

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Guthrie.

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

No. 908—VOL. XVIII.

[Registered as]

SATURDAY, JUNE 4, 1898.

[a Newspaper.]

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| |
|--|
| 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 import-
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Light:

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

No. 908.—VOL. XVIII. [Registered as]

SATURDAY, JUNE 4, 1898.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

We have before us quite a feast of comical cuttings showing us how it is all done,—trick tables, trick handcuffs, trick toe joints, trick gloves, trick slates, and all the rest of it. One from 'The Weekly Scotsman' deserves to take first prize for comicality. Will these amusing people believe us or understand us when we say that these absurd 'exposures' do more than anything else to confirm our faith! Why! Simply because they show so clearly the difference between the simple fact and the ponderous trick,—the medium's unaided manifestation and the conjurer's mechanical performance.

Another cutting gives us Professor W. M. Lockwood's straight talk to Dr. Sellers on the subject of his behaviour on the Seybert Commission and his late 'exposure' of how it is all done. What we note here, and what we nearly always note, is that these conjurers, whether professional or amateur, always assume that they have exposed a trick if they can surmise how trick would do it. It is not necessary to detect the medium in a trick: all that is necessary is to imagine how trick might avail. Then Q.E.D.—the medium is 'exposed'! But that is such arrant nonsense, and such gross injustice.

Dr. Lockwood shows the folly of the common outcry for conjurers as experts at séances. Here are a few of his keen satirical sentences:—

If you want to know how thought as a mode of motion is transmitted through a thousand miles of telephone wire, secure the services of a 'professional,' who pretends to take a dry good store and grocery out of your hat—he is the proper cult because acquainted with 'modes of motion.' If you want to know how thought and vocal speech are stored in matter, as is witnessed in graphophone and other experiments, don't lose a moment's time in calling in the man who can draw whisky, wine, or beer from the same jug. He is the man who knows—some things.

If you are asked how thought as a conscious energy can be sent across the continent, and correctly received and interpreted by the receiving psychic, as has been witnessed in more than a thousand instances, and books containing these data can be seen at the Franklin Institute, Philadelphia, don't consult those who have made this research, but consult the man who has navigated the Western rivers with gamblers on a steamboat—he can turn up the card that reveals all such tricks.

If you wish to know how writing appeared at Belshazzar's feast in former times, or how it appears on slates, paper and articles of modern times, if you wish to know how in the co-relations of nature's elements and energies life beyond the grave is co-related to the mortal plane by 'invisible modes of motion,' don't ask such men in the various departments of science as Wallace, Varley, Barrett, Gregory, Fechner and Fichte, don't consult such mental freaks as Flammarion, Challis, Crookes and hundreds of other distinguished savants of modern times, but lose no time to see the one great intellect of the age—the man who poses as the

wonderful sleight-of-hand trickster and necromancer of the Seybert Commission.

That is satirical in form, but, after all, the deep suggestion in it is not very far from matter-of-fact and homely common sense.

A late number of 'Reason' has been sent to us, with two marked passages, both referring to Mr. Standing's 'investigation' of Spiritualism. In replies to correspondents, we find this:—

'A Spiritualist Admirer' asks: 'Are you going to die without thoroughly examining Spiritualism? I believe in knowing as much as possible about everything. For years I have investigated your "ism"; will you study mine, Spiritualism?' Well, many years ago (as will be seen from this issue) G. S. did investigate the alleged phenomena of Spiritualism; he read much of its literature and listened to several of its trance-speakers. The matter seemed to him a strange compound of fraud and illusion, and he ultimately abandoned the inquiry.

We naturally turned to the reference and found this:—

Of the Free-thought party and its mission I knew nothing: the only friend with whom I felt any sort of comradeship was a young man who, like myself, had forsaken the same church for a like reason. With him I investigated in a desultory fashion the pretensions of Spiritualism, and we two even held at his home certain séances at which rapping and table-shifting of an uncanny kind happened. But this made little impression on either of us, and our investigations soon came to an end for lack of interest therein.

This is a fair average specimen of the 'desultory' fumbling that people call 'investigation.' But Mr. Standing says he and his friend got 'rapping and table-shifting of an uncanny kind.' Where did the 'fraud and illusion' come in?

With rare discrimination, Dr. Henry Smith, in his new work, 'Responsible or Irresponsible?' pleads for a more rational treatment of criminals and of persons supposed to be criminals. He strongly holds that reasonable punishment is just, necessary and socially useful, but gives good reasons for believing that much of our punishing is unjust, unnecessary and injurious. 'Irresponsibility' is, of course, extremely difficult to define; and yet we know it exists. The difficulty lies in the gradations, which shade off from strong temper or frivolity to something akin to insanity. It is certainly desirable that our present red-tape and rough-and-tumble methods should be modified by insight, rationality and sympathy. Dr. Smith's intelligent little book ought to help in this direction.

'Tongues of Fire' we have always regarded as a strongly Evangelical Paper. The current number, however, is, in one column, almost breezily rational. In an address, by the editor, on The Heathen, we find this:—

The condition of the heathen is a subject of vast importance. It affects not only the very character of God, but the present and future condition of four-fifths of the human race. And let us ask—let us receive—the light of the Holy Spirit, and see what the Scriptures say upon this complex subject. Some good people will not agree with what I am going to say. They believe that every unevangelised heathen is necessarily eternally damned, unless some missionary goes and preaches to him the Gospel. I am going to show you from our text, and from other portions of

Scripture, that the heathen, ignorant as they are of our Gospel, have been redeemed by Christ, and in virtue of His redemption have a law unto themselves, nay more, that God has written that law in their hearts, and that the heathen will be judged by the light given them, and the way they have obeyed the law that God has given them.

This is most consoling, and helps us to the hope that we shall live to see the dismal old horror repudiated on every side.

Mr. G. B. Stebbins puts on record the following memory of the great Emerson :—

Mr. Newell Foster of Portland, Me., was editor of the 'Portland Transcript,' a daily journal of high standing, and also president of the Spiritualist Society. They invited Emerson to speak for them on a Sunday, taking his own subject and treating it in his own way. A large audience was helped by his words, and Mr. Foster's parlours were filled in the evening with persons invited to meet their guest.

Mr. Foster told me that the conversation turned largely on Spiritualism, Mr. Emerson asking many questions, searching, but fair, as to methods and philosophy. At last he said, in his quaint and quiet way, 'It looks as though you had the germ of the Church of the Future.'

We have seen this before, but it ought not to be lost sight of. It is a splendid little 'Pagan' sermon :—

A CHINESE IDEA OF PROSPERITY.—When the sword is rusty, the plough bright, the prisons empty, the granaries full, the steps of the temple worn down and those of the law courts grass-grown, when doctors go afoot, the bakers on horseback, and the men of letters drive in their own carriages,—then the empire is well governed.

We too seldom think of the youngsters in 'LIGHT.' We must try to mend this. Here is a delicious little poem by Emile Souvestre, which looks to us like a spiritual parable. We hope many of our young friends will find out its inner meaning :—

'Where is the little lark's nest
My father showed to me!
And where the pretty lark's eggs?'
Said Master Lori Lee.
At last he found the lark's nest,
But eggs were none to see.
'Why are you looking down there?'
Sang two young larks on high:
'We've broken the shells that held us,
And found a nest on high.'
And the happy birds went singing
Far up the morning sky!

THE MEDIUM FRAU VALESKA TÖPFER.

A correspondent has kindly sent us the following item translated from 'Uebersinnliche Welt':—

The news reaches us of the death of the well-known medium, Frau Valeska Töpfer, whose powers Baron Hellenbach frequently made use of in his experiments. Her death took place suddenly on February 13th last, at Los Angeles, California, from an apoplectic stroke.

In Frau Töpfer we lose one of our most noteworthy mediums, by whose phenomenal gifts many persons became interested in the study of occult subjects.

The notorious action brought by the brothers 'Cohn,' resulting in a verdict against her for dishonest practices, forced her to leave Berlin, when she settled with her children in South America. Among scientific students of the occult it is the opinion, however, that intentional imposture on her part was not proved, and that her condemnation was due to the fact that the specialists who gave their opinion on mediums at the trial were completely ignorant of the laws governing those in a state of trance, and of the influence upon them of psychic conditions. It is rightly thought that—as has been proved in numerous other cases of so-called 'exposure'—the action of the minds of those coming with the intention of finding out imposture has such an effect on the medium when entranced as to cause her to act as they wish her to do, without her being in any way responsible for her actions.

Frau Töpfer had a numerous circle of friends in Berlin, who deeply lament her loss.

THE WAY OUT OF AGNOSTICISM.

SYNOPSIS OF AN ADDRESS BY MR. WALTER HOWELL, OF NOTTINGHAM, AT ST. JOHN'S HALL, CARDIFF.

We no longer live in what can be philosophically considered a materialistic age. The crude materialism of the past, which saw in all the manifestations of mind, of intelligence, of life itself, only so many variations of purely material vibrations, and which recognised only the supremacy of *matter*, has been gradually forced to quit the arena of the world's serious thought before the gigantic strides which fuller investigations into psychology and all branches of psychical research have made. So much is this so, that while in earlier days *physiology* and *psychology* were largely taken to both begin and end with *matter* in accordance with the crude notions concerning it which were then current, they are now no longer confounded. The phenomena associated with the science of psychology have been for ever lifted out of a position of subserviency to matter, and are admitted as standing related to deeper and more subtle potentialities to which matter, in its turn, has become subservient.

