

Light:

A Journal of Psychological, Occult, and Mystical Research.

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No. 921.—VOL. XVIII.

[Registered as] SATURDAY, SEPTEMBER 3, 1898.

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CONTENTS.

Notes by the Way	429	Spirit - Phreno - Mesmeric Action.	
Out of the Shadow	430	By John Rutherford	436
Brazilian Spiritism. By Professor		The Preciousness of Small Kind-	
Alexander	430	nesses	438
The 'Daily Chronicle' on Hypno-		Historic Notes on Astrology. By	
tism	434	George Wilde	438
The Physiology of Sleep States	435	A Rational Idea of the Future	
'Does God Know?'	436	Life	439

SPECIAL NOTICE.

The Editor has left town for a few weeks, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable to reply to letters of a private or personal nature.

NOTES BY THE WAY.

Certain professional fighters are busy, imputing very sinister motives to the Tsar. But, whatever may have been his motive, we are bound to take his Evangel in good faith, and to believe that he has sent it forth in good faith. It is curious that his plea, his arguments and his point of view are all precisely those which the various despised Peace and Arbitration Societies have made familiar to us. For our own part, we believe that many of the most responsible men in Europe are feeling as the Tsar evidently feels. We do not propose to enter the vast and difficult field of politics, but as Christians, as Spiritualists, and as human beings, we rejoice with great joy over this wise and touching message to the world.

'The Coming Light' (San Francisco, U.S.), whatever it is, is luminous. Its conductors are all alive and all aglow, and their smart monthly ought to find a fit constituency of people who like brevity, animation and movement.

A paper called 'Things to Come' is very excited over the late Congress, and is especially jubilant because some one at the Congress said that there are spirits who would say anything. This seems to prove to 'Things to Come' that Spiritualism is wicked and of the devil. We do not see it. There are some newspapers that would say anything, and even some directors of companies who would say anything, but that does not prove that all companies are wicked or that all Fleet-street is Hell. We wish we could teach these curious people to be moderate, discriminating and fair.

By the way, 'Things to Come,' in its excited way, gives a summary of the Congress 'lies.' Here is what it says:—

1. The universe is on a spiritual and ethical basis.
2. That death is not death.
3. That life is what is final and not death. (Page Hopps.)
4. That 'there is no religion higher than goodness of life, justice, honesty, mercy, tender sympathy with the poor and afflicted, brotherly love, kindness, and charity to all men.' (Dawson Rogers, the President.)
5. The great proclamation was 'the fatherhood of God, and the brotherhood of man.' (Peebles, of California.)
6. By the agency of the spiritualistic movement, they had an instrument by which they could spiritualise the

lives of men and renew the secret potency of the creeds of all the Churches.

These are our 'lies'! or, to use the even more lurid language of 'Things to Come,' they are 'the blasphemy which is destined to become man's universal Satanic religion.'

It is difficult to believe it, but this insane nonsense is set forth as pure Christianity and 'prophetic truth.'

We note, with the greatest satisfaction, that Dr. Hodgson's extremely important Report on the case of Mrs. Piper is attracting very general attention; and, so far as we have seen, it commands respect and excites serious thought. We can only be truly grateful for the splendid service Dr. Hodgson has rendered, and hope he will be able to see his way to continue it, with equal pertinacity and patience.

'The Literary Guide,' though a hyper-agnostic and very anti-priest paper, expresses an opinion about 'The Confessional' we have long held:—

Objectionable as, on some grounds, the Confessional may be, it seems to us that there is much to be said in favour of some similar institution. In the hands of pure, upright and noble men, such as undoubtedly many Roman Catholic priests are, what an engine for good it may be! what a comfort to the sorrowing! what a source of strength and inspiration to the weak and tempted! Who would not value above all possessions the friendship of one, himself noble and sympathetic, into whose ear one could pour the inmost thoughts of the heart, and from whom might be expected loving reproof and stimulating counsel? Yes, there is something to be said even for a Rationalist Confessional.

How much more for a *Spiritualist* Confessional! But we do not expect to see it set up. We are not even sure that we should like to see it tried. Are there any men and women who are fit to sit on the judgment seat? But, if there were, — !

