

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 918.—VOL. XVIII.

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## NOTES BY THE WAY.

Mr. Edward Hammond Bentall, head of the great agricultural engineering firm of E. H. Bentall and Co., of Heybridge, died on Sunday morning last after a few days' illness. He was over eighty-four years of age, having been born on June 19th, 1814. The deceased gentleman represented the borough of Maldon in the House of Commons in the Liberal interest from 1868 to 1874, and for many years he practically maintained the Maldon Reform Club. He took a prominent part in starting the volunteer movement; was a member of the Cobden Club and of the Essex Archaeological Society.

'LIGHT' and 'The Spiritualist Alliance' have special cause for regret, for our sakes, not for his. Mr. Bentall was a good friend to both. In many ways he was a warm supporter of our cause and a very great benefactor to this paper, without whose assistance, in fact, it probably would not have survived its early difficulties. The loss of such a friend is a renewed summons to us all—to be firm and helpful and true.

Mr. Andrew Lang's book, on 'The Making of Religion,' is well timed, and grips Mr. Herbert Spencer, Mr. Clodd, Mr. Grant Allen, and other anthropologists at just the right moment. These gentlemen have about finished their account of the origin of belief in God, which they have traced, through ancestor worship and the like, to dreams and death. Mr. Lang skilfully blends two lines of inquiry. On the one hand, with the help of modern experiences which we persist in calling spiritualistic, he interprets a multitude of the so-called 'superstitions' of savages. These experiences, the evidence for which is so continuous, abundant and widespread, would quite naturally suggest the action of spirit-people; and, by that route, belief in gods or God might be reached. On the other hand, a variety of considerations suggest that ancestor worship and the lower forms of idolatry might readily be survivals, the narrowing of an earlier, larger and more awe-inspiring emotion.

For our own part, we have always felt that the suggestion of a mighty Power behind and within the forces of Nature is not only natural but obvious and inevitable, and that, even in the case of a savage, it would more readily arrive than such inferences as our anthropologists suggest when they extract belief in God and immortality out of dreams and shadows and death.

'Freedom' has a pleasant reference to us, though it wants to give us a good shake. Here is what it says:—

'LIGHT,' a journal of psychical, occult and mystical research, is the best spiritualistic paper published in the world, I do believe. There is something soothing to the nerves, something elegant and refined in the tone of it. It does not deal so

much in ghost stories as most of the spiritualistic journals do. But there is one thing about 'LIGHT' that I object to. While reading the paper and feeling the sweet and noble quality of the editor in every line, I yet perceive that he is not a growing man. He stands exactly in the same thought position that he has done ever since I read the first paper of his making. Now if a man could eternally stand in the same place and yet progress, I think I should like the place where the editor of 'LIGHT' stands better than any other I know of: it seems so free from anxiety; so entirely reposeful. But as a man cannot go on and stand still at the same time, and as the reposefulness of a person who attempts it is the self-delusive reposefulness of death, I feel therefore like taking hold of this true-hearted and lovely man and pulling him into the Mental Science idea, whereby the gates of eternal progression would be opened to him on this side of the grave. Well, bless his heart anyhow; he is doing a vast amount of good.

There are evidently different notions of 'progress.' The alarum progresses, so does the clock. On the whole, we prefer the clock. There are many wild birds that make extraordinary gyrations. We admire them and like to watch them; but, for all practical purposes—when it comes to eggs—we prefer a good, homely, industrious barn-door fowl.

In this same number of 'Freedom,' the writer of the above kindly note gives the following:—

Thought is not an airy nothing. It is substance, and no one knows the power of the substance. It can be contracted into a point of space, and expanded to the bounds of the world, and farther. Who says that it is not the most explosive substance known? On the power of contraction and expansion all motion depends. On the rapidity of contraction and expansion depends the far-reaching and instantaneous power of it. That thought, which is a product of the human mind, can be applied in a thousand ways yet unknown, I am well convinced by simply watching its processes in the small things which come under my daily observation.

This is not necessarily related to the alarum or the wild birds; and, to tell the truth, we think there is a great deal in it: but even the good lady who wrote it must admit that the driving of a bicycle or the firing of a gun by compressed thought is hardly within the sphere of practical science. And yet who knows? Does not this lady believe that she is not going to get out of her body,—being able to see her way to living right on here?

We have a slight suspicion that a few of our readers think we are rather too simple. They perhaps miss the long words, the unfamiliar phrases, and the awe-inspiring circumlocution of certain philosophies and theosophies. We are reminded of the devoted old Scotch lady who 'sat under' one of the grand Presbyterian divines of sixty years ago, to whom a friend ventured to say: 'But do you understand him?' 'Onnerstand him!' cried the dear old woman, 'do ye think I wad presume to onnerstand him?' Or perhaps this, from 'The Church Gazette,' may explain our policy:—

Some time ago an American divine took upon him to address an audience of children—no easy matter to do well. He was a really great preacher, yet he began thus:—

Children, my text is an epitome of the Gospel. Now, children, I don't suppose you know what an epitome means. It means a comprehensive summary, a compendious analysis. So now, of course, all those young people knew what an



epitome was. It is a pity that preachers do not attend more to their style, not only in addressing children, but grown-up people as well. An easy, lucid, and simple way of putting things is generally possible, without talking round the intrinsic difficulties of the case in hand.

We have long noticed that the ablest thinking, speaking and writing are usually accompanied by the finest lucidity; and we have long held that the deepest thoughts can be expressed in simple language and short sentences, and made as plain as—well, let us say, the Sermon on the Mount. But it is an old delusion that water you cannot see to the bottom of is necessarily deep.

In this same 'Church Gazette' occurs a pleasant instance of the new seriousness in relation to Spiritualism. In a review of 'The Hope of Immortality,' by Dr. Welldon, we find the following passage:—

It is generally assumed that there is only a deductive side to this question. Yet many assert that it can be approached inductively; and, if that be so, it is, of course, vastly more satisfying. That it is so we cannot maintain; though, if the results which Spiritualists profess to have achieved be any better than the grossest swindling, inductive results have been attained.

It is impossible, in any truly scientific spirit, to arbitrarily put aside a vast mass of first-hand evidence without first of all examining such evidence, also at first-hand. As to results, they must, of course, depend on individual experience for the present.

This is absolutely candid and fair. We ask no more.

The correspondence in 'The Church Gazette,' on the question: 'Is there spiritual evolution after death?' goes on vigorously. A late writer says bluntly:—

That there is evolution after death has been sufficiently proved by Spiritualists nowadays, as well as by dead and gone seers and mystics. It is absurd to class all Spiritualists as if they were fools or liars. They offer every proof a reasonable man can desire; all they insist on is that certain conditions be complied with—a requisite in every branch of science. There is no secrecy about Spiritualism, nor is it a respecter of persons. Anybody can get the proof for himself, sooner or later, so there is no need to invoke the aid of others. The testimony of all investigators of Spiritualism is that there is life beyond the grave, and that it is a life of evolution.

'There is no need to invoke the aid of others' is rather too sweeping. We have not yet arrived at that.

'Modern Astrology,' in June, made the following prominent announcement as to the weather of July: 'The weather of the whole of July will be of an unsettled character, with many heavy storms, and much lowering of the temperature at the latter part of the month.' The first half of that prediction was as wrong as anything could be. 'Coming Events' was better, but not much: 'The weather favours agriculture for the most part during the way of this lunation, which ends on July 18th. Then follow storms!'

We are afraid that most of these predictions are the merest shots at a venture.

'The Open Secret; or, True Christian Science,' by Netser (London: J. Hicks, Brixton-road), is an intelligent and yet fervid exposition and enforcement of a temperate form of 'Christian Science.' We believe there is a deep truth in it, as Science; but, be that as it may, this little work sets forth a good deal of wholesome teaching concerning the regulating of the thoughts and the life.

We have received a distinctly noticeable letter from a new and ardent inquirer in India—evidently a man of high culture, and probably of considerable influence. He says:—

I have, during the last few months, procured a very large number of old and new books on Modern Spiritualism, and have also subscribed for all the well known American, Australian and English papers on the subject. While thus making some little progress in my inquiries, I have been very much pained to find that there is a good deal of difference between the teachings of spirits who manifested thirty

years ago, through mediums like Hare and Stainton Moses, and the spirits who manifest now. It appears to me that the Spiritualists of the day, who are dead against the Christian Church, and who care more for the approval of the cultivated scientific intellects than for poor and humble souls believing in God, are drifting towards a religion which will substitute a republic of spirits for the grand Etre of Auguste Comte, and the worship of the law in the place of the loving Father, the Lawmaker. I can only venture to express a hope that men of high thoughts and living faith will take a bold stand at this time, and teach the world that Spiritualism and Theism are only convertible terms.

## EXPERIMENTAL PSYCHOLOGY.

TRANSLATION, SOMEWHAT CONDENSED, OF A MANIFESTO ADDRESSED BY THE SYNDICATE OF THE FRENCH SPIRITUALISTIC PRESS TO THE LONDON INTERNATIONAL CONGRESS OF SPIRITUALISTS, JUNE, 1898.

LADIES AND GENTLEMEN,—The question which thoughtful persons ask with increasing anxiety is whether the nineteenth century, so fruitful in intellectual discoveries, shall terminate in an apotheosis of love or in some frightful struggle between classes and nations. It will be answered that we are masters of space, that we enchain the elements, that matter surrenders us its secrets, that we understand the functions of organisms even to their smallest details; and can anyone be so foolish as to believe that everything is not for the best in this best of all possible worlds? Alas! man, turning back upon himself, exclaims bitterly:—

'What does it profit me to travel at a speed of more than sixty miles an hour, to fly through space, to calculate the number of the cellulæ which compose my body, to know that every gas can be transformed into a liquid or solid, or to be able to annihilate a vast army in a few moments?'

'Will all this, and more even than this, reveal to me why I am on earth? Will it prevent incertitude and doubt, empoisoning my existence?'

