expect to see awake; yet I believe I had rather die than steal. I have been a murderer in my dreams, and started up trembling out of a vain effort to hide the body. My idea is that when the upper, higher part of your brain is asleep, the lower, basilar part is half awake—unrestrained—and your dreams are a report from your animal faculties. When the lower part of your brain is asleep and the upper part active, you dream such dreams that when you awake you try to go to sleep again to finish them. All this stuff about dreams, luck, signs, and omens I class as outgrowths of conscience not guided by clear perceptions.'

Notwithstanding Mr. Beecher's theory, a belief in the theory of dream warning has lingered through thousands of years. Macaulay ridiculed Archbishop Laud for the care with which he recorded his dreams in his diary, but the Archbishop was no more superstitious in this respect than were the majority of men in his day. Mediaeval historians generally note some dream of prophecy before any great event took place. A monk dreamed of the fatal accident that was to befall the Red King. Henry IV. of France was oppressed by horrible dreams the night before his assassination.

Bishop Hall relates an interesting story of a cure effected by means of a dream. He says that a cripple dreamed that he bathed in a certain well in Cornwall and was cured. The cripple acted on this psychic prescription and was made sound and well. Authors, artists and musicians have carried on their work in their dreams, and, to hear them tell it, often with far greater success than in their waking hours. Tartini, an Italian composer, dreamed that he heard a fiend play an elaborate solo on the violin. He got up and attempted to reproduce it, and gave to the world his 'Devil's Sonata,' which is ranked among his highest productions, but he always declared that it was so inferior to his dream piece that he felt like breaking the instrument every time he played it out of pure vexation. Condorcet and Franklin worked out elaborate calculations in their dreams and put them to practical use upon awaking. Lord Thurlow is said to have composed part of a Latin poem in a dream, and Sir J. Herschel has left a charming stanza which he composed while fast asleep. Goethe records that his dreams were of the greatest assistance to him in his compositions.

From the foregoing it is easy enough to see that the balance of testimony is decidedly in favour of the reliability of such dreams as do not spring from disordered states of body and mind, for it ought not to be difficult to discriminate between one class of dreams and another, if reasonable judgment is persistently exercised. Though Henry Ward Beecher's view of dreaming was not on the whole an exalted one, we are by no means prepared to say that he was wrong in the main because he paid tribute to some very beautiful and noble dreams and suggested that unpleasant dreams were chiefly due to some phase of intemperance. Though it is rare indeed that dreams of the first magnitude, so to speak, are procurable by any predetermined action of our own, still there is a very wide region of sub-conscious or psychic territory over which we can grow to exercise complete control. But let us not forget that control is gradually, never instantaneously, gained; therefore let there be no excited endeavour to force results, for it is ever the case that where we strive excitedly after results we retard or hinder the very objects we are zealously promoting in desire, though thwarting through misguided action.

Before it is reasonable to hope that dreams will all be beautiful and helpful, or at least undisturbing, we must gain ascendancy over our thoughts and feelings during waking ones, because victories have to be gained consciously through determination of will and expectation, so that the results of these triumphs may be realised in the sub-conscious con-

dition automatically. For the most part remarkable dreams appear due to the entrance into our psychic spheres of instruction from without, and this must continue to be so until we have disciplined ourselves to the point of perfectly controlling (not repressing or destroying) our emotions during our waking periods. Having gained entire control thus, we shall be able to quietly select the scenes we wish to visit during sleep; then will every night's experience become so useful and so delightful that no one will any longer talk of 'wasting time in sleep.' Sleep is for education as well as for refreshment, and as change of scene and occupation affords the truest rest, the intention of sleep is not to throw us into blind, deaf unconsciousness, but to afford us opportunity for gaining insight to life's interior realms, the better to fit us for all the outer work we may ever be called upon to perform.

WHAT IS MATTER?

At a meeting of the Fellows of the Royal Society on the 11th inst., Professor Dewar gave an account of his successful experiment in liquefying hydrogen. Two or three years ago Professor Dewar showed that a jet of hydrogen could be used to cool bodies below the temperature that could be reached by the use of liquid air; but all attempts to collect the liquid in vacuum vessels failed. Hitherto, in fact—though it is more than seventy-five years ago since Faraday first liquefied chlorine—hydrogen, the lightest of all gases, has defied every attempt of the chemist and the physicist to liquefy it. But after many years of experiment—and very expensive experiment—Professor Dewar succeeded in liquefying hydrogen by an adaptation of the methods by which he has been liquefying air, and so the most obstinate of gases has at last been reduced to a liquid. The account that Professor Dewar himself gave of his successful experiment was as follows:—

'On May 16th, starting with hydrogen cooled—205deg., and under a pressure of 180 atmospheres escaping continuously from the nozzle of a coil of pipe at the rate of about ten cubic feet to fifteen cubic feet per minute, in a vacuum vessel, double silvered and of special construction, all surrounded with a space kept below—200deg. C., liquid hydrogen began to drop from this vacuum vessel into another doubly isolated by being surrounded with a third vacuum vessel. In about five minutes twenty cubic centimetres of liquid hydrogen were collected, when the hydrogen got frozen up from the solidification of liquid air in the pipes. The yield of liquid was about one per cent. of the gas. The hydrogen in a liquid condition is clear and colourless, showing no absorption spectrum, and the meniscus is as well defined as in the case of liquid air.