This is a tremendous advance; but, while a large proportion of our foremost thinkers are no longer materialists, they are not yet Spiritualists. Indeed, so averse are they to adopting the Spiritualist's hypothesis, notwithstanding the tremendous weight of evidence presented, that their position may be aptly described as one of spiritual *know-nothingness*!

Now, in order to arrive at a solid foundation, let us turn—as we must ever do—to the broad domain of Nature, and what do we find? In the mineral, vegetable, and animal kingdoms alike are found orderly growth, unfoldment, fruition, and reproduction, along the lines of the preservation and perfection of the fittest; all alike unflinchingly outworking their richest possibilities and highest achievements on the physical plane. Nature bounteously fulfils the high purposes of Infinite Wisdom in all departments of the physical universe. In the animal kingdom we further discover the presence of instinct, which enables its possessor to protect itself and administer to its animal wants. It knows no higher needs than these, and Nature has unstintingly made perfect provision therefor.

We now enter the domain of man, and we note the characteristics which differentiate him in so marked a degree from the lower animal kingdom. Here shines out with regal significance the God-like quality of Intelligence which, universally possessed by savage and sage alike, has placed mankind upon an eminence which no conceivable development of mere instinct along the lower animal plane could reach. And not only do we find Intelligence but likewise a Consciousness by which he feels himself to be mysteriously related to other potentialities, unseen of the physical eye, but which stimulate in him the sense of latent powers possessed, the desire for continued achievement, the aspiration for unending life.

Has Nature, think you, which so bountifully fulfils every latent prophecy of future possibilities enshrined in all her other departments, given these powers and aspirations to mankind without purpose or intention of fulfilment? Does her work prove abortive at the very threshold of her highest achievement? Does she but mock at the cravings, which she has herself implanted, for a continuance of life beyond this physical stage? Does she spurn the masterful desire she has given him for fuller and grander development of the powers he consciously possesses? Does she but laugh at the yearnings of love for re-union with its lost dear ones in a higher spiritual state? All the force of her grand analogies declares the utter improbability that she is faithful to her promises in every domain *but* the spiritual!

There are, however, those who avow their inability to see in the operations of the universe any sufficient basis for belief in a Supreme Infinite Intelligence; any evidence of a spiritual world, or of man's continued existence therein; and so far as their study—or lack of it—has led them, they may be perfectly sincere in their avowal. Truth is attained, however, not by processes of mere belief, speculation, or theorising, but by experimental investigation and demonstration, and 'truth and one are a majority in the face of an ignorant

world.' That man possesses truth who can say that he *knows*, as the result of practical investigation.

We must always remember, however, that we are but relative in our perceptions, which are limited or extended mainly in accordance with our powers of analysis and synthesis; as, for instance, speaking from our own standpoint, there are deeper methods of analysis than we have yet succeeded in grasping. The soundness, however, of such conclusions as, by absolute demonstration, we have arrived at, is by no means impaired because of this partial grasp of any particular problem.

Look, for instance, at a tiny drop of water which sparkles with matchless lustre in the sunshine. By chemical analysis we can accurately specify its component gases and their several proportions, and thus account for all its constituent parts, while we may altogether fail to account for the seething life which would be revealed in it by the microscope. Its chemical analysis is absolutely verified and permanently true, notwithstanding; and what is true of the drop is also manifestly true of the ocean.

So likewise with the moral and spiritual attributes of man—love, goodness, justice, &c. Shall it be said, for instance, that the sense of justice in man is different in kind from the justice of God? Can it be said to be compatible with Divine justice that for a trivial transgression a man should suffer horrible and unending torture, when man's most rigid conception of what constitutes justice would be outraged thereby? All the basic principles of love, goodness, wisdom, justice, reason, would be undermined if these qualities were not the same in essence with God and man alike.

Thus, in the light of this relativity of our perceptions, the barriers or limitations which seem to hedge us round are only apparent, and relative to the scope and depth of our investigations, and in so far as we become acquainted with the varied phenomena of Nature do we grasp her underlying principles. What a field is presented by the physical creation for the study of mechanics! From mechanics we can go on to the study of chemistry; another step, and we are in the realm of vital forces; and still again we go on to study the phenomena of consciousness and its various manifestations; of rationality and personality; all the while making good each step we take by processes of analysis and demonstration which leave us in the possession of data for the solid foundation of our temple of Truth, which ripper researches shall still further enlarge and beautify.

And so, by habitual study of the phenomena of Nature, are we brought to realise the great Phenomenon which is at the back of them all, viz., Infinite Intelligence, with its Divine attributes of wisdom, power, and love. Indeed, we could not interpret Nature aright if Nature were not an intelligent, mind-manifesting power. You cannot calculate upon the action of a fool or a lunatic; and neither could you calculate upon the operations of Nature were there nought but chaos behind its phenomena. But you *can* calculate upon the action of *sanity*; and as the course of Nature is 'the same yesterday, to-day, and for ever,' we can calculate upon the marvellous precision of her operations, and thus re-think the thoughts of the Infinite Father, whose all-pervading presence is thus manifested to us, His finite children.

In this way the spirit of man, with its love of the beautiful, its sense of the sublime, its profound appreciation of the infinitely intelligent, and its adoration of the supremely wise and good, is enabled to intelligently respond to, and commune with, the Spirit of God manifesting through Nature. Intelligent research into her domains provides the all-potent 'open sesame,' and yields the rich fruitage of demonstrated truth instead of speculative theorising; of knowledge instead of faith. Not that Faith shall be extinguished, but shall, with ever-widening knowledge, provide the wings of still higher and nobler aspirations, and pilot the soul on towards grander fields of research. Hence, it is the mind, the thought, the soul which animates Nature that we become increasingly *en rapport* with during our investigations; and as we come to discover and learn her wondrous processes, we realise in the spirit of true humility that we are always students, and Nature is ever our Great Teacher.

You have oft-times doubted your ability to do more than observe the merely external operations of the phenomena of Nature; you have, perhaps, magnified the *limitations* which appear to bar your further progress; but we would have you bear well in mind the thought that there cannot be a manifestation unless there is a something manifesting; and while we grant the limitations, we do not grant that they are final limitations; they are fixed only by the measure of your attainment and powers of research, and are, therefore, only relative.

The panacea for agnosticism, then, is found along the lines of patient, intelligent, practical investigation and research. In the realm of psychical and spiritual verities, the abundant demonstrations of the phenomena of Spiritualism enable us to emerge from the condition of 'know-nothingness' into one of definite knowledge that man has, nay, is, an immortal soul, and thus, in conjunction with the recognition of the mind-manifesting character of the physical universe, we are synthetically brought to realise the relationship of the soul of man to the Infinite Soul of all. As a simple illustration, we can imagine a lark soaring skywards and viewing in miniature the receding panorama of earth, thinking to itself, 'I wonder where is the beautiful air of which men talk so much! Surely they must be deluded, since I can see it not!' 'Why, you poor little ignorant lark, but for the air you could not soar nor trill your enchanting melody, nor would its sweetness charm the ears of the children of men! You cannot go where the air is not!' Again, the fish may be imagined to speculate as to where the broad ocean is of which men speak, not realising, amid the very prodigality of Nature's provision, that it is all around and forms the basic element which makes its 'fish' existence possible. Just as air and ocean are indispensable to and inseparable from the physical life of bird and fish, so is the great Soul of All indispensable to and inseparable from the soul of man. But how often, like bird and fish, from the very nearness, inseparableness and immanency of the Infinite Spirit, our infant minds are apt to question His existence!

To him who—realising that he, the microcosm, possesses latent potentialities which relate him to the Infinite macrocosm—thus intelligently interrogates Nature, each blade of grass or forest tree will speak the message of the Lord of Life. The modest primrose growing on the river's brink, with its delicate beauty of petal and stem and leaf, shall lead him into the 'holy of holies,' right up to God! It sums up the story of evolution; and evolution, as you may now view it from the external and materialistic standpoint, shall then become a luminous revelation of the intelligent operation and manifestation of the Infinite Mind through all the varied phenomena of the universe, while with the growth of this intelligent realisation of the mind-manifesting power of Nature, so surely shall agnosticism become a thing of the past.

E. ADAMS.

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.

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| Mrs. Johnson ... | ... | 0 | 5 0 |

We are asked to announce that Mr. A. Peters will give clairvoyant descriptions at Cavendish Rooms on Sunday evening next. Our favourable knowledge of Mr. Peters' powers in this regard warrants us in bespeaking for him a cordial reception.

VISIONS—OR CLAIRVOYANCE?

(CONTRIBUTED.)

I.