'I see that man, after fifty or sixty years of chequered existence, dissolves, both body and mind, no part of him seeming to survive; how can I take pleasure in a life of which the issues are nothingness?'

If you tell me that I shall beget children, who, in their turn, will produce others, and that this will continue until the destruction of our planet, such a consolation can satisfy only a few incorrigible optimists, constitutionally shallow or enjoying fat sinecures. Faith heretofore has sufficed, but science, or pseudo-science, seems to have destroyed it. True knowledge must come, therefore, to the succour of Faith, saying to the believer that there is a ground for his conviction and inviting the sceptic to examine established facts. The time has passed when it was possible to appease crowds with gilded falsehoods or by promises of social changes at distant dates and under the auspices of scientists. The masses are leavened by scepticism; they have scant confidence in the future; they demand present enjoyment, present well-being; they know also that theirs is irresistible power, founded on much suffering.

Such is the fact, yet wherefore this incredulity? Why is the heart unmoved? Why ever lonely and restless? What means the existing reaction against that modern science, once implicitly trusted as an infallible Messiah? Why does the brain obey no longer the impulse of the heart? Because the labours of modern science, being directed exclusively to that which we term 'matter,' it follows that man, the thinking being, knows everything except himself. With theories of official teaching confronted by psychic facts which rise up on every side, life has become so unintelligible that one is inclined to wonder whether it would be preferable to know nothing. Having lost the sound and sublime tradition, we must now, as in the days of Socrates, learn to know ourselves, or re-learn the reason of life. This work of sovereign importance is incumbent on all, but especially on the London International Congress of Spiritualists, and on all similar assemblies in the future. For the age urges us to the foundation or the reconstitution of that unified science which is concerned equally with the material and the spiritual. By this alone can we establish harmony between men and cause them to see in the future an open road and not a blind alley. It is to assist the scientific solution of this problem, the greatest and most imperious which there is, that the Syndicate of the French Spiritualistic



Press seeks to propound its views, which may be stated shortly thus:—

So long as scientific proof of the soul's existence and survival shall be still wanting, social and international disease will make earth a hell for the majority of mankind. Men must be convinced to demonstration that the human being is not the result of a meeting between a male and female cellule, but that there is a thinking principle present which must not be confounded with organic function. Just as the steam engine cannot carry you from Paris towards London without the driver, who directs it, so the human body would be impotent in the absence of that entity which is called soul or spirit. Is this entity dissolved at the death of the body? No, cry the psychic facts brought forward by modern Spiritualists. Can its existence be demonstrated scientifically in the living man? Yes, say the phenomena of bi-corporeity, whether telepathic, magnetic, or mediumistic. It follows from this that the question of the soul, before it can be philosophic or religious, must be a scientific question.

#### I.—PROLEGOMENA.

Before reviewing the facts of magnetic, telepathic and extra-terrestrial or *post-mortem* bi-corporeity, it will be useful to glance at some recent discoveries in the domain of physics. These discoveries, which annihilate the pseudo-scientific theories so blindly taught in the past, will assist us to understand the mechanism of the phenomena in question, and this, once admitted by scientists, will permit us to lay the foundation of the Temple of Truth.

I. Thanks to Herz, it is now established that electric currents have the property of traversing, without much loss of energy, certain material obstacles, wood and stone among others, which are commonly non-conductors. Here is a first point gained; it is possible to generate electric currents which radiate in all directions without being arrested by solid bodies.

II. Thanks to the labours of Branly, Popoff, Marconi, Duguet, and William Clarke, we are able to control the Herzian currents; hence wireless telegraphy, which at the present moment is revolutionising the scientific world, for in certain directions of science it is opening up vast horizons.

III. As a result of the researches of Bell and Tainter, we are enabled by the action of a ray of reflected light to transmit speech to considerable distances, as the photophone demonstrates.

IV. As the outcome of experiments undertaken by M. Dussaud we shall shortly be able to see, as well as hear, one another at a distance; and thus the space intervening between men will be actually annihilated.

When we bear in mind that if anyone, five years ago, had foretold wireless telegraphy or the Dussaud telescope, he would have been held to be mad, we must not retreat before the remnants of any Bastilles of modern fragmentary science. Must we say that we can act at a distance without a material medium only in the domain of light and electricity? One must be wholly ignorant of magnetism and electricity to do so. In these we have no need of any material object; thought itself suffices; it transforms the moral nature; disaggregates the fleshly parts (see the experiments of Focachon, Charcot, Liébeault, &c.) and also reconstitutes them. What is this august power which no organ, no thought, can escape, which removes the pains of child-birth, gives sleep under the surgeon's knife, can eradicate evil habits, can transform desire into aversion, hate into love, and exert a subtle influence even in the depths of the heart? That subjects can be influenced at a distance, that in the somnambulist state they exhibit unexpected powers, were claims once met by mockery and the cry of imposture. Who dares now to hint at deception and trickery after the researches of Ochorowicz, Myers, Marillier, Gibert, Janet, Azam, Ch. Richet, and so forth? Yet all these have been surpassed by the experiments of Colonel de Rochas and Dr. Baraduc. M. de Rochas proves that he can exteriorise, by concentric layers or zones, the sensibility of a subject, and, to make hallucination impossible, he fixes the sensible substantiality on a material object. That sensibility, meanwhile, has vanished from the surface of the patient's body, which can be pricked or burnt without

awaking perception; while, on the contrary, the same experiments performed on the exteriorised zones at once inflict pain on the subject. Again, Dr. Baraduc proves action at a distance on a needle placed on a pivot and enclosed in a glass case, with a thickness of ice intervening between the glass and the hand which exerts the influence.

The emanations of the human body can be photographed. Here it has been objected that the sensitive plate is open to the action of heat, but this has been entirely refuted by the experiments conducted by M. Majewski under the direction and control of MM. Durville, David, and G. Delanne; while the possible interference of light and of cutaneous electricity has been met by more than one precaution. Photography has also revealed that the emanations take different directions according to the position of the hands, and attract or repel like the poles of a magnet. There is no need to add that sensitives can perceive the emanations, as Reichenbach long ago demonstrated. The polarity of the human body, established by Mesmer and investigated by Dr. D'Élon, was recognised in 1842 by Dr. Dumont, and subsequently by Reichenbach, as in recent years by Durville, Chazarnin, Dècle, Luys, De Rochas, &c., while Charcot and others have registered the action of the magnet on hysterical subjects.

The various states of hypnosis manifest the action of the will on the organism and soul of the subject, but above all they prove that in somnambulism the faculties of the soul operate extra-corporeally. The subject sees at a distance, visits places indicated, and describes what he beholds; he sees inside an organism, indicates the seat of a malady, and names the remedies; he discerns events in the near future, foretells and specifies them. Suggestion, auto-suggestion or transmission of thought are here out of the question, for that which is seen is outside the knowledge of the magnetiser. We refer exclusively, of course, to cases that have been observed scientifically, and may cite among these the experiments of Puységur, Deleuze, Chardel, Noizet, Du Pôtet, Lafontaine, Charpignon, Aubin Gauthier, Cahagnet, Allan Kardec, Huguet de Vars, 'Papus,' &c.

It follows that there is an uninvestigated force, partly defined, however, by its observed properties, and to this we must refer for the scientific explanation of the facts in telepathy, magnetism and mediumship, which we are about to pass in review. The experiments of Colonel de Rochas, Dr. Baraduc, Durville, Delanne, and others, to which we have alluded, justify Professor Lodge in affirming that they have a directing principle which has not yet found its proper place in the domain of physics, and that the discovery of some new method of communicating across the ether is by no means incompatible with anything in our actual knowledge. The famous dictum of Leibnitz has thus become a scientific axiom: 'Space is an abstraction; it is an order of co-existence, as time is an order of succession; there is no void, no interval between beings, no limit to their number and duration; force, continuity, the infinite—these are everywhere.'

We have, therefore, grounds for affirming:—

I. That the space in which the earth moves is neither the void nor the eternal silence which it has been described, but is the scene of phenomena which, although beyond the range of our senses, are not less complex or numerous than those of earth itself.

II. That the opacity of matter is relative.

III. That we do not need a medium appreciable to our senses for the communication of thought to a distance.

IV. That certain subjects can perceive some of the phenomena which are beyond the discernment of ordinary persons.

V. That a force emanates from all men, and that its intensity is in proportion to the state of the soul and the effectiveness of the will.

VI. That this force can overcome distance and act on other persons.

VII. That in a certain condition of body or soul certain people can perceive this force, which knows neither hindrance nor distance.

VIII. That those who are termed mediums can cause displacement of objects without contact, the disintegration and reconstitution of matter, and the visible, tangible manifestation of their own exteriorised doubles.



## II.—TELEPATHY.

Professor Richet observes that 'telepathy is the transmission to a distance, without an appreciable medium, of an impression felt by an organism A to another organism B, without warning to the latter, and without A being acquainted with the whereabouts of B at the moment of transmitting his thought, or rather his double or phantom.' Having regard to the facts of motricity accompanying such phenomena, the term 'impression' appears somewhat vague, and we should prefer to describe telepathy as occurring under two aspects:—1. It excites thoughts suddenly in B without anything in his environment to account for them. Such thoughts refer to A, who may be a thousand leagues away. They may be so strong as to overcome completely the will and understanding of B. They generally make known that some serious occurrence has befallen A, and even cause the organism of the percipient to feel the physical condition of the agent. 2. B unexpectedly beholds a relation or friend whom he knows to be at a great distance. The apparition is not a plane surface, as Durand de Cros remarks—that is, it is not like a picture-portrait, but rather a *tableau vivant*; it is not, therefore, invariably subjective, but may be objectified in the full sense of the word. At times, also, the phantom speaks, moves objects, &c. The London Society for Psychical Research has found that in most cases those who behold such apparitions are not Spiritualists, and have never suffered from hallucinations. We are, therefore, dealing neither with simple hallucinations nor with transmission of thought, for it is not always the person in the mind of the agent who either sees or hears. For the rest, as Durand de Cros has also observed, there is not in the mind of the operator an integral, clear, distinct, adequate idea of the image of himself which he transmits, even to the clothes, while the percipient will often describe him in a dress which he is actually wearing, though it has never been seen by the subject.