Mr. Stead, in the latest 'Review of Reviews,' refers to that very noticeable passage in the Old Testament, 2 Chron. xxi. 12: 'And there came a writing to him from Elijah the Prophet, &c.' This was about eight years after Elijah's passing away. It is amusing to observe the marginal note in the 'reference Bibles,'—'which was writ before his death,' evidently an arbitrary and fluttered conclusion,—palpably absurd, too, because the writing came as a verdict upon an event, and could not have been written in anticipation of it. It looks like a genuine case of spirit-writing, either as direct writing or through a medium's hand.

The secretary of one of our London societies writes to us respecting a young man from the United States, who claims to be a clairvoyant, and is in distress. We are sorry we cannot advise. If he is a real medium, it is a pity he is not taken in hand and kindly tested. Begging is one of the worst uses to which a medium can be put. There ought to be in London a standing Committee whose business it should be to encourage and bring out mediums, or, at all events, to give mediumship a chance.

The proprietress of 'Wina' has sent us a specimen of her preparation, advertised in another column. We are bad judges of such things, but have every confidence in the clever and conscientious lady who offers it. If she says it is honest, pleasant and useful, for all seasons of the year, and that those who use it say so, we believe it.

OUT OF THE SHADOW.

The 'Hymns and Sonnets' of Eliza Scudder have lately been published in one dainty little volume. There are too few of them; but there can now be no more. One of them is almost the best and sweetest grave-side hymn we have ever read:—

Gentle friends who gather here,
Drop no unavailing tear,
With no gloom surround this bier.

Bid this weary frame oppress,
Welcome to its longed-for rest
On the fair earth's sheltering breast:

And the spirit freed from clay,
Give glad leave to soar away,
Singing, to the eternal day.

When this sentient life began,
Love of nature, love of man
Through its kindling pulses ran;

Eagerly these eyes looked forth
Questioning the teeming earth
For its stores of truth and worth.

Head and heart with schemes were rife,
Longing for some noble strife,
Planning for some perfect life.

But the Father's love decreed
Other work and other meed,
And by ways unsought did lead;

Turned aside the outstretched hand,
Bade the feet inactive stand,
Checked the work that thought had planned;

And, on eyes that loved to gaze
Upon light's intensest rays,
Dropped a veil of gentle haze.

How the musing spirit burned!
How the wilful nature yearned,
And its sacred limits spurned!

Known, O Father, unto Thee,
All the long captivity
Of the soul, at last set free;

And how hard it was to see
Thy great harvests silently
Whitening upon land and lea;

And to watch the reapers' throng,
Filling all the vales with song,
As they bore their sheaves along:

And to Thee, O pitying God,
Known Thy grace that overflowed
All that still and sacred road,

Where Thy patience brought relief,
Following in Thy path of grief,
Thou of suffering souls the chief!

Yet, since Thou hast stooped to say,
'Cast that outworn robe away,
Come and rest with me to-day,—

'Come to larger life and power,
Come to strength renewed each hour,
Come to truth's unfailling dower;'

To the dear ones gathered here,
Make Thy loving purpose clear,
And Thy light shine round this bier.

BRAZILIAN SPIRITISM, AND BRAZILIAN EVIDENCE FOR PSYCHIC PHENOMENA.

By PROFESSOR A. ALEXANDER, RIO DE JANEIRO.

Written for the International Congress held in London, June
18th to 24th, 1898.

(Continued from page 421.)

It has been pointed out that in the Brazilian *grupos*, or spiritist meetings, the opinions of the frequenters largely determine the character of the manifestations. The discriminating observer will soon come to the conclusion that satisfactory proofs of spirit return can rarely be gathered from such sources; and if he attends at séances, his object will be the study of the sitters rather than that of any results with which they can furnish him. Fortunately, the evidence for Spiritism in Brazil does not in reality rest on this insufficient basis. Spontaneous phenomena are so abundant among us that there is hardly a family in the country that has not its tale of 'souls from the other world.' Typical examples of coincidental hallucinations were given in the paper read before the Psychical Science Congress. These need not be supplemented here. More service will be rendered by laying further stress on certain striking spiritistic experiences and instances of telekinesis, the reality of which *must* be recognised before any complete theory of psychic phenomena can be formulated. Some recent evidence for premonition and spirit identity will also be submitted to consideration. In the absence of signed and formally corroborated statements, it must be mentioned that the following narratives contain the depositions of first-hand and trustworthy witnesses, and that due care has been taken to avoid inaccuracies.