'Two experiments were made to prove the excessively low temperature of the boiling fluid. In the first place, if a long piece of glass tubing, sealed at one end and open to the air at another, is cooled by immersing the closed end in the liquid hydrogen, the tube immediately fills with solid air where it is cooled. The second experiment was made with a tube containing helium. Having a specimen of helium which had been extracted from Bath gas sealed up in a bulb with a narrow tube attached, the latter was placed in liquid hydrogen, and a distinct liquid was seen to condense. From this result it would appear that there cannot be any great difference in the boiling points of helium and hydrogen.'

This success will, of course, enable scientists, by using hydrogen as a cooling agent, to get within 20deg. or 30deg. of the absolute zero of temperature—at which the properties of matter are at present absolutely unknown.

FROM SILVER TO GOLD.—At last the truth is out regarding Sir William Crookes's experiments to see if he could substantiate Dr. Emmen's claim of the transmutation of silver into gold. In his last experiment he assayed a large number of Mexican dollars, and found among them two which were free from gold. Discs were cut from the centre of each, and these two discs were treated as directed by Dr. Emmen in private letters, for nearly one hundred hours. The result of this attempt to change silver into gold was an utter and blank failure.

BLOOMSBURY AND VICINITY.—'LIGHT' may always be obtained of Mackenzie & Co., 81, Endell-street, Shaftesbury-avenue.

THEOSOPHY ON THE PYRAMID OF GHIZEH.

In Mr. W. Scott Elliot's 'Story of Atlantis,' 1896, a work professedly based on Mahatmic instruction, supplemented by researches in the 'akasic light,' we read: 'Some time during the 10,000 years that led up to the second catastrophe, the two great pyramids of Ghizeh were built' (p. 38); and on p. 3 we are told that this second catastrophe occurred 200,000 years ago. In the second volume of 'The Secret Doctrine,' 1897, Madame Blavatsky says: 'As far as the secret doctrine teaches, it was not Cheops who built the pyramid of that name' (p. 301). And previously she wrote of 'the pyramid of Ghizeh being shown on astronomical calculations to have been built 4950 B.C.' (p. 177). Here, then, to begin with, is a Theosophical discrepancy of some 200,000 years in an important date!

In his 'History of Egypt,' 1897, the eminent Egyptologist, Professor W. M. Flinders Petrie, asserts that this pyramid was built by Khufu or Kheops, whose reign he places at 'about 3969—3908 B.C.' History and Theosophy are here diametrically at variance. But the professor proves his assertion by the evidence of the pyramid itself. 'The name of the king is found repeatedly written in red paint among the quarry marks, on the blocks of masonry above the King's Chamber; this establishes the traditional attribution of the pyramid' (Vol. I., p. 41). Inasmuch as this part of the pyramid was closed until Al Mamoun forced an entrance in the ninth century, it is difficult to understand how Khufu could have repeatedly inscribed his name on blocks of masonry which had been placed in the centre of the pyramid two hundred centuries previously. This fact alone throws considerable doubt upon the whole system of Theosophical chronology.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

A BELIEVER'S UNBELIEF.

It cannot be that He who made
This wondrous world for our delight,
Designed that all its charms should fade,
And pass forever from our sight;
That all shall wither and decay,
And know on earth no life but this,
With only one finite survey
Of all its beauty and its bliss.

It cannot be that all the years
Of toil and care and grief we live
Shall find no recompense but tears,
No sweet return that earth can give;
That all that leads us to aspire
And struggle onward to achieve,
With every unattained desire
Was given only to deceive.

It cannot be that after all
The mighty conquests of the mind,
Our thoughts shall pass beyond recall
And leave no record here behind;
That all our dreams of love and fame,
And hopes that time has swept away,
All that enthralled this mortal frame
Shall not return some other day.

It cannot be that all the ties
Of kindred souls and loving hearts
Are broken when this body dies,
And the immortal mind departs;
That no serener light shall break
At last upon our mortal eyes,
To guide us as our footsteps make
The pilgrimage of Paradise.

DAVID BANKS SICKLES.

TO CORRESPONDENTS.