From the facts which we have been considering it follows that the physical and psychical action of man is not confined to the periphery of the body. They prove also that there is within us a force independent of our organism, that it is intelligent, acts by itself, is sometimes all-powerful over matter, and, as in magnetism and hypnotism, can destroy and restore the organism. Separated from the fleshly body, it can instantaneously manifest its double at a considerable distance; and this double is not a mere shadow, for it moves and acts like the abandoned body of flesh. Official science is impotent to explain telepathic phenomena. Wireless telegraphy, the photophone, the Dussaud telescope, the X rays offer certain analogies, but we must not be duped thereby. In these physical phenomena the fact in itself is unintelligent, mechanical, and fatal, and the comatose condition into which, in the other group, the telepathic agent usually falls, itself decides the question, as there is no need to say. In telepathy, the force which commands, or is directed, proceeds, so to speak, with the mechanism of the phenomena, which is not the case in purely physical facts. If certain modes of the latter are employed, it is only as a material support. To attempt the explanation of the two classes by the same theory is to make sport of logic.

As regards hypnotism, it is mere blindness or obstinacy to discern physical phenomena exclusively therein. It can only be explained by the presence of a thinking, acting, conscious, living being, independent of purely physical phenomena. There is no middle way; we must either suppose the intervention of a thinking third person, acting like the hypnotiser, or we must appeal to the thinking and acting principle of the subject. It is possible in certain cases to hypnotise a lunatic, but not a deaf and blind patient; it would be otherwise if we employed magnetic processes. By the study of telepathic phenomena we shall obtain the key to magnetism and hypnotism. Let scientists acknowledge officially the existence of the soul, and then, as M. Gabriel Delanne observes in his interesting work on the 'Experimental Demonstration of Immortality,' they will see that 'during life the soul is joined intimately to the body, and separates from it only at death, but under the influence of a strong emotion it is possible for it to exteriorise and transport itself instantaneously to a given place.'

## III.—MEDIUMSHIP.

In the phenomena of mediumship, hypnotists would discern invariably the mere subjective manifestation due to the sub-conscious self. These phenomena may be provisionally regarded under two aspects: 1. Those due only to the medium and his psychic force, or to the psychic force of the sitters. 2. Those which for their rational explanation involve the intervention of an occult agent. Hypnotism will assuredly guide us in their study, and, far from destroying the conviction that one class of the facts necessitates the assumption of an occult agent, it leads up to and strengthens this conviction. As Aksakof well observes: 'It is now an instrument by which certain phenomena of psychological automatism (isolation of the phenomena of consciousness or mental disaggregation) can be obtained and investigated at will; it will soon be one by which nearly all the phenomena of animism can be subjected to positive experiment, obedient to the will of man.' If we substitute the term 'magnetism' for that of 'hypnotism,' we shall, however, be much nearer the truth. Hypnotism pretends to destroy the soul by 'exhibiting in the phenomena of suggestion a disaggregation of the animic molecules, but it will end by being confronted with individuality, which is the transcendental nucleus of indissoluble forces round which are grouped the manifold dissociable elements which constitute personality.'

Mediums are personalities having diverse and complex faculties, and are broadly divisible into three large classes: 1. Mediums for materialisation, or physical effects. 2. Mediums for intelligent or psychic effects. 3. Mediums both for psychic and physical effects. By *materialisation* is understood the visible manifestation of phantoms, figures, or images through the mediation or by the direct act of the mediums. These phantoms are sometimes invisible, but can yet impress their image on a photographic plate; sometimes they can not only be seen but touched. Material objects are brought into and vanish from a locked room, and this is passage of matter through matter. Inanimate objects are dematerialised and rematerialised in the presence of the sitters. Human forms appear and pass away, leaving no trace. They answer when addressed, and conduct themselves absolutely like living persons. Casts of their limbs are taken.

Some scientists no longer deny these facts, because they are undeniable, but they would explain them by individual or collective hallucination, which is not a little fantastic, seeing that they have been studied in all their varied aspects not in the same circle, or in one circle, but by hundreds of circles all over the world. Scales have registered the weight of the medium before and after the experiments, the camera has photographed the apparition, and scientific instruments can hardly be hallucinated. At times weighty objects have been raised in the air, at others the united efforts of many persons cannot lift a table held down by an unseen force. Musical instruments are heard playing in the air, and the sitters feel touches and pressure of hands. Direct writing is obtained without contact in sealed envelopes, and the motion of the pencil is audible.

All these experiments can be grouped under four heads. In the first, the medium is isolated and the occult agent invisible. In the second, the medium is in evidence, but not the occult agent. In the third, the medium is isolated, but the occult agent appears. In the fourth, agent and medium are visible simultaneously to the sitters. The precautions which have been taken to avoid fraud and imposture can scarcely be recited here, but the hands and feet of the mediums have been usually securely tied and frequently held by the investigators.

All mediums are not, as we have said, suited for the production of the same effects. We have witnessed physical and psychical phenomena at the same time, and at others simply the physical. As regards these, there is no necessity to assume an occult agent, for the nervous or psychic force of the medium is sufficient to produce them. Where physical and psychical phenomena are combined, or where they are entirely psychic, there are some cases in which they also can be attributed solely to the medium, or to the medium assisted by the sitters, who may, it would seem, occasion them by unconscious cerebration. It can, however, be demonstrated irrefutably that in numbers of



instances the mere animic hypothesis (namely, the exteriorised force of the medium and assistants) is impotent to account for the facts. We have thus manifestations opposed to the will, convictions, character, or sentiments of mediums and sitters; we have others which exceed their intellectual level, manifestations obtained by children, languages spoken by mediums who do not know them, communications from beings unknown to all present; we have proofs of the identity of disembodied visitants by the verification of the information, also unknown, which they give, and so forth. We have finally the occasional appearance of departed persons with all their living characteristics.

When materialisation does not occur, the medium is usually in his normal state, and this excludes the hypothesis of independent action on the part of the sub-conscious self.

All the above phenomena have been obtained by serious, impartial, scientific observers, assisted by every precaution for the prevention of hallucination and fraud. We are forced, therefore, to exclaim with Sir William Crookes: 'I do not say that this is possible, but I say that it is.' Let no one object that there *is* fraud and that there *is* failure. All the impostures in the world cannot weaken a fact obtained under controlling conditions rigorously exercised. All the failures in the world cannot gainsay a single experiment brought to a successful issue.

Admitting the possibility of manifestations by the departed—and we can scarcely do otherwise in the face of so many facts—the question remains as to what principle survives in man. When the appearance of an entity under its terrestrial form, and with proofs of its identity, is established, are we to conclude that all the visible appearances which characterised it when alive are preserved after death? Or, again, does the departed person manifest exclusively as he was in his last moments, and does he remain the faithful likeness of his former body? It is the internal nucleus which constitutes individuality, consciousness, and this only that is indestructible. The human form-type persists so long as the being goes on evolving in our system. The diverse appearances under which the departed person manifests are taken and reconstituted by him with his own substantiality, by the aid of the memory which he conserves of all forms or appearances which he has worn during earthly life. Memory plays a part analogous to the sub-conscious self of hypnotists, which hence only revives past forms. We do not need, therefore, to go beyond what is established by hypnotism, and are warranted in affirming that when the latter enlarges the field of its investigation, and has recourse to purely magnetic processes, it will furnish the explanation of mediumism.

Two factors are requisite in simple hypnotism—the operator and the subject. In composite hypnotism a third factor intervenes, an entity foreign to the operator, at least, though it may be, so to speak, only a form *individualised* by the subject. But in mediumship the hypnotist is absent, and only one factor, the medium, is demonstrated visibly. Phenomena of the intelligent order, possessing a distinctive character of originality, independent of the medium and the investigators, above all, when the medium remains in his normal state, prove irrefutably that an occult agent, outside the circle, has intervened.

As to the identity of this agent, the means of verification are within our reach, for, while we acknowledge that here lies the chief difficulty, it is far from being insurmountable; and were there only one forcible instance, whereas there are hundreds, it would constitute an undeniable and absolute proof of the soul's survival.

#### CONCLUSION.

Do we now realise the primary interest attaching to the study of these questions, on the solution of which the future of humanity depends? Is it not the imperative duty of official science to bring to the examination of these facts all the care that they deserve? If it shroud itself longer in silence and indifference, truth will not less prevail, though, it may be, more slowly. In any case, at no remote period the evidence will assert itself so strongly that learned and ignorant, chairs and academies, will be forced to bow before it. Man must know what he is, whence he comes, whither he goes, what are his destinies. The scientific reply to these questions, the positive affirmation, by fact and

experiment, of the soul's survival, the social and moral consequences resulting from this affirmation, are of such importance that all the industrial and economic progress which mind can conceive will have only a relative bearing. If life be renewed instead of extinguished, if death be an ascent to the light and not a lapse into nothingness, then, and then only, shall we have the right to reply to those who ask whether man is on the threshold of daybreak or night, by the most glorious and inspiring of certitudes. Man is on the brink of a morning in comparison with which all past dawns are pallid. The day star is already on the horizon. It will burst in splendour over the world. It is the hope, the immovable conviction, reposing on fact, that there is an ultra-vital destiny for man. The valley of tears, which our poor earth has been so long, shall then change into a joyous dwelling for all men of goodwill. Oh, may all our combined efforts, may all our energy, be directed to the revelation, to the democratisation, so to speak, of the *science of the soul*! This only is capable of realising harmony in the love of one another; and love alone is happiness, as happiness is the one end to which we all aspire.

Be it yours, ladies and gentlemen, yours, who believe and know, to bring forward this question publicly; for it is the greatest, most essential of all, whether we regard it from the scientific, the social, or the moral standpoint.

23, Rue Saint-Merri,  
Paris.

ALBAN DUBET,  
General Secretary.