Within the last eighteen or twenty years a wave of telekinetic influence has been sweeping over Rio de Janeiro. It reached its greatest height, perhaps, in the early nineties, and now the movement would seem to be one of subsidence. Those who followed the proceedings of the Chicago Congress may call to mind that accounts were there read of the extraordinary physical phenomena that occurred in the houses of Colonel Córte Real and Señor Manoel de Souza Dias. At the residence of the former, articles of furniture were heaped up in locked rooms; window-guards were torn from their places by invisible agency, and three heavy rep curtains were successively loosed from their chains in full daylight and fell slowly across the doorways in the presence of two witnesses. At the school which was kept by the latter, an open sore was instantaneously closed by the imposition of hands; the treble notes of a piano were unexpectedly accompanied by the chiming of an aerial bell, heard both by the player and by visitors who were in the room; also a child, Jovino Dias, was, to the alarm of his parents, rocked violently in his crib and finally thrown on to another bed at a considerable distance.*

To the majority of cultured people these stories are still very distasteful. It is felt that to accept them is to welcome back the grossest of long banished superstitions. But proofs accumulate and it is evident to the psychical student that the repulsive facts make an increasing demand on public attention. Thus other personal experiences of a like nature have recently been vouched for by persons who manifestly state what they believe to be the truth. Their allegations may be given in some detail, for the informants were forced into a recognition of the supernormality of the occurrences witnessed, and the *dénouement* of their tale is very interesting.

In 1893 the household of Señor Eduardo Leandro Ballard, the Government inspector of forests in the Sierra of Jacarepaguá, near Rio, was subject to continuous annoyance by the fall of stones, and other strange incidents, not referable to ordinary human agency. At the time, the house, situated in

* Another detailed narrative of telekinetic phenomena in Brazil was published in 1891 in Part XIX. of the 'Proceedings of the Society for Psychical Research.' The experiences, however, were those of an English family.

the forest, was full of people, seven or eight young men occupying a long narrow dormitory in the upper storey, while other members of the family passed the night on the ground floor. At the foot of the staircase that led to the room above, was a door opening into the dining-room. Nearly all the disturbances took place in the upper apartment, the door and windows of which were kept closed during the night time. This *lithobolia*, or stone-throwing, was first noticed between the hours of 11 p.m. and 12 p.m.; but, as the manifestations increased in strength, they exceeded this limit of time more and more until at last they occurred at all hours of the night. At their height they are said to have been frequent for fourteen successive days.

According to the statements of Señor Ballard and his two sons, Eduardo and Alberto, as soon as the young men retired to rest and put out the light, pebbles and bits of mortar, such as might have been picked up outside the house, struck them as they lay in bed, or were heard to roll along the floor. For the first three days this happened only in the dark, the missiles being few and small; but afterwards the pelting took place when lights were burning, and the stones increased so much in size and number that quite a large heap of them could be collected in the morning. Even when the lads, unable to sleep, sat up all night playing lotto, they were still assailed by the invisible thrower. Yet, in the beginning, no one was disposed to believe that there was anything supernatural in these occurrences. One or other of the young men who slept upstairs was supposed to be amusing himself at the expense of his companions. The occupants of the dormitory suspected each other. Either as a precaution against trickery, or because they were really frightened, they placed all their beds at one end of the room. At night, before undressing, all submitted to a mutual search; pockets were turned inside out, and each one seemed anxious to prove that he was not the guilty party. Two of the lads, Señor Guimaraens and Señor Guedes, were more especially regarded with suspicion until it was found that the phenomena occurred in their absence as freely as in their presence.

On their side, Señor Ballard and his eldest son Eduardo, who both scouted the idea of ghostly interference, took steps to discover the supposed trickster. There was no ceiling to the upper room; the roof was, therefore, carefully examined on the outside, and it was found that it was not possible to pass a hand under the tiles, none of which showed signs of having been displaced. One moonlight night the workpeople employed in the forest were secretly placed in a *cordon* round the house. From the higher ground where they stood they could look down upon the roof and verify that no one threw stones from outside; yet all this time the missiles fell inside the building. On another occasion Señor Eduardo went upstairs, and having placed all the young men at one end of the dormitory and put out the light, stood facing them with his arms stretched out. In this position, stones coming from behind him—that is, from the unoccupied end of the apartment—whizzed passed his ear without touching him, and having passed over his shoulder, fell at his feet as if they had suddenly changed their direction in the air, or struck against the shutters of the window without injuring any of the persons present. At that period, a certain Charles Oldham, who had once served as steward on board some vessel and who had the reputation of being a steady and intelligent man, was employed as a kind of factotum in the forest. He came up to Señor Ballard one day, and having remarked that 'he could not make out what the boys were up to,* asked leave to pass the night with them and find out the truth about the matter. Consent having been obtained, he sat up all night in the upper room and by the aid of a night-light watched closely everything that happened. According to his own statement made next morning to Señor Ballard, he did not once close his eyes, but kept them constantly fixed on the occupants of the beds. Notwithstanding that no one else was in the apartment, stones were thrown as before, and Charles Oldham, with all his reputed sharpness, was obliged to confess that he could not understand it. This vigilance he maintained on succeeding nights with the same negative result. In like manner, a friend of Señor Ballard's, Dr. Christovani José dos Santos, who had laughed heartily at