- W.O.—Yes; several visitors from the Continent are expected at the Congress, and no doubt you could be of service. What languages do you speak?
B.B.—There is no occasion for alarm; such reckless statements will do more harm to their author than they will do to Spiritualists.

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.

Congress Expenses.

SIR,—When in 'LIGHT,' of March 11th, I addressed an appeal to some twenty and odd friends of Spiritualism to assist me in raising the necessary amount in £10 notes for defraying the expenses of our approaching Congress, I certainly hoped that such help was to be obtained.

So far, however, my hope has not been justified by results, and I am led to wonder whether a certain preference for siphones evinced by the writer of 'Notes by the Way' ('LIGHT,' March 18th), is at all accountable. At least one thing is clear—my suggestion received no kind of support, and the writer, speaking for your staff, said, 'We believe in numbers.' *I don't.* We have to deal with facts, not ideals, and the cruel fact remains, that in spite of a steady, upward trend Spiritualism is still a languishing cause, actively helped and encouraged by a few, while many apathetically look on.

And now the time for the Congress draws near, and funds are not available for efficient advertisement. Once again we are likely to miss our mark, and lose the opportunity of making ourselves even faintly heard amid the strife of modern Babylon! And this although we are in possession of the most vital and precious of truths—a truth, the importance of which it is utterly impossible to exaggerate, and which the world at large ignores or repudiates! More than ever do I see the need of asking the few who are both able and willing to give substantial help, to strengthen our hands. In conclusion, I should like to thank those friends whose cheques for £10 may have been forwarded in response to my previous letter.

'BIDSTON.'

May 14th.

An Appeal.

SIR,—One of the best mediums we have in London at the present time, owing to his public work on behalf of our cause, has incurred the displeasure of his superiors at his place of business. Having no legitimate fault to find so as to force his dismissal, they have managed to attain the same end by having him translated to harder (and for him, impossible) labour, miserably paid. With so many wealthy people in our movement, could not some *light* employment be found for him? His requirements as regards salary are extremely modest. His age is about thirty, and he is a total abstainer. Can we afford to lose the services of even the least of our mediums? and the one in question has publicly proved his worth.

All he asks is, some work the nature of which shall not shatter that which he rightly holds is valuable—his mediumship.

I shall be pleased to forward further particulars on application by letter to the subjoined address.

25, High-street, Peckham.

R. BODDINGTON.

A Prediction.

SIR,—I have been looking through some letters from an old friend and correspondent, and I find in one of them a curiously noteworthy passage, which I think you will consider acceptable for 'LIGHT.'

My correspondent was a Swedenborgian and a Spiritualist, and died recently at an advanced age, neither obscure nor unhonoured. I enclose his name for your private satisfaction.

He begins by mentioning a 'new book' he has just come across, entitled 'Startling Facts in Spiritualism' (Burns). He does not speak of it in very favourable terms, but at the end of his letter he writes:—

'To return for a moment to Spiritualism: it is predicted in this book that spirits will begin to make use of the electric telegraph, working it by will-power, and employing the electric currents themselves instead of the wire! A spirit sent the following message by telegraph: "We are trying to perfect telegraphy: it will only be one of the countless steps of a never-ending development, which began far back in the past, and is to extend through the infinity of future time," &c.

This letter is dated 1874, two or three and twenty years before Marconi's discovery, and, indeed, about the time he was born.

M. B.

'SPIRITUALISM FOR THE PEOPLE.'

Under this heading a manifesto, addressed to Spiritualists, has been issued by the 'Onward' Spiritualist Association, Peckham, London. The document runs as follows:—

The possession of a truth implies the duty of communicating a knowledge of that truth to others. We Spiritualists recognise the obligation in this regard resting upon us; but, unlike most similar bodies, we, to all purposes and intents, confine our propagandist efforts to the holding of meetings, and most of those meetings indoor ones. There are consequently at least two classes of people whom our principles do not usually reach—first, those who never attend meetings of any kind whatsoever; and second, those who, hidebound in their ignorance as to what we really teach, refuse on principle to go to the meeting-places of people whom they regard as either 'fools or knaves.'

In this way much of the self-sacrificing effort put forth by our Spiritualist 'pulpiters' is—so far as its directly reaching the outsider is concerned—wasted: and our propaganda resolves itself, to a very unsatisfactory extent, into 'preaching to the converted.'

Expounding the same principles in the same places to the same people would be all very well if there were no more converts to be made. Unfortunately, however, we can scarcely claim to have reached that stage yet. The overwhelming majority of our fellow-country men and women not only do not endorse our contentions, but do not even know of our existence. It is not that the great mass of the people actually *disbelieve* our doctrines, but that they are not *aware* of them. So far from their having *rejected* our thesis, they have never yet had an opportunity of even properly *examining* it. We have succeeded in 'reaching the people' only partially.