#### ADDENDUM.

This manifesto is designed for general publication, and will be sent to the principal journals throughout the world. Members of the Congress will understand that the time has come when it is the duty of everyone to make known facts, experimentally and scientifically studied, so that all may judge for themselves. The Syndicate of the French Spiritualistic Press trusts that this publication will give birth to a movement definitely directed towards the study of soul, which in turn will lead unfailingly to the conviction that man does not wholly die—whence the sanction of the moral law, whence the conception of justice and charity. The London Congress will assuredly participate in this work of social renovation by disseminating in the United Kingdom the manifesto addressed thereto.

#### TEN RULES OF HEALTH.

'The Temple of Health' sets forth its counsels of perfection as follows. They are not far wrong:—

1. Fix deeply in mind the grand truth that life-power rules the body, and that it alone can cure disease.
2. Life-power lives upon air, water and food only; all else is hurtful.
3. Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping room.
4. Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not only with viands, but with flowers and smiles and kindly words.
5. Shun stimulants and poisonous drugs as you do pestilence. For tea and coffee, drink hot water; and in illness let the same magic fluid be your physic.
6. Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by free drafts of warm water, the bowels by correct eating; and the blood will be pure.
7. Make cleanliness your motto, and watch against filth in both house and grounds.
8. Deformity is not awkwardness only, but sinful. A high chest will give freedom to breathing and digestion, and helps to cure many diseases.
9. Spend part of each day in muscular work, part in study, and part in good deeds to others.
10. You are a triune being—spirit, spiritual body, physical body. A sound mind and pure morals depend much upon bodily health. Therefore make health a part of your study and of your religion.



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### 'THE SPECTATOR' ON THE FENCE.

In a somewhat oblique way, 'The Spectator' prints a review of Mr. Stainton Moses' book, 'Spirit Teachings'; and it does this under cover of an Article on 'The influence of the dead on the living,'—a stirring topic. The obliqueness of the review is quaintly reflected all the way through. From beginning to end, our neighbour is hesitating, hypothetical, and, as far as possible, non-committal. It is all inspired by the one word 'if.' Almost every other sentence has in it such a phrase as, 'It is difficult to refuse assent to,' or 'It may be regarded as,' or 'It seems to be in process of,' or 'Now we do not claim here,' or 'If, as is asserted,' or 'May there not be a truth behind it?' or 'But are we sure that—?' or 'Are we so certain that—?' or 'It may be,' or 'What if these come from?' or 'Can we say that this is irrational?' or 'At which we have hinted,' or 'And so it may be that'; and, with that, 'The Spectator' concludes, true to a sentence in the middle of the Article,—and remember, we are all along suggesting rather than asserting,—sitting, in fact, on the fence.

Now we do not blame 'The Spectator' for its choice of a seat. A fence is often a nice, quiet, convenient spot, and very often it furnishes an excellent view. It was a favourite seat of our own until certain big facts pushed us over. But what we do blame 'The Spectator' for is its bad behaviour to its neighbours. If it is on the fence, and half inclined to come over and join us, it is very bad policy and very bad form to put on airs of contempt. But this it does.

As soon as it brings itself to mention Mr. Stainton Moses, it at once stammers an apology to its readers, and says: 'We need hardly say that with the organised movement known as Spiritualism we have no relation or sympathy. There is much concerned in it which is palpable imposture, and still more which is tedious and banal.' And, having thus cleared its character and put on a clean pair of gloves, it is good enough to say: 'But if we believe in the continuance of human life after the great change we call death, it is difficult to refuse assent to some of the teachings of Spiritualism,—which are not, after all, any more the teachings of Spiritualism than of the various forms of Christianity:—a remark which excites a pretty strong smile. We have all along been telling 'The Spectator' that Spiritualism and (early) Christianity are a good deal like one another, and we gratefully accept even its partial admission that we have been correct. But we go farther, and say flatly that we are more logical and consistent than the majority of modern Christians, and hold as proved what they merely believe.

Then, after a second insulting expression, to clear itself of complicity with us, it again proceeds to show how entirely it is driven to justify us. Of 'the singular phenomena at "séances"' it says: 'We do not doubt that many of them are true facts.' Of the belief that the so-called dead influence the so-called living, it says: 'That such influence did occur was the faith—we might almost say the universal faith—of the antique and primitive world,' and then it admits that 'the modern cult of telepathy, with all its various connections, may be regarded as a more thoughtful, a more introspective recrudescence of the old primitive belief.'

It is this Telepathy that seems to have opened 'The Spectator's' eyes; and the confession of this is one of the choicest sentences in this curiously coloured article. It says: 'After centuries of "enlightenment" and sceptical analysis which has produced a widespread agnosticism, the link between primitive mankind and ourselves of to-day seems to be in process of renewal, and not a few scientific men of high standing are not ashamed to declare that experiments have convinced them that human thought can transcend the limits of time and space, and that minds can communicate with each other without any apparent material medium.' It is true that our tenant of the fence shields himself behind 'not a few scientific men of high standing' who are 'not ashamed' to tell the truth, but it is plain that 'The Spectator' is in the same state of mind as the man in the Gospel who cried, 'Lord, I believe, help thou my unbelief!' It quotes Tennyson as 'welcoming the coming of this new era when the fetters of materialism will be thrown off, and the conception as well as the fact of the spiritual world will expand before the mind of man,' and names Professor William James, of Harvard, a 'highly trained psychologist,' as one who 'seems' to believe that 'the gulf which seems to separate us from the future state has been positively proved to be bridged over by modern psychological discovery.' And then it takes wing, like any good Spiritualist, and tells us what follows. If telepathy is true, it says:—

If, as is asserted, people in London and New York can occasionally and under exceptional and fortunate conditions communicate with one another without apparent material medium, thus throwing down the old barriers of space, and revealing the instant interpenetration of thought, can we limit that power by the boundaries of this present world, this globe on which we live? If thought-transference is possible between London and New York, is it absurd to suppose that it is possible between our earth and Saturn, assuming that conscious life is present on that distant planet? If the universe is one, and if every wave in its rhythmic motion impinges on every other wave in the infinite sea of universal being, can we set any limits to the bounds within which thought operates; can we say to any spirit, whether within or without the body: 'Hitherto shalt thou come, and no further'? Can we say, 'Within such and such limits your thought shall extend and influence others, but not beyond'? Can we, indeed, conceive of such limits as possible, when once we have attained the idea that those we call the dead are still living, and the cognate idea that thought can influence thought without material medium?

From this point of view the question of the influence of the dead over the living becomes one of such bewildering interest that words fail the imagination in conceiving it. The whole universe is one great whispering gallery, and we are again surrounded, as the Apostle said, by a 'great cloud of witnesses.' We are no longer alone in a dead universe, we are in instant communication with myriads of beings in a universe palpitating with life.

Good; but then why insult the Spiritualist who is trying to prove what 'The Spectator' is only rhetorical about? In the same number in which this Article appears, there is a review of the Rev. J. E. C. Welldon's new book, 'The Hope of Immortality,' and 'The Spectator' says quite cheerily: 'We should not, indeed, be disposed to exclude, from available evidence of the survival of the human spirit after death, such researches as those of the Society for Psychical Research.'



But then this Society, until very lately, has done its level best, at least to postpone or even to push back the inference, that there is a 'survival of the human spirit after death.' It is this despised and insulted Spiritualist Alliance which has been doing in a whole-hearted way what 'The Spectator' wants doing. Why, then, does it insult the one and anchor itself by the other? We are sorry to believe that the sole reason is its estimate of the opinion and feeling of Mrs. Grundy. 'The Spectator' finds it easy and pleasant now to do homage to Jesus Christ, but, if it had existed in Jerusalem in his day, it would have avoided the fishing boat. Nothing short of a drawing-room meeting would have done for it. We hope 'The Spectator' will not think it gives us any sort of pleasure to say this. It does not. In fact, we intensely dislike our task: but we are determined to face this rather cowardly and very shabby treatment of Spiritualism, and to give it no quarter.

There is much more in this Article that tempts remark. Returning to the identification of modern Telepathy with ancient Animism, 'The Spectator' asks, in conclusion: 'Why has this great gap existed for so many ages, between the Animism of primitive times and our new development of telepathy? Why the long reign of materialism, why the voiceless epoch?' Our answer is: There has been no 'gap': There has been no 'voiceless epoch' reaching from primitive Animism to modern Telepathy. Never has the witness been absent. 'The Spectator's' very Bible ought to have prevented such a foolish question. From its first chapter to its last, the Bible throbs and burns with Spiritualism and the influence of the so-called 'dead' on the so-called 'living'; and that has never ceased. It is as true in London as it ever was in Jerusalem; and the angels would speak as readily to God's Englishmen as they did to His Hebrews,—if they would only be patient, and learn to hear.

#### THE VERDICT OF THE MAN IN THE STREET.

'The Liverpool Daily Post' prints an astonishingly childish Leader on 'Science and Pseudo Science.' It is simply an attack upon Sir William Crookes and Dr. A. R. Wallace: but the attack is almost incredibly silly, founded as it is on the bare assumption that this or that is impossible. Quite in the vein of the ancient obscurantist or the modern man in the street, its definition of 'scientific truth' is—what we know; and its notion of 'wild speculation' is—what the man in the street, or 'The Daily Post' man, does not know.

'The Daily Post' man admits, of course, the high standing and the brilliant powers of these two splendid truth-seekers, but he talks the usual old nonsense about the impossible, the absurd, and so on. Has this person ever read Sir William Crookes' book, 'Researches in the Phenomena of Spiritualism'? We very much doubt it. No one who reads it, and who is able or free to form a judgment, would say, as this comedian does, that it 'exhibits a complete disregard of every sound method of proof.' Fancy Sir William Crookes taking lessons in sound methods of proof from 'The Daily Post'! and fancy Alfred Russel Wallace being accused of 'childish credulity'! But that is just like the man in the street. He is so light-hearted, so cocky, so ignorant, and so sure!