the story of the ghostly disturbances, volunteered to pass a night in the haunted room, confident that he would thus be able to unravel the mystery. When day came, he was an altered man. He showed himself anxious to depart and acknowledged that the alleged occurrences were real; he had no explanation to offer for them, and he did not desire a repetition of his nocturnal experience.

While these uncanny happenings persistently harassed the household, Dona Joanna, Señor Ballard's wife, was in a state of ill health and sorely needed rest and tranquillity of spirit in order to recover. The young men themselves were without exception depressed and tired out with ceaseless watching and excitement. Señor Ballard's third son, Jeremias, fell into such a nervous condition that, whenever the manifestations took place, he would be subject to a violent fit of trembling and would seek refuge among his sisters, who were not assailed by the missiles. His system seems to have received permanent injury from these alarms, for down to the date of his death, which occurred from small-pox in 1896, he never regained his former health and elasticity of spirits. As Señor Ballard points out, it can hardly be supposed that any of the young people, however fond they might be of mystifying others, would, under the circumstances, have carried on this very inconvenient practical joking for such a length of time. Such conduct would, indeed, have shown a want of consideration of which, in his opinion, none of them were capable. All the evidence, therefore, is strongly in favour of the genuineness of these *lithobolic* phenomena.

Several times it happened that pebbles fell into cups of coffee in such a way that the occurrence could not be referred to the action of any of the persons present. In a single instance, a small stone dropped into the spoon which a young lady was just drawing out of her coffee after stirring it. Once Señor Eduardo Ballard, who, together with his mother Dona Joanna, had been witnessing some stone-throwing in the upper storey, asked the supposed invisible agent why he did not throw money instead of stones. As they were descending the stairs, some copper coins struck them in the back, and Dona Joanna was hurt in the shoulder. Although this money had been in the pockets of some clothes hanging on the wall of the dormitory, Señor Eduardo is quite sure it was not flung at them by any of the young men, who were evidently only passive spectators of the phenomena. One of the lads, called Alberto Cruz, had spoken of these manifestations with some contempt. A cake of soap flew through the air and hit him near the back of the neck with sufficient force to raise a large swelling. He was also controlled one night while in bed and gesticulated with such violence that his companions, who were altogether unused to trance phenomena, became much alarmed. At their prayer that the 'spirit' might be withdrawn, the convulsive movements ceased, and the young man sat up in bed, too bewildered for the moment to recognise his locality or to understand what had occurred. The Señor Guimaraens, mentioned as having been at first regarded with suspicion, ended by losing patience and protested one night in strong language against the annoyances which would not allow him to get to sleep. He was punished, as he lay in bed, by having a large thorn run into his foot, and much to his disgust, his boots were seen by him and others to leave their place on the floor, pass through the air and fall into some dirty water. At the moment of this occurrence a light was in the room, and it was evident to all that the boots had not been touched by any living person. It sometimes happened that other objects mysteriously changed their position: a candle left on the table was once transferred to a basin; a shirt which was hanging at one end of the dormitory was afterwards found to have been removed to the opposite side; a chair was discovered on a bed, placed over the head of one of the sleepers. There is no direct proof that these latter incidents were supernormally caused; but, under the circumstances, the presumption is that they were due to the same kind of agency that was operative in the better-evidenced phenomena. One evening all the members of the household were gathered in the dining-room, engaged in conversation, and the dormitory above was consequently quite deserted. After a time, two of the lads proposed to retire; but, on opening

* Señor Ballard is of English parentage and can speak English fluently.