One of the most interesting and artistically beautiful historical works recently issued from the press is that 'written and illustrated with pen, pencil, and camera,' by Mrs. Jane Stewart Smith, of Edinburgh, a most accomplished lady who has for many years been credited by her many friends and admirers in the Scottish Metropolis with the possession of high psychic powers. The book is entitled 'The Grange of St. Giles and the other Baronial Homes of the Dick Lander Family,' and it traces the eventful history of this noble house for the long period from 1056 to 1848. The historical and biographical details have been gathered by Mrs. Smith from Scottish records, old family papers, and direct personal investigation, with an occasional 'dip' into traditionary lore when it seemed to possess a measure of underlying truth. The book is beautifully illustrated, and is altogether most interesting from an archaeological point of view. In an Introductory Letter from the authoress to Miss Dick Lander, of Lander House, she tells her the strange story of how she was 'impressed' or led to undertake the congenial task of writing the history of this very ancient Scottish family. The story appears to your contributor to be of deep interest to students of problems of psychology, and therefore it is here given in an abridged form. The writer says to Miss Dick Lander:—

'You ask me to tell you what first induced me to commence the history of the Grange House and its connection with the Lander family. Strange as it may seem, I must frankly say the impulse arose from a strong desire to find an elucidation or corroboration of a curious dream or dream-vision, which came to me so suddenly and so forcibly that I was compelled to take a note of it; and as it happened on my return from Grange House, I naturally concluded the solution of it must also have come from thence. . . . Grange House has always had, to me, a peculiar charm of its own, with its wealth of ivy, its quaintness, and its irregularity. The long, narrow corridors, with deep recesses; stairs here and stairs there, leading to unexpected nooks and corners, all most suggestive, especially as the shadows of twilight deepen and the solemnity of the effect is enhanced; but still, to me the Grange House was then simply a picturesque old mansion, of whose history I knew nothing whatever, nor yet the life story of its former inhabitants. If there is such a thing as ghostly memories floating in the palpitating air surrounding these historic buildings, then surely some such influence must have imperceptibly clung to me, for with startling rapidity a series of remarkable tableaux presented themselves before me more like a panorama than a dream. Fortunately I had sufficient consciousness to bear each vision on my mind to the end, when I immediately noted down the whole experience for future elucidation.'

FIRST VISION.

The writer's notes then go on to state that on Monday, January 26th, 1891, on returning from the Grange, she 'saw, or dreamt that she saw,' a gentleman dressed in black, of the King Charles period, with lace and ruffles, and a short cloak. He held a large plumed hat in his hand as he stepped into an oak-panelled room. His face was haggard and worried-looking, but his whole bearing was noble and striking. He laid his hat on the table, and 'I particularly noticed the position of the window. A lady then came forward hurriedly to meet him, and, throwing her arms round his neck, she laid her face on his shoulder and wept. I could see the convulsive movements, but heard no sound. She was dressed in a grey silken material, fashioned of the same period; her hair may have been fair, but to me it was decidedly grey.' She was tall and stately in form, but the man was much older-looking. The scene then changed to another room, where the same lady met a younger one, clad in lighter clothing, who had an anxious, frightened expression. This lady's hair was much darker, and more picturesquely arranged. The two forms entered an upper room very hurriedly, and appeared to speak to a young man in *deshabille*, resting on a couch. While the young lady was

leaning on him, as for protection, the trio listened breathlessly, as if in great danger, and suddenly the young man drew his rapier from under a heap of clothing on the floor, and they all disappeared.

Immediately after this another tableau appears to have been presented. The writer says she still felt as if she were in the Grange House, but in an upper corridor, where she saw a man with a sinister expression, dressed in Cromwellian costume, with a dark cloak and a sword and top-boots, moving stealthily along the passage on tip-toe, bending down and prying into every corner, and who entered the room just vacated in the former vision, and who seemed as though he were seeking a Royalist foe. His search was fruitless, and he vanished, giving place at once to a 'Black-amoor,' with strange head-dress and Turkish-looking trousers and a red vest, whose face grinned with satisfaction as he stood on the landing outside, and who clapped his breast, laid his hand significantly on the wall, 'looked straight at me,' and then vanished through an opening in the wall. After a moment of blankness the long upper room was again seen, with the same grey-haired lady standing therein, who had, on this occasion, a peculiar black hat, and was wrapped in a fur cloak, as if going on a journey. She had the same stately mien, but her eyes were red with weeping. After a furtive glance round, she passed quickly out of the room, descended a staircase, and emerged into the darkness by a postern door, the position of which was carefully noted.

Thereafter the writer goes on to describe the concluding portion of this vision, when she says she felt as if groping in the dark along a passage, and seeing slowly rising out of the gloom a monk in a friar's brown dress, whose face was terribly bruised and hands bleeding, and whose expression betokened he was in dire distress, as if imploring aid, and who then vanished into space.

This closed the first vision, or reproduction of a series of startling tableaux before the 'inner sight' of the writer, and she relates that she emerged from the episode in a dazed condition, but with the strong conviction that these 'reappearances' had in some way been connected with the ancient house of Grange she had so recently visited; but having at that period no knowledge whatever of the family history, she was unable at the time to unravel the mystery, although she was quite resolved to do so at the earliest opportunity.

The details of the second vision, and the subsequent verification of the whole incidents in the family history of the Dick Landers, must be left over for a second and concluding article.

(To be continued.)

NEW PUBLICATIONS.

- 'Two Brothers.' A story of the twentieth century. By AUGUSTINUS. Liverpool: 398, Stanley-road. Price 1s.
- 'The World Beautiful.' Third series. By LILLIAN WHITING. Boston, U.S.A.: Roberts Bros. Price 1d.
- 'Coming Events,' for June. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 4d.
- 'A Study of Destiny.' By COUNT DE HAMONG (CHEIRO). London: Saxon & Co., 23, Bouverie-street, Fleet-street, E.C. Price 2s. 6d.
- 'Seven Seventy-Seven Sensations.' By J. LENDALL BASFORD. New York, U.S.A.: The Alliance Publishing Co., Life Buildings, 19 & 21, West 31st-street. Price 50 cents.
- 'The Degrees of the Zodiac Symbolised.' By CHARUBEL. To which is added: 'The Theoretical Value of the Degrees of the Zodiac.' By H. S. GREEN. London: Nichols & Co., 23, Oxford-street, W. Price 2s.
- 'Modern Astrology,' for June. Contains: 'The Esoteric Side of Astrology'; 'Calendar and Ephemeris for June'; 'The Influence of Neptune,' &c. London: Foulsham & Co., 4, Pilgrim-street, E.C. Price 1s.
- 'Esoteric Buddhism.' By A. P. SINNETT. Eighth edition, annotated and enlarged by the author. London: Theosophical Publishing Society, 26, Charing Cross, S.W. Price 2s. 6d.
- 'The Humanitarian,' for June. Contains: 'Education and Health'; 'Judged only by Results'; 'Rich Man's Anarchism'; 'A Reply to Hon. Auberon Herbert'; 'The Influence of the Seasons on Great Writers'; 'Maeterlinck's Static Theatre'; 'The Inter-Relation of Light and Thought,' &c. London: Hutchinson & Co., 24, Paternoster-row, E.C. Price 6d.

THE IMMANENT SPIRIT.

A discourse, read at 'The Church of the Higher Life,' Boston, Mass., and reported in 'The Journal of Practical Metaphysics,' is full of beautiful thoughts, all tending to set forth the delightful present-day truth that God is the actual omnipresent, immanent Power which is operative in the ceaseless and minute processes of creation, as revealed by Evolution. The following summary will not fail to come home to the readers of 'LIGHT':—

As we look abroad over the face of Nature and inward to the illimitable realms of thought, one fact stands out above all others as the fundamental truth of experience. We observe events following one another in regular sequence. Everywhere we observe the reign of law, and the evidences of system are so numerous that it is a mere truism to argue that behind this steady march of events there exists a first or ultimate cause.

The first tendency is to conceive God as an external cause, far back of present events and necessary only to set the world in motion. But the doctrine of evolution has compelled us to revise our ideas of causation, and has thus laid the foundation of an accurate theory of the divine immanence. Causation as thus understood is a series of minute changes, the gradual accumulation of force, through modification and transmission.

Here, then, is our starting-point. The omnipotent spirit is present in every least movement, in every passing thought, in every flash of emotion; and of such trivial events all creation is compounded. Whether we start then with a moment in our present life or with the great thought of eternity, whether with an atom or with a world, our conclusion is the same; namely, that there could be but one power in the universe, one life or being. Out from the great heart of the All-Father proceeds the creative love in continuous upwelling. Like a mighty river, it bears with its outflow all that constitutes life, each instant sustaining, each moment renewing atom or star in its course. The will of that force is law, as we continually discover for ourselves both by obedience and by disobedience to it. Reason tells us that beyond all question sooner or later that law is bound to be obeyed.

It is unimportant what we call that power, if only we recognise the fact that there could be no other, and that its will is the law of the universe, carried out in detail by these minute acts of causation; that the only real power is to be found in just these passing feelings and thoughts of which we are at present made conscious. The only accurate statement of our lives taken in this general sense must then be that this one power or being *lives in us*, lives through us, thinks as you and as me, is conscious in each of our sensations. Here is the one ultimate basis of life.

Man has gone through three stages in his attitude toward God. The first stage is that of belief in a power outside of himself and the world. God is worshiped, feared, or hated as the Creator, the deified man. Man feels himself bound by law, by a power whose will is greater than his own, and he rebels or is awe-struck. In the second stage the idea of a personal God gives place to belief in force, power, or a sort of pantheistic spirit. Man feels himself carried irresistibly forward and submits; he becomes mild, passive. This is largely the philosophy of the Orient. The third stage is the one which finds special emphasis here in America, the land of enterprise, of belief in individuality. It is the rediscovery of man's pristine enthusiasm in the light of all that is true in the philosophy of the East. The East believes in the spiritual unity of life, the West in the power and supremacy of the individual soul. We are learning that both philosophies are true. The discovery that in the one spirit I live and move and have my being is the discovery that I, too, am a creative power. We do not yet know God when we falter and rebel because we feel the pressure of law. We deny one-half the glory of creation when we accept the pantheistic view. There is no opposing power, no law stands in the way of the soul, but the soul must harmonise with the law in order to transcend it. The higher law is simply the soul's method of conduct. The soul makes its circumstance when it is free. Its times for silence, for receptivity

are not the occasion for submission or passivity. In these moments the soul listens that it may learn how to speak; it becomes receptive that it may know how to go forth and act.