#### DEPARTURE OF SIGNOR DELLA ROCCA.

We are informed that Signor della Rocca, whose daughter has so often delighted us with her accomplished violin performances, is going almost immediately with his family to America. He has suffered some severe losses, and a little help towards travelling expenses would be useful. Any contributions, sent speedily to Mr. Godfrey, 'LIGHT' office, will be acceptable.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

#### MATTER AND SPIRIT.

Do spirits see material objects? is a question of much interest to all students of occult knowledge.

We get seemingly contradictory statements on the subject from communicating spiritual entities, but with study and thought we should, I think, often find the apparently conflicting information falling into a clear and logical sequence.

My experiences so far with physical phenomena entirely bear out Dr. Hodgson's theory. I learned that even my nearest and dearest spirit friends seemed quite unconscious of what happened to me when the medium was not present, although I have known them repeat, by means of the direct spirit voice, words and speeches made by myself, and describe acts performed by me, when alone in a locked room, when the medium has been in the house, though in quite another part of it at the time.

I have heard materialised spirits state that whilst in material form they could not see in the dark any more than we could. I once gave some written questions to a materialised spirit to answer. He told me he must dematerialise, to read my request 'in the light of spirit land,' before he could answer it. I kept firm hold, however, of my paper, as I did not wish the medium to see it, but it was dematerialised within my tightly-clasped hand, and I did not get it back till at night, when alone in my locked bedroom (the window also closed), it was flung into my lap, with the answers to my questions written at the back.

I believe physical phenomena are best performed by spirits of a not very high intellectual quality, so I suppose it is not very astonishing that they seem often unable to explain to us in clear and scientific language how they see and how they hear, any better than most of us would if asked the same question!

They have told me that mediumship is a gift not only of the body, but of the spirit, as much prized on the other side as here, for to make communication between the two states of being needs a disembodied medium and an embodied one. The 'controls' of a medium are always medium spirits, and it is for that reason that this work is given them, and not for any moral or mental worthiness on their part. It is through them that higher intelligences work, and the spirit friends of sitters are helped to communicate with them.

I discovered this through a clairvoyant friend, who described at a séance an unknown spirit, speaking for several of my friends who were grouped around him, and who was modulating his voice to the softer tones of a woman's or child's voice, according to that of the spirit communicating. When reproached at a later sitting with not having told me this before, the spirit confirmed the exactitude of the statement, but added that he had acted thus from no desire to deceive, but because my spirit friends thought it gave me more pleasure to believe I was conversing directly with them.

I have found the same thing with 'direct writing': it was generally in the same handwriting, though signed by different names, except in a few cases, and in those the spirits always told me they had more power than my other friends, and could materialise, write, and speak unaided in a very short time. This explains why our nearest and dearest often do not come to us, and those we care but little for come so easily.

Clairvoyance also, possessed by some spirits in a higher degree than by others, may enable them to become the eyes of those of our friends passed on who wish to see us and our surroundings. Just as a clairvoyant amongst us sees the beloved dead when to us they are veiled by immortality, so a clairvoyant spirit sees the spiritual form within the fleshly envelope. Our surroundings also can be sensed by them in like manner. All Nature, inanimate as well as animate, has a spiritual essence, on which is moulded the form of matter. Thus they may tell us that they see us as shadows, walking amongst shadowy trees and flowers. What they see is the real man, the real tree or flower, but it is rendered dark and dim to them by its material envelope.

So, truly, spirit is the cause, matter the effect, and we can thus understand the oft-given teaching that the spiritual world is all around and about us, and Heaven and Hell truly a condition of mind rather than a place.

FLORA MACLEOD.



## OUR NERVOUS SYSTEM.

### COMPARISON OF NERVIC CONDUCTIBILITY WITH NON-CONTINUOUS ELECTRIC CONDUCTIBILITY.

By DR. ED. BRANLY.

[From the '*Revue de l'Hypnotisme*.']

In the early researches into the functioning of our nervous system, the similarity existing between electric conductivity and that of our nervous system was recognised in the adoption of the term 'nervous current.'

It was then supposed that this current was continuous. But recent research has shown that the central nervous system is formed of independent, separate elements called neurones, related to each other by means of ramified extremities. The nervous current is consequently now shown to be propagated by the contiguity of these neurones and to be arrested by their non-contiguity. The nervous system can, therefore, no longer be compared to a continuous wire circuit, but a strong analogy is presented between its functioning and that of non-continuous conductors.

It is well known that the electric current is easily transmitted by metals, but is arrested by substances called insulators, such as air, sulphur, paraffin, resins. A third mode of conductivity is presented by non-continuous conductors, such as may be constituted by metallic powders or grains, mixed with insulating substances, in which consequently the metallic grains do not touch each other, but are slightly separated by the intervening insulating substances in which they are immersed.

If such a conductor is introduced into a metallic line on which a continuous electric current is passing, the current will be interrupted. But if this current is then considerably increased in intensity, or if a vibratory current, or spark even, from an induction coil is made to pass along the line; or if an oscillating, radiant discharge from a condenser is made (even at a distance of twenty yards), then the non-continuous conductor ceases to arrest even a feeble, continuous current. Its resistance becomes immensely diminished.

But the conductivity thus induced does not terminate with the cessation of the cause that produced it. It persists for several days, and even then leaves an induced sensibilisation, permitting the subsequent re-production of a similar conductivity by a lesser effort, a weaker energy.

This induced conductivity may be arrested, however, by several means; by a slight shock, or by an elevation of temperature.

These non-continuous conductors may be termed radio-conductors, from the fact that their conductivity is induced by the radiant energy carried by a discharge from a condenser, even at a distance. It is by the use of radio-conductors of this character, in the receiving instrument, that wireless telegraphy is now being effected. The insulator in the conductor in this case is simply air, which intervenes between the iron filings used, thus interrupting the conductivity, and making it non-continuous as compared with an ordinary wire in which the metallic particles are in close contiguity and contact, and not isolated by air.

The neurones in our nervous system are situated and behave towards each other as the metallic particles in a non-continuous electric conductor.

As a shock weakens, and even arrests, the conductivity in a non-continuous conductor, so does the shock to our nervous system, following on a severe injury, entail traumatic paralysis, traumatic neurasthenia or traumatic hysteria sometimes, which apparently may be due to contraction of the terminal processes of the neurones, entailing non-contiguity and consequent suppression of sensor-motor transmission of the nervous current.

As oscillatory electrical radiations establish conductivity in non-continuous conductors, so do similar stimuli act most efficaciously in effecting the cure of anaesthesia and paralysis, which implies that they induce contiguity in the conducting elements in both cases. The radiant oscillations produced by discharges of great rapidity tend to induce conductivity in non-continuous conductors. So do they also produce satis-

factory therapeutic results in cases of impaired digestive functioning, probably by re-establishing the contiguity between neurones which had been impaired.

It may be inferred that insulation may probably be entailed by the etheric sheath of the atoms in normal condition. Electro-radiant action may cause the etheric sheaths to swell and interpenetrate each other, thus entailing contiguity and conductivity.

It may be remembered that Dr. Luys and his pupil, Dr. Encausse, have taught that the ganglions and plexi of the sympathetic system are the great storage condensers of nervous energy in man's nervous system. Arguing from analogy, it may be possible that discharges of the nervous current from these condensers may carry energy of a radiant character, and when discharged outwards may induce contiguity in the neurones of our sensor-motor system and consequent transmission therein; while discharges inwards would induce activity of the sympathetic, as occurring during sleep, with simultaneous cessation of sensor-motor relating of the external world.

On the other hand, it is recognised by Drs. Richardson, Hoffman, Moutin, and by De Rochas and Professor Boire, that man's human magnetism, called also exteriorised sensibility and motricity, is radiated from our nervous system. May it not be this energy, radiated from our nervous condensers, that constitutes the basis of thought-transference, radiated through space, as M. Marconi transmits messages from Bournemouth to a receiver in the Isle of Wight?

Q.V.

## ANOTHER THEOSOPHICAL CONTRADICTION.

In the '*Vahan*,' July, 1898, a correspondent writes: 'We are told that all who die suddenly from accident are consigned to the lowest subdivision of the astral plane until such time as their death would normally have occurred. Does not this seem somewhat hard, especially in the case of young children?'

Undoubtedly it does; it is contrary to our highest conception of the justice of God; though whether it is in accordance with the justice of Karma, that law without a law-giver which Theosophy worships, is another matter.

It is, however, satisfactory to find that the writer, 'C.W.L.,' challenges this theory, as being opposed both to justice and experience. 'If the statement quoted were true,' he says, 'it certainly would seem rather a hard case; but all the evidence with which we are yet acquainted goes entirely the other way. . . . So far as we are able to see, the sub-plane of the astral upon which a man, whether young or old, recovers consciousness after death is not at all determined by the nature of that death, but by quite other factors' (pp. 7, 8).

Nevertheless, this logical statement of 'C.W.L.' is diametrically opposed to the teachings of Mrs. Besant. In '*Death and After*,' published 1894, she quotes with approval a statement which I conclude, from the style, to have been written by Madame Blavatsky. In this quotation, after having depicted the awful conditions of suicides, the writer adds: 'As to the victims of accident, these fare still worse' (p. 37). In other words, a fireman who dies in the heroic discharge of his duty is, by means of that very accident, in a worse state than a suicide; his only chance of safety being that if his life has been very good, he will remain in Kama-loka in a state of unconsciousness!

In the same '*Vahan*,' 'C.W.L.' says also: 'In the entirely different astral conditions, specialised organs are not necessary for the attainment of this result; there is matter in every part of the astral body which is capable of such response; and consequently the man's functioning is that which sees equally well objects behind him, beneath him, above him, without needing to turn his head' (p. 4).

Now it is perfectly true that on the astral plane, and still more so on higher planes, the senses are developed and correlated in a manner of which we, in our ordinary conditions, have no conception; I think this was clearly taught by Mr. Harris as early as 1858. But to say that there are no specialised organs in the astral and spiritual organisms is not in accordance with the teachings of occultists higher



than the Theosophists. It may be perfectly true that one on the astral or higher planes can perceive (we can hardly say 'see') objects behind him; but this does not prevent him from turning round and looking at them, just as he would with fleshly eyes when on the material plane.