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During the coming summer weather, then, we urge that most, if not all, spiritualistic Sunday addresses (at any rate those delivered normally) should be given in the *open air*—in parks and other convenient places usually used by other bodies for such purposes—in order that 'he who runs' may hear the glad tidings of great joy we have to proclaim. Spiritualism would thus be brought to the knowledge of thousands at present perishing in the slough of materialism for the want of just that which Spiritualists have to offer. Even those who now, secure in what Robert Buchanan would call their 'completed ignorance' of our subject, stand aloof and sneer, could hardly refrain, coming upon an open-air lecturer, from pausing awhile to listen to what was being proclaimed. And who shall say how many, halting to scoff, would remain and be convinced?

Go, then, we venture fraternally to say to our splendid army of Spiritualist evangelists,—go, then, into the high-ways and byways, and compel them to listen. Not, however, that much compulsion will be needed. In their playgrounds, in their playtime, the common people, you will find, will—even as was the case in Palestine of old—'hear you gladly.' And if, with your philosophy, you, in the open-air, gain their *heart*, you can, indoors, with your phenomena, win their *head* at your leisure. For, once you introduce them to Spiritualism, rest assured that, generally speaking, they will seek a renewal of the acquaintance of their own accord.

Of course, we recognise, with thankfulness, the fact that much—very much—in the direction of the style of summer propaganda which we advocate has been done in the past. We feel, however, that the time has arrived when what has hitherto been undertaken here and there, and as an exceptional thing, should now be carried out everywhere, and as a definite policy. The plan that some Spiritualist societies have pursued and are pursuing should, we suggest, be adopted by *all*. And how better could they commemorate the glorious event we celebrate this year (the semi-centennial of Modern Spiritualism) than by taking as their motto, 'Spiritualism for the People,'—than by utilising, in gratitude

dition automatically. For the most part remarkable dreams appear due to the entrance into our psychic spheres of instruction from without, and this must continue to be so until we have disciplined ourselves to the point of perfectly controlling (not repressing or destroying) our emotions during our waking periods. Having gained entire control thus, we shall be able to quietly select the scenes we wish to visit during sleep; then will every night's experience become so useful and so delightful that no one will any longer talk of 'wasting time in sleep.' Sleep is for education as well as for refreshment, and as change of scene and occupation affords the truest rest, the intention of sleep is not to throw us into blind, deaf unconsciousness, but to afford us opportunity for gaining insight to life's interior realms, the better to fit us for all the outer work we may ever be called upon to perform.

WHAT IS MATTER?

At a meeting of the Fellows of the Royal Society on the 11th inst., Professor Dewar gave an account of his successful experiment in liquefying hydrogen. Two or three years ago Professor Dewar showed that a jet of hydrogen could be used to cool bodies below the temperature that could be reached by the use of liquid air; but all attempts to collect the liquid in vacuum vessels failed. Hitherto, in fact—though it is more than seventy-five years ago since Faraday first liquefied chlorine—hydrogen, the lightest of all gases, has defied every attempt of the chemist and the physicist to liquefy it. But after many years of experiment—and very expensive experiment—Professor Dewar succeeded in liquefying hydrogen by an adaptation of the methods by which he has been liquefying air, and so the most obstinate of gases has at last been reduced to a liquid. The account that Professor Dewar himself gave of his successful experiment was as follows:—

'On May 10th, starting with hydrogen cooled—205deg., and under a pressure of 180 atmospheres escaping continuously from the nozzle of a coil of pipe at the rate of about ten cubic feet to fifteen cubic feet per minute, in a vacuum vessel, double silvered and of special construction, all surrounded with a space kept below—200deg. C., liquid hydrogen began to drop from this vacuum vessel into another doubly isolated by being surrounded with a third vacuum vessel. In about five minutes twenty cubic centimetres of liquid hydrogen were collected, when the hydrogen got frozen up from the solidification of liquid air in the pipes. The yield of liquid was about one per cent. of the gas. The hydrogen in a liquid condition is clear and colourless, showing no absorption spectrum, and the meniscus is as well defined as in the case of liquid air.

'Two experiments were made to prove the excessively low temperature of the boiling fluid. In the first place, if a long piece of glass tubing, sealed at one end and open to the air at another, is cooled by immersing the closed end in the liquid hydrogen, the tube immediately fills with solid air where it is cooled. The second experiment was made with a tube containing helium. Having a specimen of helium which had been extracted from Bath gas sealed up in a bulb with a narrow tube attached, the latter was placed in liquid hydrogen, and a distinct liquid was seen to condense. From this result it would appear that there cannot be any great difference in the boiling points of helium and hydrogen.'

This success will, of course, enable scientists, by using hydrogen as a cooling agent, to get within 20deg. or 30deg. of the absolute zero of temperature—at which the properties of matter are at present absolutely unknown.