In the hurry and strife of daily living again and again one loses sight of the higher way. Every time we fail, each time the way is obscure, and our problems complex and burdensome, there is this one supreme resource: Return to Nature. Return to the unconscious. Sleep, rest, meditate, become receptive as a little child, and once more listen for the chord of the infinite musician, the divine keynote. Seek harmony with the spontaneous prompting, and when you feel this prompting move forward confidently. Is not the whole secret of life involved in the adjustment between our times of silence, of divine communion or return to oneness with God, and the activity which that communion inspires? Some dwell too long in the silence, and lose enthusiasm; become unresponsive and dead, figuratively speaking. Others are too active and lose all sense of connection with God. Let us have the gentleness of the Orient combined with the energy of the Occident. Awake, arise, and be true to the ambitions, the ideas and feelings of your individual soul. But when you awaken remember the rights of other souls; remember what that unconquerable power of individuality is. It is one and God that makes a majority. When I stem the divine tide I am helpless. When I move with it I own the universe. I feel the divine strength only when I am strongest in myself. I must take a strong attitude of soul and body in order to invite the greater power of God. In Him I not only live but I move, I act. I am a free moral agent. God supplies me with life and with opportunities. He gives me all that perfect love and wisdom can command. He has planted within me certain tendencies which if followed will lead to the highest and fullest life. He is every moment actively present with me. Through every deed He lives, through every emotion He feels. But with all this wealth of helpfulness at my command I make my own life, for I must first choose, I must first act. In order to realise my fullest life I must find my centre, I must become poised. To find my true centre is to learn my real relation to God; namely, that the soul is an agent of the creative or spiritual life.

Thus all other revelations of God become secondary to that of the individual soul. If I do not find Him there, if I am not true to Him there, I must not expect really to know Him in the outer universe. God has a message for me alone. When I have first heard that, then I may understand His message to other souls. The point each of us has reached to-day in knowledge of God is precisely the power each has attained to think out for himself these revelations of which I have been speaking—the power of the soul to open itself afresh to the great Over-Soul.

The supreme test of faith, therefore, is to live during the intervals in the spirit and remembrance of these rarest experiences in life. One is permitted to have them only that the daily life may be made richer and nobler. Always, if one has touched the real soul centre, there is a feeling of refreshment, of purification and the renewing of life. Then one must go forth into the world again to take up the problem of life and infuse into it some measure of this new inspiration.

PALMISTRY NOT ILLEGAL.—When is a fraud not a fraud? That is the problem which arises from the Home Secretary's answer to Captain Phillpott's question about palmistry, says the *St. James's Gazette*. Sir M. W. Ridley says that palmistry is not in itself illegal; it becomes so only 'when there is an intention to impose.' But how is the person who pays his half-guinea to some fascinating practitioner in Bond-street to know what is the 'intention' of the delineator or fortune-teller? Cases have been known in which, after a few moments' consideration, the palmist has reported facts with startling accuracy, and, at all events, it seems probable that most palmists believe that there really is 'something in' their 'science.' The real question, however, is why gipsies who tell fortunes for sixpence are prosecuted, when the well-dressed palmist who charges half a guinea or a guinea is not. How are the police to know that the 'intention' of the one is fraudulent, while that of the other is purely scientific?

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SATURDAY, JUNE 4th, 1898.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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SCIENCE INVITED TO THE PENITENT FORM.

The Duke of Argyll has just published a little book entitled 'What is Science?' (Edinburgh: David Douglas). Now, the Duke of Argyll, though a good deal of a scientist himself, and not a bad one either, has been frequently ruffled by his brethren because of their sublime dismissal of objects of belief which are very dear to him: and inasmuch as his grace is a trifle fiery, and a good deal of an autocrat, he has sometimes waxed hot against the scoffers of the schools, and he has had many a passage of arms with the gentlemen of the chemical bottles and the dissecting knife; and, as he is always a plucky fighter, with a good deal to say for himself, it is always good to be there.

The question which forms the title of the Duke's book is a pertinent one, though some may think it unnecessary; and yet it is a curious fact that it is seldom asked, though we are always talking about what Science has done, and mainly in the region of electricity and steam, as the Duke a little scornfully reminds us. And that suggests the main thought of the book—that it is fallacious to connect the word 'Science' with some particular branches of inquiry. Says the Duke: 'There is a tendency among some scientific men to appropriate the name, if not exclusively, at least pre-eminently, to the pursuits in which they are themselves engaged—to the purely physical sciences, for example, and especially to those which are called "exact,"—as a rule to the exclusion of the mental and moral sciences, "which nevertheless constitute the things that, above all others, it most concerns us to investigate." The same remark may, of course, be made concerning all occult subjects, to which, until lately, the word "science" was denied with scorn. And yet, all the time, science is neither more nor less than knowledge; and, as a matter of fact, we know that knowledge is immensely fluctuating, and enlarges its boundaries continually, taking in, one after another, regions which "science," on its map, had marked "delusion," "impossible," "superstition," "dream."

This at once suggests a fact which no one should know better than a scientist, and yet which no one seems more ready to forget;—that what is known is as nothing compared with what is unknown. As the Duke of Argyll points out, even the knowledge of one's ignorance ought to be reckoned as science. 'It is true scientific knowledge to realise the fact that Sir Isaac Newton himself was as ignorant as we are of the nature and machinery of gravitation. But then he knew his ignorance, and explained exactly how and where he felt it.' This gives the cue to the Duke's invitation to Science to come to the penitent form. And it is our cue, too.

True science is not knowledge of isolated facts, but of facts or phenomena 'in their true relations to other facts and to ourselves.' And, in this time of somewhat boastful language about science, it is well to remember that a few only of these relations can ever be known to us. The profound Thoreau truly said; 'Science is often like the grub which, though it may have nestled in the germ of a plant, has merely blighted or consumed it, never truly tasted it.' Even of plants, he says; 'The mystery of the life of plants is kindred with that of our own lives, and the physiologist must not presume to explain their growth according to mechanical laws, or as he would explain a machine of his own making. We must not expect to probe with our fingers the sanctuary of any life, whether animal or vegetable. If we do, we shall discover nothing but surface still.' That is a deep truth which we seriously commend to physical scientists.

Who are the men of Science, then? To hear some people talk, one might imagine that Science had to do only with surfaces and physical tests. But what about the conscience, reason, reverence, aspiration, spiritual insight, love? Had Jesus Christ no science? Is there no science in the Sermon on the Mount? How long will it be before the world awakes to the fact that there is no science higher and surer than the science of the soul?

The Duke looks, not exactly with alarm, but with a certain indignant restlessness, upon our complete surrender to Darwin's doctrines. He does not see the evidence to prove that new species have developed from old. Nothing of the kind is happening now, he says. 'Species are constant so far as our experience or observation goes. How, then—by what conceivable process—have new forms been introduced, continually, from time to time, in the past history of the earth?' 'Organic life cannot possibly have had its beginning in common parentage,' 'some other process must have started or begun the series.' If so, how can we limit the number of times or the varieties of method under which that other process may have been repeated? And, indeed, 'it is impossible to be sure that the original process may not, although unseen, have been continually operating even in and through the covering machinery of ordinary parentage, after that process had been once established.'

This suggestion, according to the Duke of Argyll, puzzled Darwin himself; and the story he tells as to that is particularly interesting. 'Mr. Darwin,' he says, 'did me the honour of calling on me in London, in one of the last years of his life. In the course of conversation, he mentioned some extraordinary case of adaptation to special function, and I said, "Well, Mr. Darwin, I cannot see any explanation of such facts except the working of Mind." On this, he paused for a moment, and then said, slowly and emphatically—"That often comes upon me with overwhelming force—but then, at other times—" and he drew his hands across his eyes, with an expressive gesture, as if to indicate the disappearance of vision.'

That is a touching story, and a very enlightening one. We are devoted Darwinians, but feel all the great master's sense of mystery—and more. Nay, we can see the glorious truth suggested by this sturdy critic, that behind the physical processes which Darwin studied there were subtle psychical laws and processes at work of which he knew nothing, though at times they were suggested 'with overwhelming force.' We can, at all events, agree with the Duke of Argyll that it becomes scientific men to be very modest before these depths within depths; to be extremely economical of the word 'impossible'; to be always aware that they are dealing only with surfaces; and to be absolutely open to receive light from whatever quarter it may come.

SPIRITUALISM TRUE—WHAT THEN?

ADDRESS BY MR. E. W. WALLIS.

On Sunday evening, May 22nd, at Cavendish Rooms, Mr. E. W. Wallis, of Manchester, delivered an address under the above title. Mr. W. T. Cooper, the Vice-President of the Marylebone Association of Spiritualists, presided, and there was a large attendance.