Moreover, 'C.W.L.' speaks of the seer's 'head.' If that 'head' contained eyes, we presume they were intended for use, not only for ornament; as if the 'head' were eyeless, then it would be a most hideous object, which is what we should not expect, at any rate in Devachan. But this theory is only a logical deduction from the extraordinary theosophic teaching, that formlessness is the *ultima thule* of evolution, and the *ne plus ultra* of aspiration.

This fallacy has been well analysed by Mr. Harris in the 'Wisdom of the Adepts.' It is there written, in the words of one of the ancient Adepts of the Rock: 'Again, it has been put forth by the less and later Adepts that Nirvana is the escape of the personality into non-organism, as the dew-drop slips from its leaf into the water. This will bear thinking of. But now, which is the reality of the desire to escape from organism in the case of an esoteric thinker like Sakyamuni? Is it not from the concentrated will of the personality, that seeks to escape from the configuration of forms of dimensions, that bind and pervert the full action of the Divine harmony, that seeks expression by that personality? It is not the dew-drop, that would slip from its leaf into the river and be merged in the flow of waters; it is rather the living and personified fountain, that would break the ice-barrier concreted about its forms of energy, and lift its column to the skies.

'Again, does not the man who is becoming, let us say, an astral spirit, exalted to heights of immeasurable ascension above Devachan; a man made kingly over the forces of the stars; does not such a one advance by evolution from within, putting on forms after forms of the dimensions in his structure of capacity, till he stands, in the science and service of the formed unity, as a cosmic astral man? Is not the ascent to Paranirvana an evolution from simplicity to complexity of organised life? Have we not, therefore, reasons to conclude that to attain Nirvana is not to drop into a last state of formlessness, but to achieve form-completeness in the measure of the statues of the initial perfections of the Nirvanic Man?' (pars. 362, 3).

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#### MYSELF AND I.

Perchance you think myself and I are one:—

That's your mistake:

My self is grievous sad, and ne'er has done

With her own ache.

I have grown tired of her and thrown her off

In righteous wrath.

At every generous impulse she did scoff,

And cross the path

Of higher motives; interposed her form

To hide the world

From conscience that would help it in its storm.

In wrath I hurled

That path-obstructing self away, and went

Into the deeps;

There, hungering with the hungry, found content;

So she who weeps

Not for herself but for her fellows, finds

The precious peace

And more than priceless human love that binds

Till time shall cease.

So, do not say that Self and I are one—

It is not so;

Self was the cloud that blotted out the sun,

And stained the snow.

V. V. VAUGHN.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 13, Rue du Sommerard.

The Subscription to 'LIGHT' is 10s. 10d. per annum, post free to any part of the world.

#### ALL SO SIMPLE.

We do not often agree with the Rev. T. De Witt Talmage, but the following has its attractions:—

Cicero, living before Christ's coming, said, 'Oh, glorious day when I shall retire from this low and sordid scene to associate with the divine assemblage of departed spirits, and not only with the one I have just mentioned, but with my dear Cato, the best of sons and most faithful of men. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained. It was because I was supported by the consoling reflection that we could not long be separated.'

The Norwegian believes it. The Indian believes it. The Greenlander believes it. The Swiss believe it. The Turks believe it. Under every sky, by every river, in every zone, the theory is adopted; and so I say a principle universally implanted must be God-implanted, and hence a right belief. The argument is irresistible.

Often the glories of Heaven have struck the dying pillow, and the departing man has said he saw and heard those who had gone away from him. How often it is, in the dying moments, parents see their departed children and children see their departed parents! I came down the banks of the Mohawk River. It was evening, and I wanted to go over the river, and so I waved my hat and shouted, and after awhile I saw some one waving on the opposite bank, and I heard him shout, and the boat came across, and I got in, and was transported. And so I suppose it will be in the evening of our life. We will come down to the river of death and give a signal to our friends on the other shore, and they will give a signal back to us, and the boat comes, and our departed kindred are the oarsmen, the fires of the setting day tinging the tops of the paddles.

A little child pining away because of the death of its mother, getting weaker and weaker every day, was taken into the room where hung the picture of her mother. She seemed to enjoy looking at it, and then she was taken away, and after awhile died. In the last moment, that wan and wasted little face lighted up with glory of the next world, and cried out 'Mother!' Do you tell me she did not see her mother? She did. So in my first settlement at Belleville, a plain man said to me, 'What do you think I heard last night? I was in the room where one of my neighbours was dying. He was a good man, and he said he heard the angels of God singing before the throne. I haven't much poetry about me, but I listened and I heard them, too.' Said I, 'I have no doubt of it.' Why, we are to be taken up to Heaven at last by ministering spirits. Who are they to be? Souls that went up from Madras or Antioch or Jerusalem? Oh, no! our glorified kindred are going to troop around us.

Heaven is not a stately, formal place, as I sometimes hear it described, a very frigidity of splendour, where people stand on cold formalities and go around about with heavy crowns of gold on their heads. No, that is not my idea of Heaven. My idea of Heaven is more like this: You are seated in the eveningtide by the fireplace, your whole family there or nearly all of them there. While you are seated, talking and enjoying the evening hour, there is a knock at the door and the door opens, and there comes in a brother that has been long away. Perhaps he has been absent for many years: but no sooner do you make up your minds that it is certainly he, than you leap up, and the question is who shall give him the first embrace. That is my idea of Heaven—a great home circle where they are waiting for us. Oh, will you not know your mother's voice there? She who always called you by your first name, long after others had given you the formal Mister? You were never anything but James, or John, or George, or Thomas, or Mary, or Florence to her. Will you not know your child's voice? She of the bright eyes and the ruddy cheeks, and the quiet step, who came in from play and flung herself into your lap, a very shower of mirth and beauty? Why, the picture is graven in your soul. It cannot wear out. If that little one should stand on the other side of some heavenly hill and call to you, you would hear the voice above the burst of heaven's great orchestra. Know it! You could not help but know it.



## NOTES FROM FOREIGN REVIEWS.

## A NEW JOURNAL.

'L'Idée Théosophique,' published in Brussels by M. Octave Berger, since last February, is an interesting although quite unpretentious little quarterly. The first numbers contain very readable leaders, good accounts of the operations of various theosophic societies, and a sprinkling of well-chosen extracts from the works of H. P. Blavatsky. The editor, who shows a broad and modest attitude of mind, and expresses a laudable desire of doing his little part towards the furtherance of spiritual truth, mainly strives to effect a comparative study of theosophic philosophy in relation to other spiritualist movements, and to bring within the reach of the many ideas and knowledge which until now have been only for the few. This programme, if intelligently adhered to, cannot fail to prove attractive.

## 'L'HUMANITÉ INTÉGRALE.'

This periodical, which is in its third year of publication, bears the motto 'Love and Liberty,' and offers unusual and pleasant features. As far as can be judged from the perusal of a single number, it deals with social and economic questions of common importance to all nations, in the light of spiritual science, and endeavours to elucidate from this standpoint all ideas which tend towards human progress.

In an able article, to which is appended an approving editorial note, M. Daniel Metzger does not fear to touch, lightly and skilfully, but very suggestively, upon a certain painful topic which has for some time past engrossed public attention in France. It is greatly to be desired, he thinks, that Spiritualists, occultists and transcendentalists generally, should manifest some earnest interest in such matters, especially when justice and truth are obviously at stake, and bring the weight of their influence to bear whenever and wherever possible. Are we, he asks, so absorbed in our contemplation of higher things, so taken up with our pre-occupations of the next life, that we lose all intelligent concern in the march of human affairs, gradually drift from the current of daily events and fatally isolate ourselves in the midst of our fellow creatures? Can we afford, in these times of stress and fight, to look on apathetically, or to affect a loftily indifferent attitude? Is there not, on the contrary, a pressing need of seizing every opportunity that is offered to bring forward and spread our knowledge, to preach the philosophy it implies, and, in short, to act up to our principles? Can we not fittingly apply the proverb: 'Help thyself and Heaven will help thee,' for, indeed, the co-operation of our discarnate friends and the working on our side of unseen forces will be proportionate to the vigour and the sincerity of our personal efforts towards Liberty and Progress.

This review, imitating the example of 'La Paix Universelle,' has also opened its pages to communications from the recently-founded 'Women's League for International Disarmament,' a rapidly-growing association, closely connected with the spiritual movement, whose members are recruited from the ranks of the most prominent women-workers in Europe, and whose wide publicity is obtained by lecturing, pamphleteering, and by means of letters or articles circulated through the best dailies and periodicals. Princess Vismiewska is the President of the League, and Madame Camille Flammarion is one of the Vice-Presidents. Its office is situated in the Rue du Débarcadere, Paris.

## DR. HODGSON AND MRS. PIPER.

It is interesting to note the impression which has been produced on the Continent, in and fortunately out of Spiritualist circles, by the narrative of Dr. Hodgson's experiences with Mrs. Piper. The best French, German and Italian reviews have published, on this subject, more or less detailed accounts, which have been largely reprinted in less important journals. The 'Initiation,' edited by 'Papus,' also chooses the same theme to inaugurate a series of articles entitled 'The Spiritualist Movement in England.' But better still, 'Le Temps,' which occupies the first rank amongst French dailies, has given an excellent summary, by T. de Wyzewa, of the said experiences, with the welcome

addition of some highly-appreciative remarks; showing, however, a mistaken tendency towards exaggeration in crediting Dr. Hodgson alone with the very discovery of the world of spirit, and ignoring the efforts which have been made in that direction during the last fifty years. 'It must be confessed,' admits the writer, 'that Dr. Hodgson's evidence is as firmly and irrefutably established as that of the best scientific reports,' and a little further, he adds slyly, 'Nothing could be better proven than the fact of George Pelham's survivance has been—and what will those sceptics say who are often heard to declare that they will believe in a future life when a single soul returns to testify for it? For these, no doubt, the last volume of the "Proceedings" will be of peculiar interest, and the value of the testimony and proofs set forth therein can scarcely be over-estimated.'