FROM SILVER TO GOLD.—At last the truth is out regarding Sir William Crookes's experiments to see if he could substantiate Dr. Emmens's claim of the transmutation of silver into gold. In his last experiment he assayed a large number of Mexican dollars, and found among them two which were free from gold. Discs were cut from the centre of each, and these two discs were treated as directed by Dr. Emmens in private letters, for nearly one hundred hours. The result of this attempt to change silver into gold was an utter and blank failure.

BLOOMSBURY AND VICINITY.—'LIGHT' may always be obtained of Mackenzie & Co., 81, Endell-street, Shaftesbury-avenue.

THEOSOPHY ON THE PYRAMID OF GHIZEH.

In Mr. W. Scott Elliot's 'Story of Atlantis,' 1896, a work professedly based on Mahatmic instruction, supplemented by researches in the 'akasic light,' we read: 'Some time during the 10,000 years that led up to the second catastrophe, the two great pyramids of Ghizeh were built' (p. 38); and on p. 3 we are told that this second catastrophe occurred 200,000 years ago. In the second volume of 'The Secret Doctrine,' 1897, Madame Blavatsky says: 'As far as the secret doctrine teaches, it was not Cheops who built the pyramid of that name' (p. 301). And previously she wrote of 'the pyramid of Ghizeh being shown on astronomical calculations to have been built 4950 B.C.' (p. 177). Here, then, to begin with, is a Theosophical discrepancy of some 200,000 years in an important date!

In his 'History of Egypt,' 1897, the eminent Egyptologist, Professor W. M. Flinders Petrie, asserts that this pyramid was built by Khufu or Kheops, whose reign he places at 'about 3969—3908 B.C.' History and Theosophy are here diametrically at variance. But the professor proves his assertion by the evidence of the pyramid itself. 'The name of the king is found repeatedly written in red paint among the quarry marks, on the blocks of masonry above the King's Chamber; this establishes the traditional attribution of the pyramid' (Vol. I., p. 41). Inasmuch as this part of the pyramid was closed until Al Mamoun forced an entrance in the ninth century, it is difficult to understand how Khufu could have repeatedly inscribed his name on blocks of masonry which had been placed in the centre of the pyramid two hundred centuries previously. This fact alone throws considerable doubt upon the whole system of Theosophical chronology.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

A BELIEVER'S UNBELIEF.

It cannot be that He who made

This wondrous world for our delight,
Designed that all its charms should fade,
And pass forever from our sight;
That all shall wither and decay,
And know on earth no life but this,
With only one finite survey
Of all its beauty and its bliss.

It cannot be that all the years

Of toil and care and grief we live
Shall find no recompense but tears,
No sweet return that earth can give;
That all that leads us to aspire
And struggle onward to achieve,
With every unattained desire
Was given only to deceive.

It cannot be that after all

The mighty conquests of the mind,
Our thoughts shall pass beyond recall
And leave no record here behind;
That all our dreams of love and fame,
And hopes that time has swept away,
All that enthralled this mortal frame
Shall not return some other day.

It cannot be that all the ties

Of kindred souls and loving hearts
Are broken when this body dies,
And the immortal mind departs;
That no serener light shall break
At last upon our mortal eyes,
To guide us as our footsteps make
The pilgrimage of Paradise.

DAVID BANKS SICKLES.

TO CORRESPONDENTS.

W. O.—Yes; several visitors from the Continent are expected at the Congress, and no doubt you could be of service. What languages do you speak?

B. B.—There is no occasion for alarm; such reckless statements will do more harm to their author than they will do to Spiritualists.

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.

Congress Expenses.

SIR,—When in 'LIGHT,' of March 11th, I addressed an appeal to some twenty and odd friends of Spiritualism to assist me in raising the necessary amount in £10 notes for defraying the expenses of our approaching Congress, I certainly hoped that such help was to be obtained.

So far, however, my hope has not been justified by results, and I am led to wonder whether a certain preference for sixpences evinced by the writer of 'Notes by the Way' ('LIGHT,' March 18th), is at all accountable. At least one thing is clear—my suggestion received no kind of support, and the writer, speaking for your staff, said, 'We believe in numbers.' *I don't.* We have to deal with facts, not ideals, and the cruel fact remains, that in spite of a steady, upward trend Spiritualism is still a languishing cause, actively helped and encouraged by a few, while many apathetically look on.

And now the time for the Congress draws near, and funds are not available for efficient advertisement. Once again we are likely to miss our mark, and lose the opportunity of making ourselves even faintly heard amid the strife of modern Babylon! And this although we are in possession of the most vital and precious of truths—a truth, the importance of which it is utterly impossible to exaggerate, and which the world at large ignores or repudiates! More than ever do I see the need of asking the few who are both able and willing to give substantial help, to strengthen our hands. In conclusion, I should like to thank those friends whose cheques for £10 may have been forwarded in response to my previous letter. 'BIDSTON.'