MR. WALLIS spoke as follows:—

The thinking portion of the population may be fairly divided into two classes—the Materialists and the Spiritualists. There are those who think that blind necessity and unconscious forces operate as the agents and causes of all that is; that man's consciousness is a mere accidental result of chance combinations, of fortuitous circumstances—a mere 'flash in the pan'; and that when the combinations and conditions, which, generally speaking, have produced these results, cease to be, consciousness, thought, will, desire, feeling, memory, knowledge, all that constitutes man a thinking, rational, intelligent and responsible being, will be for ever blotted out. On the other hand, we have a class of individuals who hold that life proceeds from antecedent life, that there is in the universe somewhere, somehow, worshipped under various names and with varying forms and ceremonies, a Being or a Centre, conscious and capable, operative through the energies of Nature, to whom all life-forms have relationship of obedience, and of whom man is the last, highest, best and noblest expression; that this Infinite Spirit to whom man, as child, owes obedience is the Cause, Creator and Sustainer of all that is. It is an old belief, as old as man's dawning intelligence and awakening spiritual intuitions, not peculiar to East or West, to bond or free. Born out of man's worship of his ancestors, due to his superstitions, or manufactured by priests for their own ends—whatever may be the original cause, in the individual or the race, the prevalence of the idea of a Supreme Power, outside of man, operative everywhere, is old and well-nigh universal; and those, therefore, are Spiritualists who believe in the existence of a Great Spirit of which they themselves are children and therefore spirits, related to and dependent upon this Infinite Spirit, and, because they are spirits, immortal in their nature. Whether in one form or another—whether enshrined in one church or creed or another—matters little; the idea of God, the idea of man's spiritual nature and his destiny of life under other and varying conditions, after the destruction of the body, is seen to be old and well-nigh universal. Consequently Spiritualism is much broader, philosophically speaking, than Modern Spiritualism. It constitutes the very root and basis of all philosophical interpretations of life, recognising that these states or conditions of being are all temporary or transient, that the individual survives, that these experiences serve a purpose in the evolution of the individual, and the outworking of a master-purpose in the Divine Mind. But a great many people have an idea that Spiritualism consists of table-turnings, rappings, messages, and other phenomenal indications of the presence, identity, and power of manifestation of those the world calls dead. True, undoubtedly, these phenomenal evidences form the bridge of fact across which the feet of men may pass to enter into the spiritual realm, and these phenomenal demonstrations constitute the connecting link between the two worlds, giving to men the outward and visible sign of the inward and spiritual reality, and are absolutely necessary.

Suppose we were to assume for one moment that Spiritualism is not true. What would happen? If Spiritualism is not true, history is a lie; all religion is based upon errors, false superstitions, fancies, and idle dreams of the past and present; hope is a mockery, death a grim tragedy, and life, shorn of its beauties and full fruition, is one of the grimdest jests that could possibly be perpetrated. If Spiritualism is not true, it necessarily disproves all the testimony of all the ages; and the appearances to Moses and Elijah, Ezekiel, David and Daniel, the resurrection of Jesus Christ, the clairvoyance of Stephen, the vision that admonished the entranced Peter, the young man who appeared to Cornelius instructing him to send to Joppa, the testimony of John on

Patmos—all these things that people have been taught to accept implicitly must necessarily be false if Spiritualism is untrue. Perhaps that is an aspect of the matter which you have never considered, for what are these testimonies but testimonies to spiritual phenomena? If Spiritualism is not true, then you are shut up to the grim alternative of Materialism. You are left forlorn in a universe like a vast whispering gallery, but one in which you may listen in vain for the whispers of angels telling you of an immortal destiny, of a fuller life beyond the tomb. If Spiritualism is false, death ends all.

'Oh, but,' says someone, 'that is quite another thing; there is a spiritual existence, divine and sacred, granted for a special purpose. But your Modern Spiritualism is not of that character. Your Modern Spiritualism is due to Satanic influence. Your spirits are the imps from hell, agents from the evil one who would deceive the very elect.' Are you quite sure of that? Are you certain that your friends, who loved you and desired to bless and serve you, will be so transformed by becoming angels that they will forget you, that they will no longer take any interest in your welfare, or sympathise with your sorrows—are you quite sure of that? Do you say, 'Yes, I believe it'? Then, if that be true, the angels will be harder of heart than mortals are. If the spirits who return are evil, and Satan is so skilful in disguising himself, we are inclined to ask what are the good spirits about to allow these things? If in a universe where law and order prevail, where wisdom and beauty are discernible, where we find an evolutionary process operative, and a continuous and glorious ascent towards perfection; if in that universe there is room for a personal devil, God is not omnipotent, omniscient, nor omnipresent. Either God is or He is not an Infinite Spirit, absolutely wise, good and powerful.

'But how are you to account for the crime, sin, misery, and death in the world?'

Is it necessary to invent a devil to account for these things? When you remember that the race of man came out of the night, to be educated by experience, disciplined by pain, driven by hunger, led onward by love, you have all the elements by which to explain the conditions you call evil. Nay, nay; let us look at the triumphant successes of man in his contest with matter, in his awakening moral sense. Let us rejoice in these evidences of the upward march of the race, and leave the darker aspects to take their due and proper place as conditions by which the individual is disciplined, trained, and developed.

Admit that Spiritualism is true, that is, that Spiritualism is the science of the manifestation of the spirit—both embodied and disembodied, divine and human; let us take it that Spiritualism is the science of the manifestation of spirit in contact with matter, and when apart from matter, through the intermediary agency of the soul-body, and we shall then have reached high philosophic ground, we shall be able to formulate a philosophy and science of life, based on known facts, not upon traditions. Suppose, then, we take it that Spiritualism is true; that man is a spirit possessed of spiritual attributes and powers, a denizen of this world only as a traveller and pilgrim into the unseen; that this life is a preparatory stage for him, and death only an incident in his career, a portal through which he passes into a fuller and fairer life, into environments more favourable to the manifestation of his powers. Take it for granted that Spiritualism is true—what then? What is its message, what is its claim upon you? In the first place, take it personally. You have received a light that you can flash into the dark places. You are able to understand yourself more clearly than you could possibly do without this new light. You are able to realise that perfection's sacred height cannot be attained on this side of the grave; that you are at school gaining experience; and that the object of all the discipline through which you pass is to fit you to live. Spiritualism claims that you shall put your knowledge of the purpose of existence into practice, apply the truth to your daily life; that you shall know yourself, be yourself, and stand calm and stern amid the clash of conflicting interests, the turmoil, the ignorance and evil of mortal life, strong and self-poised in the dignity of your own divine, spiritual nature.

Again, Spiritualism being true makes you aware that you possess certain powers not ordinarily recognised, by reason of the fact that they are hidden forces in nature, of a subtle or spiritual quality; that these powers can be exercised, and that they radiate from you in emanations not merely of a physical, but of a moral and spiritual character, and that thereby you are influencing everybody and everything which comes within your sphere; that, possessing these powers, you may become clairvoyant, become sensitive and respond to impressions or guidance from the unseen. Spiritualism, therefore, being true, lays upon you the obligation to cultivate your spiritual nature and your best gifts, to develop the psychic side of your nature, to bring the power of your educated and enlightened spirit to operate, to control yourself and to use your body instead of being the slave of its tendencies and appetites. Here you have the key to all true development, the key to all manhood, and to the unfolding of character.

Having once entered into possession of a knowledge of your spiritual nature, you begin to recognise that the secret and source of all power is in the spirit, and that by the direction of the spirit, the cultivation of the will, the quickening of the purpose, the informing of the mind, you can subdue all things that oppose your progress; that you can direct your destiny, create your character, instead of being a victim of blind, unconscious forces. This is one of the new thoughts that has come into the world to call men and women to a sense of their responsibility, to show them that it is not sufficient to go through the world negatively virtuous. It is not enough to say, 'I refrained from doing evil.' That is only an imperfect manifestation. You should be able to say, 'I did stand up for justice; I did follow hard after truth; I did try to live that the world might be better because I lived in it.'

Spiritualism being true reveals the fact that man continues to live after the death of the body; it throws a flood of light on his post-mortem existence. And while we deprecate the tendency displayed by some individuals to be constantly seeking evidences in signs and wonders to the neglect of the practical duties of this life, still we recognise that such revelations are encouraging, stimulative and helpful to the best side of human nature.

Spiritualism being true has a word to say to you in your present state, because whatever you may anticipate, however much you may desire of happiness in the future, this fact has been made clear—that the people of the other world are just where they are and what they are because of what they have thought and done during their pilgrimage on earth. They can no more get away from the consequences of their own doings and thinkings than they can get away from their own shadows. Spiritualism has made manifest this moral law, as exact and definite as the laws of gravitation or chemical affinity. It demonstrates that man the spirit in this world is in process of unfoldment, and that so far as he understands himself and employs his powers for human advancement, to that extent will he be fitted for the life after death, and the freedom of the spiritual life.

Spiritualism being true has contributed to the scientist's knowledge of new forces. The scientific man investigates the sphere of imponderables; and the most recent discoveries in physical science all point to the existence of radiant matter; to the existence of subtle emanations and qualities pertaining to physical objects. Your scientific men are gradually proving, point by point, that the teachings of the spirits during the last half-century have been true. They have found that light is a potent energy, that matter is not the solid and substantial or purely atomic thing it is supposed to be, and now they hesitate to say what matter is, and are constantly seeking to define it in terms which are applicable to spirit.

Spiritualism is quickening man's interest in principles, giving him an interest in the work of reform, stimulating a deeper sympathy with the sufferings of the oppressed. It is continually calling upon him to recognise the solidarity of the race and the brotherhood of man; to recognise that where one member of the community suffers all must suffer.