the staircase door, they were much surprised to see that the candle, which had certainly been left extinguished on the table of the upper room, had been relighted and placed on the landing outside. As Señor Eduardo Ballard was about to go upstairs and examine into this occurrence, the light was blown out. The wick, however, was found to be still glowing, a proof that they were not suffering from mere hallucination. Señor Eduardo, who was one of the most sceptical of the family, searched every nook and corner of the upper storey to discover the person who was playing them these tricks, and was finally driven to the conclusion that there was no ordinary trickster in the case. Señor Ballard, sen., took but little direct interest in the phenomena, to which he, nevertheless, testifies. He was much annoyed, however, at the fact that his watch, which as a rule kept excellent time, was put back night after night a full hour, and was, besides, wound up for him—apparently while it was in his waistcoat, which was hanging in full view upon the wall. He was inclined to think that the children were meddling with it, and hung it out of their reach. Nevertheless, the occurrence was repeated, and one evening he verified that the spring was at its maximum tension, showing that the winding must have taken place very shortly before, at a time when the room was full of people. One night, at a late hour, the young men were talking in their dormitory on the subject of the carnival, when the music, or, rather drumming, called the 'Zé Pereira,' characteristic of that popular festival, was heard by them proceeding, apparently, from the inner wall of the room. This continued for some time. The people who slept on the ground-floor were called, and all heard the same strange sounds. With some difficulty, Señor Ballard had also been induced to rise. He listened at the wall without going upstairs; but as he was still suspicious that some deception was being practised, he placed himself in such a position as to be able to glance upward into the dormitory. The 'Zé Pereira' sounded as if it were played inside the wall, and to his perception was like the music played by children on combs. His son, Señor Eduardo, went up into the room, where the beating was heard with great distinctness. At the request of the latter, different airs were played—the Valse in 'Faust,' the 'Marseillaise,' the Brazilian National Hymn, &c. The tones, which impressed him as being very similar to those of musical glasses, were difficult to locate, but seemed to him, as to the others, to come from the inner wall of the building. In their origin these various phenomena were evidently attached to the locality. It is probable, however, that the conditions for their occurrence were furnished by some of the witnesses; for when the family moved from their forest home to the suburb of Todos os Santos, the manifestations accompanied them. Here they were much struck by the dancing of a small table to the playing of a piano; but it appears that this was effected with the contact of hands.

So far the testimony given has just that interest which belongs to the many stories of haunted houses told throughout the world. Another incident remains to be related that gives the case more than usual importance. Before the Ballards left Jacarepaguá, they were forced into the belief that they were really the sport of some invisible and intelligent being who was victimising them for reasons known to himself, and they think that they were successful in obtaining some clue to the identity of their persecutor. This was towards the end, when they began experimenting with the table. The movements of the latter were violent, and on one occasion, when Señor Eduardo tried to hold it with all his strength, it became disjointed. Little of a coherent nature could be obtained. The name 'Albert' was once spelt out, and then came the letters 'k o f f' and part of a word 'perse—' (perseguido?). There was some allusion also to hidden money, and an attempt to show its whereabouts. The next morning, after the reception of this very fragmentary message, Señor Ballard and his eldest son rode down the hill in search of information respecting the former owners of the house where they were living. By chance they met with a black man, called Sancho, who was one of the oldest inhabitants of the district. They questioned him without making any reference to the name received, or even to the phenomena which they had

witnessed. According to the statement made by Sancho, some thirty-five years before that date the house had belonged to a certain Visconde de Souto, and had stood in the midst of a plantation. The Viscount had an overseer who went by the name of 'Alberto Francez,' or 'Albert the Frenchman.' The latter had the reputation of being cruel in his treatment of the slaves. Accompanied by two large dogs, he would go his rounds in the night-time to visit the charcoal-burners. If on these occasions he found any of the slaves asleep, he would wake them up with the whip, and sometimes bring them back to the house and have them put in the stocks.

At the residence of a friend in Todos os Santos, the Ballards afterwards met Señor Maia Lacerda, an engineer by profession, who has well-developed mediumistic faculties. They spoke of their strange experiences in Jacarepaguá, but without mentioning the name received through the table, or the information given by Sancho. After some concentration, Señor Lacerda told them that it was a Swiss called Albert Isalpeault, who, being persecuted in the spirit world by two ex-slaves, sought to call their attention and to obtain the relief of their prayers and sympathy. He promised to do what he could to procure the cessation of the hauntings. Señor Maia Lacerda professes to have a perfect remembrance of this message, which was at first orally given and afterwards confirmed in writing. Another medium, called Nascimento, who was twice consulted on the subject, promised, on the first occasion, an immediate diminution of the annoyances. The ensuing night was, says Señor Eduardo Ballard, a peaceful one. In the second interview, Nascimento, although he had apparently received no information respecting the other communications, gave it as his opinion that there was some foreigner in the case who had either lived at Jacarepaguá or had possessed some property there. Señor Eduardo is quite sure that in this message the name was also given, but this the medium himself does not recollect. With the efforts of these two Spiritists coincided the gradual decline and final cessation of the disturbances.