May 14th.

An Appeal.

SIR,—One of the best mediums we have in London at the present time, owing to his public work on behalf of our cause, has incurred the displeasure of his superiors at his place of business. Having no legitimate fault to find so as to force his dismissal, they have managed to attain the same end by having him translated to harder (and for him, impossible) labour, miserably paid. With so many wealthy people in our movement, could not some *light* employment be found for him? His requirements as regards salary are extremely modest. His age is about thirty, and he is a total abstainer. Can we afford to lose the services of even the least of our mediums? and the one in question has publicly proved his worth.

All he asks is, some work the nature of which shall not shatter that which he rightly holds is valuable—his mediumship.

I shall be pleased to forward further particulars on application by letter to the subjoined address.

25, High-street, Peckham.

R. BODDINGTON.

A Prediction.

SIR,—I have been looking through some letters from an old friend and correspondent, and I find in one of them a curiously noteworthy passage, which I think you will consider acceptable for 'LIGHT.'

My correspondent was a Swedenborgian and a Spiritualist, and died recently at an advanced age, neither obscure nor unhonoured. I enclose his name for your private satisfaction.

He begins by mentioning a 'new book' he has just come across, entitled 'Startling Facts in Spiritualism' (Burns). He does not speak of it in very favourable terms, but at the end of his letter he writes:—

'To return for a moment to Spiritualism: it is predicted in this book that spirits will begin to make use of the electric telegraph, working it by will-power, and employing the electric currents themselves instead of the wire! A spirit sent the following message by telegraph: "We are trying to perfect telegraphy: it will only be one of the countless steps of a never-ending development, which began far back in the past, and is to extend through the infinity of future time," &c.

This letter is dated 1874, two or three and twenty years before Marconi's discovery, and, indeed, about the time he was born.

M. B.

'SPIRITUALISM FOR THE PEOPLE.'

Under this heading a manifesto, addressed to Spiritualists, has been issued by the 'Onward' Spiritualist Association, Peckham, London. The document runs as follows:—

The possession of a truth implies the duty of communicating a knowledge of that truth to others. We Spiritualists recognise the obligation in this regard resting upon us; but, unlike most similar bodies, we, to all purposes and intents, confine our propagandist efforts to the holding of meetings, and most of those meetings indoor ones. There are consequently at least two classes of people whom our principles do not usually reach—first, those who never attend meetings of any kind whatsoever; and second, those who, hidebound in their ignorance as to what we really teach, refuse on principle to go to the meeting-places of people whom they regard as either 'fools or knaves.'

In this way much of the self-sacrificing effort put forth by our Spiritualist 'pulpiters' is—so far as its directly reaching the outsider is concerned—wasted: and our propaganda resolves itself, to a very unsatisfactory extent, into 'preaching to the converted.'

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Of course, we recognise, with thankfulness, the fact that much—very much—in the direction of the style of summer propaganda which we advocate has been done in the past. We feel, however, that the time has arrived when what has hitherto been undertaken here and there, and as an exceptional thing, should now be carried out everywhere, and as a definite policy. The plan that *some* Spiritualist societies have pursued and are pursuing should, we suggest, be adopted by *all*. And how better could they commemorate the glorious event we celebrate this year (the semi-centennial of Modern Spiritualism) than by taking as their motto, 'Spiritualism for the People,'—than by utilising, in gratitude

for having received the light themselves, one of the most effective means of handing on the torch to others?

Open-air propaganda 'made' (as a popular force) the Secularist movement, the Socialist movement, and the Salvationist movement. And, now that the Ethical societies have begun to take up that form of propagating their principles, open-air propaganda will speedily 'make' the Ethical movement too. Why should the same methods not similarly 'make' the Spiritualist movement? Is our evangel less based on truth than that of the others?

Undoubtedly the present age is one of materialism. Yet, with Spiritualism 'in the field,' it need not be; and, given a more 'popular' propagation of our principles, it *would* not be. Let Spiritualists rise to the height of their responsibilities and duties as the Vicegerents of the Angels; let them henceforth set to work to place Spiritualist principles before the many by methods whereby almost alone the many may be reached; and then, even as the Nineteenth Century will take its place in history as the Age of Matter, so shall the Twentieth Century be known as the AGE OF SPIRIT.

Signed on behalf of the Committee,

JNO. THEO. AUDY (President).

HERBERT E. BROWN (Secretary).

80, Grenard-road, Peckham, London.

SOCIETY WORK.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Mr. Sloane occupied our platform. The audience were much impressed with the beauty and vigour of the addresses.—G. R.