## METAPHORS IN DISGUISE.

Mr. J. O'Callaghan, writing in 'The London Review,' bids us fall back upon philosophy. He thinks Spiritualism 'can only give its aid where there exists a certain mood, intellectually and emotionally; and the evidence of men of this mood is not acceptable to the multitude which knows it not, and has bent its efforts consciously and unconsciously to stamp it out.'

Therefore, says he, 'let them rather go back to despised philosophy, and see if the modern intellect cannot face realities, and see behind explanations which are but metaphors in disguise.'

'Them' refers to 'the multitude' which knows not our mood. But we fear that philosophy is not for those who know nothing of that mood. The roaring, tittering, or scoffing mob, knowing nothing of our mood, mainly because it is hot in the pursuit of money and pleasure, 'society' and bonnets, is not much more likely to take refuge in philosophy.

We like Mr. O'Callaghan's concluding remarks. He says:—

'Consciousness is a function of the brain. An adequate explanation of everything, is it not? Or is this precise scientific statement nothing more than a metaphorical statement of the fact that a sequence exists between consciousness and molecular change? The secretion of bile is a function of the liver. The bile and the liver are equally organic agglomerations of molecular matter, and the function of selection means the power of the liver to select and rearrange atoms and molecules brought in contact with it. Certain regularities of molecular vibration make, after many journeyings, a certain disturbance of the grey matter of the brain. This disturbance is followed by the sensation we call colour. Is this sensation of colour, which is neither molecular disturbance nor atomic vibration, and is a thing entirely immaterial, a product of the brain in quite the same way as the bile is a product of the liver? And is not its explanation as a brain function a real obscuration of the truth?

'Heat, as a sensation, is not a mode of motion, however incapable of exhibiting itself to us apart from molecular motion it may be; neither is any sensation known to us a mode of motion or a function of any organ. The real problem is, Can sensation and the memory of sensation exist apart from the brain? We must confess to an intimate association between them—between mind and a physical organ which necessarily must know decay. Is this association merely the temporary and necessary association called for by the realities of physical life, and can mental life and sensation, with emotion and memory, survive in definite individual association that which we call death? If so, immortality is a certainty and a living factor which cannot be ignored in the conduct of life. If not, we have to face the facts and realise that finite life cannot, and ought not to be, governed by principles applicable to eternal life. The problem can be solved neither by reliance on Berkeley nor on Aristotle, but by the modern intellect dealing for itself with its own problems, equipping itself with all the facts and methods of modern science and research, striving for some of the old leisured thinking, and strenuously seeking, with Berkeley, "an entire deliverance from the deception of words."



## AN ONLOOKER'S VIEW OF IT.

The Rev. George Walters, writing in 'The Australian Herald,' says:—

Someone recently assured me that people were 'sick and tired' of Spiritualism, and that they had heard quite enough of the fraud and humbug. I think that such an expression of opinion only proves the necessity for something more being said. No one can feel more disgust than myself at anything like trickery or fraud in such a matter as this. For me, the investigation of psychical phenomena, or the inquiry into the truth of alleged spiritualistic experiences, is more of a religious duty than a mere pastime. The one sole point that I am personally desirous of attaining (*if it can be attained*) is the absolute conviction, the positive proof, of the immortality of man's soul. If in seeking this it becomes necessary to endure the ridicule, the falsehoods, or the insults of those superior persons who are infallible in their own opinions, well, I remember that much better and very much wiser men than myself have had to endure the same treatment in all ages of the world. It may be granted that a vast amount of nonsense has been associated with so-called spiritualistic phenomena, but it has been more than matched by the idiotic nonsense that has been spoken and written against psychical investigation by some who are densely ignorant of the problem and the method of inquiry, and by others who are not so ignorant, but who find it better to swim with what seems, at the moment, to be the tide of popularity.

This, however, I will say, that if any person, man or woman, ever does seek to delude trusting natures with false appearances of departed friends, such conduct is almost too despicable for words to describe, because it is a desecration of the holiest sentiments and affections of humanity; it is a degradation of what should be a religious hope and desire.

I never have been a Spiritualist, in the popular acceptance of that word, because (as I have said in a published pamphlet) 'that word, as commonly used, would imply a great deal more than I am prepared to allow.' But when men, eminent in the world of science, affirm the reality of the phenomena, it is no sign of superior intelligence to simply ridicule the whole question. When one eminent professor at Cambridge University says that the testimony has been so abundant that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up, we are brought face to face with a grave problem which requires, from earnest and intelligent people, earnest and intelligent treatment.

The so-called 'exposures of Spiritualism' can no more discredit the investigation of psychical phenomena, or the higher philosophy of the spirit-life, than religion, pure and undefiled, can be discredited by the winking images and the magic cures of the Romish Church, or by the lapse from upright and moral conduct of various prominent representatives of the different Christian denominations.

I have read of a Romish priest, who was delivering a very powerful sermon upon the existence of the devil, and just when he had worked up his congregation to the proper pitch of excitement, there sprang into view, from behind a curtain, a figure made up to represent the devil—horns and pitchfork complete. Such an unexpected 'materialisation' sent the congregation nearly out of their minds. That was fraud; that was trickery; that resulted in exposure; but it was an exposure of fraud practised in the name of religion—not an exposure of religion itself.

We ought to bear in mind that there is 'Spiritualism' and Spiritualism; the one being associated with all kinds of stupidity and nonsense; the other being a philosophy of the spirit-life. The one is content to wallow amid the rubbish of merely physical phenomena, and is filled with delight if a table can be made to dance round a room; the other is only concerned to know something more of the true meaning of human life, and to learn, if possible, the conditions of life after the transition-stage called 'death.'

In connection with the one we find folly of the most pronounced character, such as may well dishearten and disgust every rational and common-sense inquirer; but in connection with the other, there are many beautiful hopes and fancies and desires and anticipations, such as may well

attract the most cultured mind and the most loving heart. Do not lose sight of this distinction between the lower materialistic Spiritualism and the higher spiritual philosophy. If you confuse them, you may be led into foolish criticism, ignorant abuse, or pharisaical contempt of those whose opinions and methods you simply do not understand.

There is a story of a young man, about as conceited as they make such, going into a barber's shop, where he saw what he took to be a stuffed owl fixed upon a perch. He criticised very severely the manner in which the bird had been stuffed. The position was unnatural; the eyes were wretched imitations; and so on; until, to the delight of the spectators and the dismay of the critic, the bird opened his two eyes wide, gave a wink, and said: 'I'm an owl, and you're another.'

In criticising that which you call the spiritualistic fraud, be sure that you have got the right thing in view; or, after metaphorically pulling it to pieces, and after denouncing it as utter and absolute foolishness, you may be put out of your reckoning by receiving the gentle intimation: 'If I'm a fool, there is certainly another standing very near me.'

Let us try to get rid of the idea that any man, or any woman, who differs from us in opinion, is of necessity a fraud or a victim of superstitious folly. The words have often been quoted, but they are still very much to the point: 'There are more things in Heaven and earth than are dreamt of in your philosophy.'

## A REMARKABLE MESSAGE.

By 'AN OLD CORRESPONDENT.'

Mention has been made by me in previous articles of an ex-Lancashire doctor—now on the other side—who controls a young relative of mine, who has considerable clairvoyant power, and who occasionally writes out messages purporting to come from this former medical practitioner. A recent experience of ours with this control appears to me so noteworthy that I forward the details to 'LIGHT.'

In the end of June last one of my girls, when out cycling, got cold, and suddenly lost her voice. As she had promised to sing a solo at a concert in July in connection with a ladies' seminary which she attends, she was naturally very anxious to recover the use of her vocal organs as speedily as possible, and asked our clairvoyant relative to invoke the aid of her medical control. A day or so thereafter we were informed by the clairvoyant that the control himself could do little or nothing to help, but he had asked his former class-fellow and friend, who was now also with him on the other side—Sir Morell Mackenzie—to come and write a message on a certain day and hour named, at the same time informing the medium that the message was to be written in a large sized note-book in which she often writes messages from this ex-doctor, and that it was not on any account to be written on a separate sheet of note-paper, as we expected. The reason for this I can only conjecture to be that the 'usual control'—the ex-Lancashire doctor—would assist his colleague in the task, just because this 'new-comer' might not have the facility or power to do so without some assistance from a 'practised hand' at automatic writing, such as this doctor undoubtedly is. Be that as it may, on July 4th the message was written in the note-book and brought to me by the medium. It covers three pages of the book, is headed 'Spirit Land, July 4th, 1898,' is addressed to my daughter as 'Dear Miss Mary,' and is signed 'Morell Mackenzie.' The 'address' was certainly a surprise, as my daughter's name is 'Ethel Mary,' and she is never addressed by any of us, or by her friends, except by the first Christian name, while the second is hardly known to anyone but ourselves. The handwriting of this message is very 'sprawly,' and not particularly distinctive, but at the same time is utterly different from the ex-Lancashire doctor's, which is on many pages in the same book. The signature, 'Morell Mackenzie,' is boldly and rather roughly written. As regards the contents of the message, I leave the Editor of 'LIGHT' to judge, as a copy is forwarded herewith for inspection by him or by anyone interested in this class of psychical phenomena. Two points, however, appear to me to be clear about



## SOCIETY WORK.

this message: (1) That the medium could by no human possibility have composed it out of what our friends of the Society for Psychical Research denominate her 'subliminal consciousness,' and (2) that the message must, from its terminology and instruction, be deemed to have emanated from a throat and voice specialist, like the late Sir Morell Mackenzie. I inquired of the young lady who automatically wrote it if she saw the writer on the occasion on which her hand and pen were controlled, and she informed me that she had, and added that it was undoubtedly Sir Morell Mackenzie, with whose face she was quite familiar, from seeing it so frequently in photographs at the time of his attendance on the late Emperor of Germany, and also after his demise a few years ago. She further informed me that her medical control had on more than one occasion brought this former distinguished throat specialist and introduced him to her. As I have the fullest confidence in her truthfulness and good faith, I have, therefore, come to the conclusion that the message in question was genuinely written by the person who subscribes it. That, however, is simply 'an opinion' which is open to question, and the case cannot be put higher than this:—that a young lady of unblemished character, certainly endowed with psychic powers, tells me she has seen a person, now on the other side, with whose portrait she is quite familiar, and that this person controlled her hand and made it write a medical prescription or message, which, in all human probability, she could not be able to compose, from want of technical or professional knowledge. Thus far (August 1st) the prescription has not produced any marked improvement in the voice of the patient, but the trouble is stated to arise from 'want of exercise in the left lung,' and the cure may be tedious. In any view, however, the message is fairly coherent, and attempts to treat by palliative remedies a diseased condition of the vocal organs—a task which, to my certain knowledge, is one utterly beyond the mental capacity of the medium; and I, therefore, contend it is a supernormal production emanating from the other side, and purporting to be written by a person who, when in earth life, had a world-wide reputation as a throat specialist, but whose identity can only be held as proved from internal evidence, coupled with the statements of the medium above given.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## After Twenty Years.