Spiritualism is making religion a vital thing, calling you to recognise that you are responsible for the use you make

of the powers entrusted to you. It preaches a religion of service—the service of everyday life. Its philosophy is a philosophy of the development of men and women. You are constantly improving your horses and dogs. What are you doing to improve men and women? You are constantly bringing distant countries into communication by means of the cable. What are you doing to bring the classes of humanity closer together?

Spiritualism being true, it is the key that unlocks the door of mystery and reveals man to himself. Spiritualism being true flashes light into the dark places, chasing gloom and terror from the hearts of men and replacing them by the radiance of hope and aspiration.

Death, in the light of Spiritualism, is transformed into the kindly benefactor, setting the prisoner free; and joyous and glad are those who, when their time comes, can feel that they 'have fought the good fight,' and to whom Spiritualism has brought comfort, having stimulated them to the service of others, whereby they were enabled to prepare themselves for the life and liberty to come. (Applause.)

THE HIGHER SPIRITUALISM.

We lately noticed 'A Year-book of Good Counsel,' by the author of 'From over the Tomb,' &c. (London: John Bale, Sons and Danielsson), and regretted that we were able to quote but one of many beautiful meditations which we had marked as eminently quotable. We are now able to select a few of these, and may, on some future occasion, give more:—

THE SPIRITUALIST.

We have attempted to define Spiritualism, let us define the state of the spiritualist. The first thing learnt from the belief is one of the first of virtues, toleration, the open mind. Next, to have much faith, and having much faith to be self-reliant. To learn that the soul's education depends much more on the individual self than on extraneous religion. To trust to the communion of the guardian spirits for assistance, assured that what may appear evil will be ultimate good. No faith brings such even content of mind. The inspiration of the poet and the artist is a state of spiritual elevation allied to Spiritualism, is Spiritualism, in fact, in its catholic meaning; for something is spiritually produced by purely spiritual influence outside the power and control of the producer. The perception of this has brought many of the profoundest thinkers of the day, otherwise in many ways sceptics, within the pale of Spiritualism. Spiritualism is antagonistic to no religion, it simply deepens and broadens what is spiritual in all. A Spiritualist must be a religious man or the latter is a word of formal meaning only, with no reference to the things of the soul.

CHRIST'S SPIRITUALISM.

Our outlook upon life will be entirely governed by the inner state of spiritual development: if, in the words of Scripture, the light within be darkness, that is, evil, the soul will not be responsive to anything spiritual in nature, it will find only the material, and see neither beneath nor beyond. Darkness within means darkness without. More than half of the possibilities, and certainly all the real pleasure of life, depend upon the spiritual capacity; where that capacity is wanting it is but a truncated existence that is possible, and there is an end of all accomplishment of preparation for the spirituality of the life to come. The necessity of the spiritual life is Christ's unending text, He is the great Spiritualist; if thine eye offend thee pluck it out, if thine hand, cut it off, what are these! but if, 'the light that is in thee be darkness, how great is that darkness,' then art thou lost indeed. All the Great Sermon is addressed to the heart, to the soul, to the reality and not to the appearance, to the eternal substance and not the passing symbol. There is no life, no life even on earth, for a slumbering spirit—it is but the existence of a tree content with the chances of the passing seasons.

THE STRESS OF LIFE.

The life of man has often been compared to a ship on the ocean with its alternate encounter of calm and storm. The parallel is truer than such similitudes generally are. The sunshine and calm are all very well, it is the storm that tries the ship and proves her resources of latent strength. It

were an easy matter to build a ship for latitudes of eternal summer—an ideal for an ideal; but a ship has to be built for the vicissitudes of this world, and the first thing present to the mind of the designer is the tempests she must encounter. A man whose soul is only prepared for the sunshine of this life and despairs at the first storm, is like an ill-designed ship, ill-found, and may never come to port save in the form of wreckage. He must begin to shape his soul for other things if he would reach the anchorage of peace that lies beyond this world of storm and stress.

Men are driven

By storm and stress of tempest through the world
To a spiritual haven that they wot not of,
Unto the rest eternal which is God:
In Him the sun and shadow of the earth
But shape one end for all—a peace divine.

OCCUPATION IN HEAVEN.

There will not be idleness in heaven. As employment is the basis of all lasting happiness here, employment will be the foundation of the happiness hereafter. We do not lose our individuality of spirit in putting off our mortality, and this is perhaps the real meaning of the old writers who talk of our rising again in our own bodies; they mean our rising again in our own individuality, and what brought peace to our spirits here will be a source of peace when we are born to the renewed life of heaven, or else earth would be no school for immortality as we fondly believe it is. Could any of us look forward with hope or pleasure to a vacant eternity, to an eternity of mere routine prayer and praise as it was pictured of old? No, God will be worshipped with works, not words, in heaven, as He is here, and it is the idle and unspiritualised of wasted life on earth that will find their probation a hell hereafter. Work, apart from the infirmities of earth, will cease to be labour; there will be no weariness of the hand or brain, but free, spontaneous and unfettered it will be a joy to do and gracious when done.

A LITTLE SPIRITUAL SERMON.

We still occasionally see in 'The New York Herald' one of George H. Hepworth's perfectly spiritual little sermons. Here are the central passages of a late discourse on 'Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord':—

When we get into the other world we shall be profoundly surprised to find that the Lord's standard of value is very different from that to which we have been accustomed. We regard social position, wealth, intellectual culture as of prime importance, and rather imagine that the Lord will hesitate to condemn anyone with these three enviable possessions. But it is clear that we and He do not agree, for with Him a pure heart and a sweet, placid and gentle life are worth more than all else besides.

When we step across the border we shall find that many of our earthly ideas of value are either mistakes or prejudices, and that lives are acceptable and profitable only in proportion to their spiritual symmetry and beauty. The more a man does for others, therefore, the more he does for himself, and if he cares only for himself, to the neglect of others, he will have to go into the primary class in Heaven and learn what true religion means.

No matter how humble your sphere, fill it full by pouring your best and noblest qualities of character into it. A pool of water is a thing of beauty when the moon shines on it, and the smallest soul that ever breathed is a miracle when the spirit of God is reflected therein.

It requires many hands to make a watch. If one of the hands which fashions one of the cogs of one of the wheels does its work badly, the watch will never keep good time. If the whole is to be perfect every part must be perfect.

So it is in the universe. You do not know, but God knows, that unless you take pains to make your cog of the wheel with fidelity you may do a damage which cannot easily be repaired.

Little things done well make a great soul, and small duties are always great duties in the eyes of the angels.

There is nothing lost; that which makes for the good of the most unknown of virtuous men counts more in the eternal balance than the most insolent triumphs of error and of evil.—ERNEST RENAN.

THE USE OF THE OUIJA BOARD.

By W. J. COLVILLE, IN THE 'BANNER OF LIGHT.'

The Ouija board, planchette, or any other mechanical device, cannot endow anyone with mediumistic qualities, nor does it contain any magnetic virtues whereby spirits can be attracted. It is, however, frequently the case that 'Ouija' is a successful aid to quietude or concentration, and for that reason is a valuable adjunct where people are seeking to receive messages from spirit friends, or enjoy telepathic intercourse with distant acquaintances yet in the physical body.

The prime requisite for automatic writing, or any similar means of communing with the unseen or spiritual state, is mental and bodily repose. Placing one's hands on a board, and quietly holding them there, often seems to prevent distractions, and thereby affords opportunity for such influences as are present and wish to communicate to make themselves manifest. One of the greatest drawbacks to psychical research is the restlessness of the average person, who seemingly cannot remain quiet long enough to allow the akasa, or 'astral fluid,' necessary to produce objective phenomena to accumulate and be employed. When Oriental teachers recommend crystal gazing, or even looking at glass balls of various colours, as they often do, they know that magnetic virtues are not in the playthings they countenance, but in the people who are induced to become quietly receptive while concentrating their gaze upon some glittering object.

It is by no means necessary for two or more persons to place their hand on a planchette or Ouija board if one person can be found who is individually well polarised. Mr. W. T. Stead's 'Messages from Julia' afford an excellent illustration of what one man or woman can do alone; but it is only fair to remark that comparatively few people possess exactly Mr. Stead's qualifications. A trained journalist, a man, moreover, of unusually large individuality, can accomplish much more by himself than can less pronounced individuals generally, for, though we hear very much about the opposite temperaments—positive and negative—we are greatly misled if we suppose that positive and negative are other than unifiable terms. Polarisation is what we need to emphasise, and that is the harmonious blending of positive and negative elements in a single organism. Well-polarised people are able to make themselves passive at will and equally resistful at will.

It is highly important before you give yourselves up to sitting in any way for psychic development that you should clearly define your voluntary relations to the unseen state, otherwise you may experience much that is perplexing, as all kinds of influences can come to you if your door is open. If you take a strong mental attitude, in effect that you are subject only to what you wish to receive, your emanations will afford assistance to unseen friends to reach you and communicate with you, and at the same time repel whatever would cause disturbance. It is quite possible that through the talking-board, or when you are simply holding a pencil in your hand, you may receive messages from people yet on earth, correct in every particular, as well as from the so-called departed. It is not reasonable to suppose that only infallible intelligences can come through a mechanical device, therefore you must not blindly accept or reject but be ever ready to honestly and fearlessly investigate. If you are in an excited mental state, and firmly believe or greatly desire that something special may take place, you may be unwittingly instrumental in causing writing to the effect that it will occur.