193, BOW-ROAD, BOW.—On Sunday last Mr. and Mrs. Weedemeyer occupied our platform. Mr. Weedemeyer gave an address, and Mrs. Weedemeyer followed with successful clairvoyance. Friday, a public circle.—H. H.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, clairvoyance and much good advice were given through Miss L. Gambrill. Next Sunday, at 6.30 p.m., Mrs. Boddington. 'Light' on sale.—M. E. CHAPLIN, Hon. Sec.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—On Sunday last Mr. Dalley's control gave an address on 'Death and After,' followed by successful clairvoyance by Mr. Walker. Next Sunday, at 7 p.m., Mr. Peters.—A. G. DALLEY, Cor. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last Mr. G. Brearton delivered an address on 'What is Religion?' Next Sunday, Mr. and Mrs. Clegg. On Friday, 27th inst., the Rev. John Page Hopps will deliver a special address in aid of our furnishing fund.—J. RAINBOW, Cor. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto read the poem by Sir Edwin Arnold, 'The Surprise.' Mr. Brenchley spoke ably upon 'Spiritualism and the Clergy.' Mrs. Brenchley gave successful clairvoyance. Next Sunday, at 7 p.m., Mrs. Brenchley will give an address on 'The Homes in the Spirit World.' Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C. D. CATTO.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last our public circle was held as usual. In the evening Mr. W. E. Long gave an address on 'Death the Birth to a Higher Life.' On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum and debating class; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long. 'Trance: Its Use and Abuse' at 8 p.m., members' circle.—VERAX.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists) WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Peters gave us an excellent address, followed by some wonderful tests in clairvoyance and psychometry. Next Sunday, at 11 a.m., an open-air meeting will be held in the Grove. In the evening Mr. Boddington will give us an address on 'The Morality of Spirit Communism.'—J.J.P.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last we enjoyed the rare privilege of listening to Mr. Walter Howell (Nottingham). The morning address was upon 'The Way out of Agnosticism.' In the evening to a full audience was given 'The Rationale of Spiritualism,' a comprehensive, lucid and eloquent presentment of our case. Deep insight into spiritual and ethical problems, logical arrangement, happy illustration and a fervid earnestness, always render Mr. Howell's addresses 'a feast of reason and flow of soul.' Next Sunday, at 6.30 p.m., Mr. George Harris, trance address.—E.A.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. J. Adams, of Battersea, occupied our platform, the subject of his address being, 'What we believe and do not believe as Spiritualists.' Mrs. Locke rendered two solos during the evening which were much appreciated by the

audience. On Sunday evening next, at 6.45 p.m., Miss Marsh, clairvoyance.—Open-air Work in Victoria Park. Speakers: Messrs. Harris, Neander, &c., next Sunday, weather permitting, at 11 a.m., near band-stand. Wednesday, circle as usual.—H. BROOKS, Hon. Sec.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday evening last Mr. Bullen occupied our platform. His training in the Salvation Army has made him a most earnest and outspoken advocate of the truths he has found in Spiritualism. Next Sunday, Mr. and Mrs. Clegg. We started our Lyceum with eighteen attending, conducted by Mr. Wyndoe, assisted by Mr. and Mrs. Murrell and Miss Ross.—Open-air Work in Battersea Park. The meeting on Sunday last was well attended, supported by Messrs. Day and Wellard and Mrs. Boddington. Next Sunday, at 3.30 p.m.—A.B.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Mr. Jones conducted. A number of subjects were handed in by the audience and distributed to various speakers. Mr. Emms dealt with the 'Destiny of the Spirit'; Mr. Thompson with the 'Identity of Spirits'; Mrs. Jones with 'Thought-forms'; Mr. Brooks with 'The Religious Education of the Children'; Mr. Jones with 'The Conditions for Spirit Communism.' Sunday next, at 11.30 a.m., open-air meeting in Finsbury Park. In the hall, at 3 p.m., Lyceum; at 7 p.m., service.—T.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a very numerous audience were greatly interested in the clairvoyant descriptions given by Mrs. Green, of Manchester. Upwards of twenty spirit people were described, only two of which were unrecognised. It must be evident (to some extent, at least), even to the casual inquirer, that Mrs. Green sees what she describes, so naturally and spontaneously does she express herself as to the characteristics of features, forms, and mannerisms of the several spirit people she sees. Miss Morris sang 'The Promise of the King' (Oscar Verne), and the President of the Marylebone Association (Mr. T. Everitt) made a few remarks. Next Sunday, at 7 p.m., Mr. E. W. Wallis, 'Spiritualism True—What then?'—L.H.

NEW PUBLICATIONS.