SIR,—A pathetic incident occurred at the Junior Spiritualists' Club on the evening of July 20th, which is worth recording. Mrs. Cadwallader was on the eve of her return to America, and had entertained the company by a graphic account of the Rochester Jubilee Celebrations. Just as the meeting was about to terminate she asked permission to say something. She narrated how, when she was quite a child, a young sister was born; how, on account of the mother's serious illness, she and her sister became bound together and one and all to each other, so that the little one called always, not for her mother, but for 'Mayey.' When two and a-half years old, the little one took scarlet fever, and the doctor ordered that 'Mayey' should be kept away from the little one, and she posted herself outside the door of the room, and for three weeks heard the little one calling for her. One day the door was momentarily left open, and she shot in and nursed her sister until she died. For twenty years Mrs. Cadwallader had gone to many mediums wishing for a message from her little sister, but had never received one. The other day, however, when she was feeling depressed and homesick, Miss Morse came to her, to comfort her, and her control, 'Sunbeam,' had given her a message from her little sister. Had she received no other pleasure from her visit, this message, after twenty years, would have been worth coming for. In appreciation of this incident, Mrs. Cadwallader presented Miss Morse with a seven-pointed gold star, set with brilliants, and engraved with a sunbeam on it; and Miss Morse and 'Sunbeam' returned their thanks.

A MEMBER.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Open-air meeting in Victoria Park on Sunday morning next. In the evening, at 6.45, at the rooms, Mrs. B. Russell-Davies.—H. BROOKS, Sec.

EDMONTON SPIRITUALIST SOCIETY, 2, THE CRESCENT, HERTFORD-ROAD.—On Sunday last Messrs. Orlando and J. Smith gave experiences, after which, Mr. W. Walker gave an excellent address on Spiritualism. Next Sunday, at 7 p.m., Mr. Brenchley.—W. KNAUSS, Sec.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Bullen, of Canning Town, delivered an interesting address on 'Christianity and Spiritualism,' followed by clairvoyance. Next Sunday, Mr. Bradley, at 6.30 p.m. 'LIGHT' on sale.—M. E. C.

BRISTOL, 24, UPPER MAUDLIN-STREET.—Very successful meetings have been held here through the controls of Mr. Hemmings, of Merthyr, who is still with us. The subjects have been chosen by the audience and ably dealt with. Mr. Hemmings also gives most satisfactory clairvoyance.—W. WEBBER, Sec. and Treas.

193, BOW-ROAD, BOW.—On Sunday last Mr. and Mrs. Weedemeyer conducted the meeting. Mr. Weedemeyer read an interesting essay from Wade's 'Nature's Unveiling,' on which he founded his address. Mrs. Weedemeyer gave excellent clairvoyance. Sunday next, Mrs. Whimp.—H.H.

SMETHWICK SPIRITUALISTS' ASSOCIATION, CENTRAL HALL, CAPE HILL, SMETHWICK, BIRMINGHAM.—On Sunday last, Mr. J. W. Mahony, of London, delivered to a large audience a comprehensive address on 'The Difficulties of Knowledge and the Easiness of Faith.' Sunday next, Mr. W. Howell.—D.F.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading. Mr. Brenchley delivered an address on 'The Rise and Progress of Nations,' and a brief sketch of the life and work of the late Prince Bismarck. Mrs. Brenchley followed with convincing clairvoyance. Next Sunday, at 7 p.m., Mr. Dalley will give a trance address. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C. D. CATTO, Secretary.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD.—Mr. Peters gave some very clear and convincing clairvoyant tests at our hall on Sunday last. Mrs. Trueman, of Plymouth, was present and spoke a few words of sympathy and encouragement to the society. Our best thanks are due, and are hereby given, to Mr. Peters for his kind assistance; also to Mr. and Mrs. Trueman. Next Sunday at 7 p.m., Mr. Whyte (Evangelist) will give an address on 'Heaven and Hell.'—A. CLEGG, Hon. Sec.

LONDON SPIRITUALIST CONFERENCE.—A conference was held at the rooms, Kenmure-road, Mare-street, Hackney, last Sunday, when Mr. Davies opened for discussion the subject of 'The Training of Speakers and Mediums.' Mr. Davies claimed that mental gifts cannot be cultivated without labour; he considered that all mediums and speakers should read and think for themselves, as by that means each speaker would be cultivating and assisting to develop his gifts. Messrs. Drake, Glynn, Clegg, Brooks, Neander, Bulling, and Webb also took part in the proceedings.—M. CLEGG, Sec. of Conference.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last we had a surprise visit from Mr. Moody, the conductor of the Leicester Lyceum, who gave an outline of the work in Leicester, and the facts which induced him to become a Spiritualist. Mr. Adams followed, and gave an interesting address upon a sermon by Dr. Talmage recently published in the 'Christian Herald.' The sermon was given by Dr. Talmage many years ago, and has appeared in various forms since. Miss Pierpoint recited 'The Legend Beautiful.' Mr. Boddington presided. Next Sunday, Messrs. Boddington and Adams, 'The Value of Ideals.' Thursday, at 8 p.m., public developing class. Saturday, at 7.30 p.m., choir practice; at 8.30 p.m., members' social evening.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning, owing to the unfavourable state of the weather, the attendance at our public circle was rather small, but the results were none the less gratifying. Mr. W. E. Long conducted, when several clairvoyant descriptions were given and recognised. At the evening meeting Mr. Long gave us an able address on 'Purgatory, and the Way Out.' Many of our members remained for the after circle, which was conducted by Mr. Long. On Sunday morning next, at 11, public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library and sale of literature; at 6.30 p.m., Mr. W. E. Long, subject, 'Mesmerism and its Aid to Mediumship'; at 8 p.m., general assembly of members, and election of candidates.—VERAX.



**EAST LONDON SPIRITUALISTS' ASSOCIATION** (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last we were glad to welcome our old friend and co-worker, Mr. Brenin, in the chair, when the President delivered an able and uplifting address. On Thursday, the 4th instant, Mr. Pressman gave an excellent reading entitled 'Reason and Intuition,' followed by a short address from Mr. Gwynn. Next Sunday, Mr. Davis.—J. J. P.

**NORTH LONDON SPIRITUALISTS' SOCIETY**, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Mr. Jones conducted the meeting. The subject, 'Inspiration,' introduced by Mr. Brooks' reading, was ably treated in Mr. Emms' address, mention being made of Tolstoi as the prophet of the century. Messrs. Jones and Hewitt also spoke. Sunday next, at 11 a.m., open-air meeting in Finsbury Park; at 7 p.m., in the hall. Tuesday, at 8 p.m. On Wednesday, at 8 p.m., circle, for members only.—T.E.

**CARDIFF SOCIETY OF SPIRITUALISTS**, ST. JOHN'S HALL.—On Sunday last Mr. E. G. Sadler conducted the meeting, and gave an excellent address upon, 'The Everlasting Light.' It has been said that 'men love darkness rather than light, because their deeds are evil,' but how often are their deeds evil because they are in the darkness; born into it with inherited tendencies which force them into the night side of life, or enveloped in a shroud of ignorance which makes them blind to the everlasting light, and insensible of the eternal love of the Father. To such let all Spiritualists earnestly strive to convey the light of knowledge and love of God, displayed through the glorious revelations of Spiritualism. Next Sunday, at 11 a.m. and 6.30 p.m., Mr. George H. Bibbings.—E.A.

**CAVENDISH ROOMS**, 51, MORTIMER-STREET, W.—As announced, Mr. J. J. Morse occupied the platform at these rooms on Sunday evening last, Mr. J. Edwards officiating as chairman. No subject had been announced for the address, and a member of the committee having suggested that the evening should be devoted to answers to questions from the audience, Mr. Morse gave his ready acquiescence to the proposal. The audience were accordingly invited to submit written questions; and after the reading of a poem by Mr. Morse, and the singing of a solo, admirably rendered by Miss Florence Morse, the questions were read, one by one, to the controls of the speaker, who replied with consummate ability and readiness. The masterly dialectical skill, the felicitous turns of expression, the full and resonant periods and brilliant epigram associated with the oratory of this medium were in full evidence on this occasion, and as the audience readily responded to the various points made by the speaker, the meeting was a source of no little gratification to the executive, whose thanks—with those of the audience—were expressed by the chairman to Mr. Morse in a few well-chosen words at the close of the address. Next Sunday, in the absence of Miss MacCreadie, who is at present away in Scotland on a well-earned vacation, another celebrated clairvoyant, in the person of Mr. Peters, will occupy the platform. Mr. Peters' powers as a seer are so well known and appreciated that a large audience is expected, and early attendance is advisable. Doors open at 6.30 p.m.—G.

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