Independently of the Ballards, inquiries respecting the identity of 'Alberto Francez' have been made of other old residents of Jacarepaguá. It appears that there was such a personage, who went about with the black people at a time when the Visconde de Souto had some property there. This was many years ago, and no more definite information has as yet been obtainable.

Señor Ballard was dismissed from his inspectorship under President Floriano Peixoto, but was reinstated by the Government of Prudente de Moraes. It is reported that the haunting phenomena reappeared in the time of his temporary successor.

A letter was afterwards received by Señor Ballard from an unknown person in Spain, who spoke of money hidden in the forest house. The correspondent offered to come to Brazil and point out the hiding-place, provided he might be allowed to share half the treasure. To this letter Señor Ballard never replied.

At the present time in the family of a Señor Arthur Vianna, who is well known to the writer as an earnest Spiritist and veracious witness, manifestations take place that are more than usually suggestive of extra-corporeal agency. Señor Vianna and his people believe themselves to be under the protection and guidance of a familiar spirit called 'Decio,' who, besides communicating through automatic writing and the trance, has rendered himself occasionally visible and audible to different members of the family. Two persons are more especially subject to these experiences: Dona Clothilde Chaves, Señor Vianna's sister-in-law, and Zelia, the second of his three little daughters, who, when she was first learning to speak, would refer to herself as 'Neném' (pronounced Nenê). In 1895, while Zelia was yet in her second year, she had the whooping-cough, just at a time in which she was cutting four molar teeth with great difficulty. It was feared that meningitis might ensue, and 'Decio,' in prescribing, according to his wont, through Dona Clothilde, spoke of some dangerous operation which he wished to avoid. If, however, the teeth were not cut on the following day, he would have to operate. The next night, at ten o'clock, the child, placing her little hands before her

mouth as if to protect it, cried out in her imperfect language, 'Papa—iron—Neném—no!' She was too frightened to remain in bed, and thenceforward, till three o'clock in the morning, while in the lap of the person who was nursing her, she repeated the same words and gestures at regular intervals of an hour. When day came, the child's mouth was examined. Blood was observed on the lower gums, and it was discovered that incisions had been made, as if with a lancet, exactly over the two lower molars. This spiritual surgery was followed by the immediate cessation of the threatening symptoms, the teeth being afterwards cut without further hindrance.

Another message from 'Decio' declared that he himself had been the operator. He was apparently seen by Zelia as a young man like her father. Hence the name 'Papa Decio' by which the spirit is known to the children.

The month of March of 1896 was also a time of great anxieties and memorable experiences for this family. On the 14th died Dona Guilhermina, the sister of Señor Vianna's stepmother. On the 21st, 'Decio' communicated to the effect that he would be engaged for some time and was not to be called, but that, if any sickness occurred, he would make his presence felt. On the 27th, Zelia, who was then two years and five months old, fell ill of malarial fever, which soon assumed a lingering or so-called typhoidal character. In spite of the gravity of the case, Señor Vianna would not allow 'Decio' to be evoked. He consulted an outside medium and applied, without beneficial result, the homeopathic medicine recommended by this means. On the night of the 28th the fever was at its height. The little sufferer, who had long remained speechless, was taken, about four o'clock in the morning, into the lap of Dona Clothilde. While there, the child exclaimed quite unexpectedly, 'Papa Decio is here'; to which she added with rising emphasis, 'Faith, auntie—faith, auntie—faith, auntie!' Dona Clothilde herself then saw 'Decio' standing by a sideboard in the room. She heard him tell her to take the pencil, and, on her doing so, a message came ordering a change in the treatment and the immediate removal of the patient to an upper apartment. Under the direction of the automatic writing, energetic measures were taken to alleviate the fever, which, nevertheless, continued to rage during the three following days. On the night of the 31st, about eleven o'clock, Señor Vianna saw 'Guilhermina' standing in spirit in the doorway of the sick-room. In answer to an expression of surprise on his part, she spoke to him, saying that she had been permitted to come to his relief; that Zelia, although very ill, would get better after taking the remedies that 'Decio' had just prescribed for her, and that at three o'clock the next morning she would be saved. This message having been delivered, the apparition vanished. It had been visible to Señor Vianna only; but his stepmother, who was present, knew intuitively that he had seen her sister. At the very hour thus indicated, the fever began to abate. They were warned, however, in another communication from 'Decio' that during the convalescence the child would become algid and would assume the appearance of death. They were not to be alarmed at this phase, but were to take such and such precautions to prevent accidents that might prove fatal. This prognosis was likewise realised: the little patient's temperature, which during the fever had risen to 41°, 3 Centigrade, fell afterwards as low as 34°. By following 'Decio's' instructions, this period of depression was successfully tided over, and Zelia, having completely recovered from the consequences of her malady, is now the strongest and healthiest of Señor Vianna's children.