When you receive communications of any sort, neither believe nor disbelieve blindly, but take note of them and lay them aside for possible verification. If two persons are thoroughly harmonious, and they use a Ouija board privately whenever they feel impressed to do so, letting no strangers have access to it, the best conditions are given for the development of psychography or spirit-writing. Let anything be written without protest, and hold yourselves ready to pass judgment, *pro* or *con*, only when evidence is supplied.

There never was any heart truly great and generous that was not also tender and compassionate.—SOUTH.

OCCULTISM ON THE MISSING LINK.

In 'The Secret Doctrine,' 1888, Madame H. P. Blavatsky teaches that in the past ages there were races of 'mindless men,' beings who were 'irresponsible, animal-like, though in appearance human forms' (II. 94). In 'The Holy City,' 1880, Mr. T. L. Harris thus anticipates this doctrine of the 'missing link'—

'During the long ages prior to the formation of personal men upon this globe, there was an intermediate creation, the mere-animal form being transcended through evolution; a race of animal impersonal men. Mark the steps of gradation. Hence it would appear, to those who explore the ancient remains of species upon the globe, that the human race is of immense antiquity. Nevertheless, so far as the present and responsible race is concerned, that is, though still ancient, of comparatively recent date.' (pars 408-9.)

Theosophists have omitted to credit Mr. Harris with priority of teaching on this point; which omission places them in an awkward dilemma. If the plagiarism is intentional, they are guilty of a serious offence against literary ethics. If it is not intentional, Mr. Harris must have had access to the same sources as the Mahatmas, from whom the teaching of 'The Secret Doctrine' claims to have originated; and as he is not an Initiate of any earthly Order, nor a pupil of a Mahatma, he must, in that case, be a Mahatma himself, in which case Theosophists should pay more respect to his writings.

The doctrine of a 'missing link' has often been taught by scientists as a probable hypothesis; but it has never till recently been established by them as a fact. In an editorial of the 'Standard,' for July 15th, 1896, the occult teaching of Mr. Harris and Madame Blavatsky is thus verified by the stern facts of geological discovery:—

'That one of the missing links between man and the higher apes has been really discovered may be now regarded as an established fact. The specimens have been examined by such eminent authorities as Professor Virchow, Sir W. H. Flower, Sir W. Turner, and Professor O. C. Marsh, and have satisfied them, as the last-named has stated in a preliminary note published in the 'American Journal of Science' for the present month. They were discovered in Java, by Dr. Eugene Dubois, a surgeon in the Dutch Army stationed in that island, and were embedded in a volcanic tufa, covered by a thick deposit of river sand, at a depth of about fifteen yards below the surface of the ground. The remains consisted of a skull, two teeth, and a thigh-bone. They were all found separately, but under circumstances which made it highly probable that they had belonged to one individual. Dr. Dubois considered them to indicate a form intermediate between man and the higher apes, to which he gave the name of *Pithecanthropus erectus*. When the news of this discovery reached Europe about eighteen months ago, some scepticism was naturally felt; for experience has shown students of anthropology to be occasionally more enthusiastic than cautious. But Dr. Dubois was permitted by the Dutch Government to return to Holland and bring with him these fossils; and they were examined at Leyden by the above-named and other men of science during the meeting of the International Congress of Zoologists last September. There cannot be any doubt, according to Professor Marsh, that the discovery is a real one. The antiquity of the specimens is unquestionable. They are dark in colour, thoroughly petrified, and embedded in a matrix so solid as to be removed with difficulty. The deposit has yielded other fossils, which indicate that it was formed in the Pliocene Period, perhaps about the age of the Siwalik beds in India, in which, at present, no human remains have been found. To this period belong the so-called "Craggs" of our Eastern Counties. The skull is imperfect, the upper portion alone being preserved. In general character it resembles that of the chimpanzee, and still more that of the gibbon. It is distinguished from the skull of the gorilla by the absence of cranial ridges, and from that of the orang-utan by its more elliptical form; in scientific terminology, it is dolichocephalic, while the other is brachycephalic. The diverging roots of the teeth give them a simian aspect, but the crowns are less rugose than in existing anthropoid apes. The femur (a left one) is so like a human femur that the two could only be distinguished by a careful comparison. But the skull also differs materially from that of man. Though hitherto but few remains have been found of the rude forefathers of our race, the hunters who roughly chipped flints into lance-heads or tools, and made rude carvings on bones and antlers, yet some materials have been obtained for study by careful and persevering search, especially in rock shelters and fissures. The cave of Spy has yielded two skulls; another, well-known for its singular form, was obtained in the

Neanderthal. A few others can be used for comparison, even if we do not accept the Galley Hill skeleton, recently described by Mr. E. T. Newton as that of a Palæolithic man. These all show that *Pithecanthropus* was either the most ape-like of men or the most man-like of apes. In it the brain cavity is absolutely larger, and in proportion to the size of the body much more capacious, than in any of the simian family, but is less so than in the human race. The capacity of the skull is about two-thirds the average of that of man. The forehead is higher, and has a steeper angle than that of the apes. The thigh-bone is equal in dimensions to that of man, and, like it, is adapted for walking in an erect position. The result of the careful study which has been bestowed on the fragments of *Pithecanthropus* is summed up by the latest investigator, substantially, in these words: That the various specimens apparently belonged to one individual; that the creature was of the Pliocene Age; that it was not human, but represented a form intermediate between man and the higher apes; and that its discovery is an event of the first importance to the scientific world. Perhaps in some quarters the new-comer may be unwelcome; but no good is done by refusing to take cognisance of any fact that is well-established.'

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A CURIOUS STORY.

'The St. Louis Globe Democrat' reports, and says it finds it difficult to deny the truth of, the following remarkable story:—

William Burrows lives and runs a grocery store at 202, Olive-street. He appears to be about sixty-five years old, and well balanced, and better preserved than the average man of his age. Persons who know him say he could not be induced to state that which he does not believe to be true.

His clerk is George C. Darling, formerly of Chicago. Mr. Burrows and his family and Mr. Darling live upstairs over the grocery store. Mr. Darling is a Spiritualist. Mr. Burrows has dipped into Spiritualism and into Theosophy, and believes there are good and truth in both, widely separated though they be, or seem to be, to the casual inquirer.

Neither of these men believed in the efficacy of the latest paraphernalia supposed to attract the powers of the other world. But when one of the women-folks brought the thing home they gave it a trial. It is a good deal like the old planchette board. There is a needle, which makes the circuit of the alphabet, the numerals, and corners where 'Yes' and 'No' are emblazoned. Any young person who takes an interest in such things can tell you how to spell the thing's name, but the proof-reader doesn't know, and is apt to be irascible if you shove conundrums at him, so let's call it The Board.

When The Board was introduced into the Burrows circle it was in an eccentric mood. The needle, or indicator, swung around as though insane, and for a long time pointed to nothing, or refused to point at all. Finally after several ineffectual trials and everybody had his or her hands properly placed on the board, the needle swung to the second letter of the alphabet and stuck.

'Do you mean B?' said Mr. Burrows.

The needle swung back to 'Yes.'

'Go ahead, then,' said Mr. Burrows.

The needle swung to A. Then it indicated T twice; then L, then E, then S, then H, then I, then P. There it stopped.

'Do you mean "Battle-ship"?' said Mr. Darling.

The needle pointed to 'Yes.'

Everybody laughed, because nobody believed thoroughly in The Board, and possibly they all suspected each other.

'Go ahead,' said Mr. Darling.

The needle spelled the word 'Maine.'

'Any battle-ship of that name?' said Mr. Darling to Mr. Burrows.

'Yes,' said Mr. Burrows. 'She's up near Brooklyn.'

This was last November when the Maine was near Brooklyn.

'Go ahead,' said Darling to The Board.

The needle spelled out: 'Will be destroyed; many lives lost,' then gave the signature, 'Gideon Welles.'

Mr. Burrows got interested. 'Are you the Gideon Welles who was Lincoln's Secretary of the Navy?' said he.

'Yes,' replied the needle.

'Will the ship be lost in battle?'

'No.'

'Will she be destroyed by Spaniards?'

'Yes.'

'In Spanish waters?'

'Yes.'

'Will war follow?'

'Yes.'

'Are you willing that this communication appear over your name?'

'Yes.'

'Will Spain have allies?'

'Yes.'

Here the connection of the dialogue is broken. Mr. Burrows, Mr. Darling, and two ladies who were present, agree that the needle said England would be for the United States and Russia for Spain. Mr. Burrows withdrew from the conference at this point, because, he said, it was nonsense to suppose that Russia would be against, and England for, the United States.

This broke up the conference, but first the needle said that all this was to take place within two weeks.

Mr. Darling wrote down the prophecy and filed it away. At the end of three weeks he destroyed it. The spirit of Gideon Welles had evidently made a mistake, else The Board was a fraud. The fraud theory was supported by the fact that several other prognostications made that night proved fallacious.

But, when the Maine was destroyed, Mr. Burrows and Mr. Darling recalled the prophecy of the supposed shade of Gideon Welles. The spirit-seer had missed the date by several weeks, but they argued that might be their mistake, so yesterday they told a *Globe-Democrat* reporter about it all.

They expressed neither belief nor disbelief in the instrument they used, and did not attempt to explain it. Neither did they seek to conceal the failure of the apparatus to tell the truth in other instances.