- 'The Lyceum Banner,' for May. London: J. J. Morse, 26, Osnaburgh-street, N.W. Price 1d.
- 'The English Mechanic,' for May. London: 332, Strand, W.C. Price 9d.
- 'The Faith of a Physician.' London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 6d.
- 'The Temple.' Denver, Col., U.S.A.: Temple Publishing Company, 34, Masonic Temple. Price 10 cents.
- 'The New Trinity and the Mount called Superstition.' By AUDEN AMYAND. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 9d., net.
- 'Traité Expérimental de Magnétisme. Théories et Procédés.' Par H. DURVILLE. Paris: Librairie du Magnétisme, 23, Rue Saint-Merri. Prix 3fr.
- 'Short Studies on Vital Subjects.' By the REV. P. W. DE QUETTEVILLE, M.A. London: Elliot Stock, 62, Paternoster-row, E.C. Price 6s.
- 'The Journal of Medical Hypnotism.' Chicago, Ill., U.S.A.: The Psychic Publishing Company, 56, Fifth-avenue. Price 10 cents.
- 'Traité Élémentaire de Science Occulte, par le Dr. Papus.' 5e édition. Un vol. in 8o de 453 pages. Avec nombreuses gravures. Paris: Chamuel, 5, Rue de Savoie. Prix 5fr.
- 'Responsible or Irresponsible? Criminal or Mentally Diseased? A Plea for the Unjustly Convicted. And on the Cause of Crime.' By HENRY SMITH, M.D. (Jena). London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 1s.
- 'The Theosophist,' for May. Contains: 'Old Diary Leaves'; 'The Caste System in India'; 'Mystic Fire'; 'A Journey on the Astral Plane'; 'The Necessity for Religion'; 'Prophecy'; &c. London agent: J. M. Watkins, 26, Charing Cross. Price 2s.
- 'The Voice of the Spirit.' Literary Passages from the Bible, rewritten, idea for idea, in modern style. Book I. 'Afflicted' (Job), 'The Spirit Uplifts' (Joel), to which are added 'Songs of the Beloved' (Prophetic Psalms). Price 2s. Book II. 'Spirit is Safety' (Isaiah). Price 2s. 6d. London: Sampson Low, Marston & Co., Limited, St. Dunstan's House, Fetter-lane, E.C.
- 'The Theosophical Review,' for May. Contains: 'Mrs. Besant on the Problems of Sociology'; 'Of the Negative Virtues'; 'Notes on the Eleusinian Mysteries'; 'The Working Brotherhood'; 'The Great Origination, as Taught by the Buddha'; 'The Comte de St. Germain. Occultist and Mystic'; 'The Athanasian Creed'; &c. London: 26, Charing Cross, S.W. Price 1s.

JOHN M. WATKINS' LIST.

Caithness (The Countess of). Old Truths in a New Light, or an Endeavour to Reconcile Material Science with Spiritual Science and with Scripture. Cloth 8vo, pp. 459 (pub. 15s.), post free 6s.

Wegg-Prosser (F. R.). Galileo and his Judges. Cloth 8vo. London, 1889 (pub. 6s.), post free 3s.

Cabot (J. E.). A Memoir of Ralph Waldo Emerson. Two vols., cloth 8vo, pp. 382 and 428. London, 1887 (pub. 15s.), post free 5s. 6d.

Philpot (Mrs. J. H.). The Sacred Tree, or the Tree in Religion and Myth. Illustrated, cloth 8vo. London, 1897 (pub. 8s. 6d. net), post free 4s.

JOHN M. WATKINS,

26, CHARING CROSS, LONDON, S.W.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.

By SIR WILLIAM CROOKES, F.R.S.

Embodying the following Treatises reprinted from the 'Quarterly Journal of Science.'

CONTENTS: Spiritualism Viewed in the Light of Modern Science; Experimental Investigation of a New Force, some further experiments on Psychic Force. With sixteen Illustrations and Diagrams, proving beyond all doubt the reality of the Phenomena.

'Psychic Force and Modern Spiritualism.' A reply to the 'Quarterly Review' and other critics, to which is added Correspondence upon Dr. Carpenter's asserted Refutation of the Author's Experimental Proof of the Existence of a hitherto Undetected Force, with two Illustrations.

'Notes of an Inquiry into the Phenomena called Spiritual, during the years 1870-3.' To which are added three letters, entitled 'Miss Florence Cook's Mediumship,' 'Spirit-forms,' and 'The Last of "Katie King"': the photographing of 'Katie King' by the aid of the Electric Light. With sixteen Illustrations of appliances for the scientific demonstration of the genuineness of the Phenomena, including Portrait of Mr. D. D. Home holding the accordion under the table while it was being played on by the agency. Large 8vo, handsome ornamented cloth, gilt, 5s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

A TREATISE ON

NATAL ASTROLOGY,

By G. WILDE AND J. DODSON.

To which is appended

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