On another urgent occasion, a totally inexperienced person was, in the absence of professionals, made to act as a skilful obstetrician under the same minute guidance of the automatic pencil.

A strange unworldly instance of spiritual solicitude for those who are striving after spiritual progress also came, through the same little girl whose illnesses are above related. It tends to show that Heaven's best rewards on this earth-plane are the opportunities of doing good at the cost of trouble and self-sacrifice. Zelia once told her father quite spontaneously that he would soon be a winner in the lottery, and that the prize would be the burial of a little

angel. * Señor Vianna feared that the saying of the child contained some reference to a coming death in his own family, and he, therefore, reprimanded her sharply; but the next day, as he was waiting for a train in the suburbs, he heard that a dead body had been found in the street outside the station. Obeying the impulse of the moment, he went to the spot, where he saw, lying in the gutter, a poor little abandoned baby that had only just expired. He took pious charge of the body, and having obtained the consent of the authorities, provided for its burial, the expenses of which were borne by him and by his friends. It is further remarkable that on that very day, before Señor Vianna had reached home, and consequently before any news of his adventure had come to the ears of his family, Zelia was heard to exclaim, 'I have given the grand prize to papa!'

At an early period in their experiences these good people twice heard sounds like those of an organ and a harp played together; yet neither inside the house, nor in the street, could any cause be found for these strange auditory impressions. The music, an *Ave Maria*, which was weirdly beautiful, and quite unknown to the percipients, is said to have lasted on one occasion about half an hour. Twice also *apports* were brought quite unexpectedly. On the evening of the 18th of August, 1897, as they were quietly seated *en famille*, white rose petals, covered with dew, were suddenly showered upon the table. These seemingly issued from the mouth of Dona Clothilde, who at the same time felt a blow on the nape of the neck. On the 3rd of October of the same year three small stones appeared underneath the outstretched hand of this medium, Señor Vianna being quite convinced that the occurrence was not the result of trickery. To complete this brief reference to their alleged physical phenomena, a concluding instance must be given of the direct and homely interest apparently taken by invisible agents in the welfare of the various members of this family. A niece of Señor Vianna's was sick with bilious fever, and while they were vainly endeavouring to alleviate her headache, some direct writing, signed 'Decio,' was scrawled on the margin of a photograph. It recommended that the patient should be sponged with vinegar, an application that was at once made with good effect.

The writer, who has had much practical acquaintance with the various classes of witnesses to be found in Brazil, must again insist on the candour and good faith of the persons who have furnished him with the above body of evidence.

From the description given, it would seem that the apparitions of 'Decio' and 'Dona Guilhermina' were of the ordinary type of the phantasms of the dead. While a few instances might be adduced of hallucinations that affect simultaneously the senses of sight, hearing, and touch, evidence for what is called materialisation is very scant in Brazil. Yet a few cases are heard of in which there is some distant resemblance to the phenomena said to occur in the presence of Mrs. E. d'Esperance and others. Thus an old boatman, who lived some twelve or thirteen years ago in Santa Catharina, was probably endowed with some such form of mediumship. It was popularly reported that he evoked the dead with *veras*, or set forms of prayer. A certain Major Rodopiano, having been sent on a commission to that province, met the old man at the house of a Spiritist, and a successful sitting was held. The Major having desired to see his father, the medium retired into an inner room, where he was doubtless occupied in repeating the said *veras*. Meanwhile, clouds formed at the door and soon shaped themselves into the head, trunk, and limbs of a human figure. It was the *fac simile* of the person evoked. The apparition seems to have maintained its integrity for a short time only. It disappeared gradually from below upwards, the head, which was the last to vanish, sinking down towards the ground as it resolved itself into vapour. The spectacle ended, the old man came out of the room with a dazed look, and was observed to be bathed in profuse perspiration.