'I am willing to make affidavit to the statement you have,' said Mr. Burrows, after the substance of the foregoing was read to him.

'So am I,' said Mr. Darling, 'and so are the other persons present, but they are women, and we had rather not have their names mentioned.'

So there you are. Anyone who knows Grocer Burrows will tell you that he would not knowingly tell an untruth, and Mr. Darling's reputation for veracity seems to be good.

'Maybe Gideon Welles' spirit made a mistake as to the time,' said Mr. Burrows, 'but I am firmly convinced that he told us of the impending destruction of the Maine. Let us wait and see if the rest of his prophecy comes true.'

NOTES FROM FOREIGN REVIEWS.

The last number of the '*Metaphysische Studien*,' edited by Herr Paul Zillmann, consists of a brightly written paper which deals in a comprehensive manner with the present position of magnetic healers in Germany, their difficulties, their needs and their prospects, and throws much light upon this now burning question. On the whole, the outlook is by no means an unfavourable one. Herr Zillmann and Herr Willy Reichel have succeeded in ventilating their brethren's grievances through the pages of the daily Press, and have been fortunate enough to awaken a considerable amount of interest. It seems probable that attempts towards prohibitive legislation will be fruitless and that the agitation started last year in the ranks of the medical profession will altogether collapse. Moreover, there is already abundant evidence that the hostile movement will only prove a blessing in disguise. The salutary stimulus of opposition and common danger has drawn together, under active and able leaders, a large number of isolated workers who knew previously no organisation and had no available means of acquiring scientific knowledge. They have now reached a full consciousness both of their power and of their weakness. They realise that the

only possibility of raising their vocation to an honourable place amongst other professions, of obtaining the full appreciation of the wide public, and of competing effectively with medical men, lies in adequate training and in scientific development of their gifts. All their efforts tend, therefore, to the founding of a 'High School for Magnetic Healers,' where suitable tuition could be provided, and where, after a course of studies of at least two years' duration, followed by a final examination, diplomas could be obtained by fully-qualified healers.

Herr Zillmann draws a rough sketch of the kind of studies which should be entered upon. These would embrace:

1st Year.—Theoretical tuition (with the following subdivisions): Descriptive anatomy, history and philosophy of magnetism, physics of magnetism, synthetic physiology, progress and new theories of magnetism.

2nd Year.—Practical tuition (with the following subdivisions): Training for the development of magnetic power, experimental practice, pathology and therapeutics of magnetism, clinical instruction.

This programme is, of course, open to modifications; other subjects, such as massage and pharmaceutical botany, could be added with advantage. Suggestions would not be lacking and more particular needs would soon be ascertained and provided for. In connection with the school, a journal should also be published, through which organ certificated healers could become known to the public.

After showing that scientific testimony in favour of magnetism cannot be lightly passed over, and even asserting that, on the other hand, the old school of medicine is fast losing ground and no longer commands confidence, Herr Zillmann declares that he sees no insuperable obstacle to the establishment of the projected institution, and expresses his conviction that State authorisation and protection will be forthcoming. In the meanwhile, he has secured the collaboration of the best healers of Germany for the opening of an 'Academy of Magnetism' in Berlin. All arrangements will be concluded during the course of this year, and the lectures will probably begin in October next. Professor H. Durville, of the Paris School of Magnetism, has promised every help he can afford in this undertaking, and, indeed, we can but express our best wishes for the success of this well-directed progressive movement.

A regrettable division, which illustrates the attitude of certain members of the Roman Catholic clergy towards psychical research, took place some time ago in the *Société des Sciences Psychiques* of Paris, when Mgr. Méry, who had been appointed director of this association, separated himself suddenly from the rest of his co-workers, and founded, under the name of '*Académie des Etudes Psychiques*,' a rival society into which priests and professedly religious persons alone could be admitted. Mgr. Méry explained that he could not conscientiously undertake psychical research from an exclusively scientific and experimental standpoint, nor labour in common with freethinkers and scoffers against the Church. So far this breaking away, and the ensuing competition, were legitimate enough; but now Mgr. Méry has gone considerably further, for he has formally denounced to Cardinal Richard, and referred to the See of Rome, the *Société des Sciences Psychiques* under the extraordinary accusation of 'heretical complicity.' This has naturally caused a good deal of surprise and indignation, for it must be remembered that the *Société* is actually presided over by Canon Brettes; that one of the vice-presidents is no less a personage than the Rev. Father Bulliot, Professor of Philosophy at the Catholic Institute; and that amongst the members twenty-four priests from the Paris clergy can be found. '*Le Messager*,' the Belgian Spiritualist paper, reprints the '*Figaro*'s comments upon this incident.

DEBATE.—On Sunday evening next, at the Surrey Masonic Hall, Camberwell New-road, S.E., at 6.30, a debate will take place between Dr. Stanton Coit and Mr. W. E. Long, on the question, 'Should Trance-Mediumship be Discouraged?' The affirmative will be taken by Dr. Stanton Coit, and the negative by Mr. W. E. Long. No doubt many of our readers will take the opportunity of being present.

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CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last, during a holiday visit, Mr. R. Phillips, of Bristol, kindly favoured us with an excellent address upon 'The Bible.' He claimed that the masses have been misled in being taught to regard it as an *infallible* guide. It should be read *intelligently*, not as being a consecutive compilation, but rather as 'a bundle of books' by various authors in various times; and while there may be much incongruity and even contradiction, together with crudities which are wholly irrelevant in the light of modern scientific demonstrations, the literary beauty of diction, the aptness of its ministrations to the hopes, the fears, the joys and sorrows of humanity, will doubtless cause it to survive all efforts to replace it by any other single book, since 'imitations' seldom attain more than a dubious success.—E. A.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—Our meeting on Friday, 27th inst., was a great success. Rev. J. Page Hopps delivered a thoughtful and encouraging address on 'A Beautiful and Happy Religion,' showing that the spiritual upliftment of humanity is the best means to obtain it. Mr. Hopps's expressions of surprise how a belief in God survives—considering the awful ideas of Deity which have been taught—were received with applause. The beautiful rendering of two songs, 'Charity' and 'The Promise of Life,' were fully appreciated. Our thanks are accorded to this lady and Mr. Hopps for their kind assistance to our cause, and to Mr. Thomas Atwood for his influence and deep interest in our work. The sum of £1 6s. 2d. was collected for our organ and furnishing fund. Last Sunday Mr. Davies very ably commented upon Rev. J. Page Hopps's address, earnestly appealing for a higher spiritual development of humanity, and our duty to realise our individual responsibility. Mr. Bullen gave successful clairvoyance. Next Sunday, Mrs. Bessie Russell-Davies.—J. RAINBOW, Cor. Sec.

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ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading from 'LIGHT,' 'The Ascension of W. E. Gladstone.' Mr. Brenchley gave an able address on 'God, the Father.' Mr. Brenchley gave clairvoyance. Next Sunday, at 7 p.m., Mr. Brenchley will give an address. Thursday, at 8 p.m., circle, for members: medium, Mrs. Brenchley.—C. D. CATTO.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, at the open-air meeting in Finsbury Park, the speakers were Messrs. Emms, Jones, and Brooks. In the evening, at the hall, the subject was 'Healing,' practically illustrated by the controls of Mrs. Jones. A lady gave experiences of spirit messages and writings. Messrs. Jones, Hewitt, Brooks and Thompson were the speakers. Next Sunday, at 11.30 a.m., in Finsbury Park; at 3 p.m., in the hall, Lyceum; at 7 p.m., spiritual service. Tuesday, at 8 p.m. Wednesday, at 8 p.m., members' circle.—T.B.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last, during a holiday visit, Mr. R. Phillips, of Bristol, kindly favoured us with an excellent address upon 'The Bible.' He claimed that the masses have been misled in being taught to regard it as an infallible guide. It should be read intelligently, not as being a consecutive compilation, but rather as 'a bundle of books' by various authors in various times; and while there may be much incongruity and even contradiction, together with crudities which are wholly irrelevant in the light of modern scientific demonstrations, the literary beauty of diction, the aptness of its ministrations to the hopes, the fears, the joys and sorrows of humanity, will doubtless cause it to survive all efforts to replace it by any other single book, since 'imitations' seldom attain more than a dubious success.—E. A.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—Our meeting on Friday, 27th inst., was a great success. Rev. J. Page Hopps delivered a thoughtful and encouraging address on 'A Beautiful and Happy Religion,' showing that the spiritual upliftment of humanity is the best means to obtain it. Mr. Hopps's expressions of surprise how a belief in God survives—considering the awful ideas of Deity which have been taught—were received with applause. The beautiful rendering of two songs, 'Charity' and 'The Promise of Life,' were fully appreciated. Our thanks are accorded to this lady and Mr. Hopps for their kind assistance to our cause, and to Mr. Thomas Atwood for his influence and deep interest in our work. The sum of £1 6s. 2d. was collected for our organ and furnishing fund. Last Sunday Mr. Davies very ably commented upon Rev. J. Page Hopps's address, earnestly appealing for a higher spiritual development of humanity, and our duty to realise our individual responsibility. Mr. Bullen gave successful clairvoyance. Next Sunday, Mrs. Bessie Russell-Davies.—J. RAINBOW, Cor. Sec.

THE APPROACHING CONGRESS.—Admission will be without tickets to all meetings except the Conversazione, for which tickets can be had, free, on application to the Secretary of the London Spiritualist Alliance. For further particulars see advertisement.

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