The foregoing narratives sufficiently exemplify the fact that in Brazil there are individuals to whom proof of the nearness of the spiritual world is granted with such frequency that it may be said to be woven into the normal experience of their lives.

(To be concluded.)

* In Portuguese, dead children are commonly called *anjosinhos*, or little angels.

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 3rd, 1898.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

'THE DAILY CHRONICLE' ON HYPNOTISM.

There are few things in 'Punch' as comical as the seriously meant utterances of the scoffer turning expounder. 'The Daily Chronicle,' a few days ago, gave us a very welcome specimen. A 'special' commissioner reports upon the once derided subject of Hypnotism, and, in large letters, his solemn contribution is headed, 'Hypnotism and healing. Is it a new science? The doctors divided.'

Really, it is a very old story. From time to time a fresh corner of the mighty veil is lifted up, and some new glimpse is gained of the hidden resources of Nature. The seer or discoverer is damned, derided, ignored, ruined. Then, gradually, the denouncers or deriders sniff about the subject, and presently condescend to admit that there is 'something in it.' Then a few adventurous spirits take it up and, slowly, others follow. And, in the end, it is correlated with something 'we always knew'; or the converted scoffers claim to be discoverers; and, in the end, they perhaps call upon the State to fence round this preserve, and shut all others out!

What a mixture of farce and tragedy it is! and how slow we are to learn or apply the lesson which every step on for ever teaches us! Here, now, is Hypnotism, or, as one of the special commissioner's informers bluntly said, *Mesmerism*, 'that word may as well be used as the other.' Already, in the history of this subject, there are records of the martyrdoms of men who, if they were not murdered, were ruined because they saw a little farther than the always conceited and arrogant 'scientific world.' Will the present-day exploiters of Mesmerism bear in mind at least the name of Elliotson, who died only thirty years ago; and perform some act of penance, or better still, learn the lesson that name suggests, and be more receptive and less arrogant for the time to come? But perhaps we are a little unjust. For the most part, the men who ruined Elliotson are probably gone or going. Still, the profession goes on, the narrowness is not much less, and the arrogance concerning things not understood is unabated.

'The Daily Chronicle' 'Special' reminds us how that the subject was discussed at the Medical Conference at Edinburgh lately. 'The whole subject is a most interesting one,' says this new evangelist, 'and I have been looking into it.' How nice of him! Then we are assured that there are quite a number of clever doctors who are also 'looking into it,' and who actually think that Hypnotism may become 'an auxiliary to their profession.' What a

phrase! but we can guess what he means. Other doctors, he says, would 'severely leave it alone,'—still on the safe side, let us say, or sticking in the mud.

But, according to our 'Special' even these severely-leaving-it-alone doctors are far from calling it 'humbug.' One 'well-known West End doctor' was good enough to say that there *was* 'something in it.' It was not a thing to be dismissed as 'uncanny' or 'shied at' as dangerous. 'That might be a healthy enough view for women and children, but it could not be the out-look of an up-to-date medical man.' No; he had quite made up his mind that 'Hypnotism is a force which has not merely come, but which has come to stay.' At the same time, you are 'playing with an unfathomed thing': and so, on that road, he would nail up 'Don't.' That is not very encouraging, but it is a slight improvement. They used to nail up 'Damn.'

There are, on the other hand, some who do not even say 'Don't'; but these are only a minority: and here the 'Special' makes a most improving remark, with just that amount of naive unconscious comedy in it which, as we have said, is such an improvement on 'Punch.' He says: 'So Hypnotism is viewed by the medical world—a small minority would actively favour it, a large majority would look askance, waiting for developments.' What a phrase, —'waiting for developments'! How history repeats itself! and how touchingly persistent is the worship of the jumping cat!

Then our 'Special' went to a 'layman'; and here we get on more solid ground. The medical clergy are perhaps doing their duty in standing by their orthodoxy as long as they can; but the 'layman' has more latitude; and so the 'Chronicle' is enriched with quite a little cluster of elementary truths, all of which apparently seemed like minor earthquakes to its commissioner. He was actually told, by the layman, 'of a woman whom he had once mesmerised through a closed door.' But she had been mesmerised before, and was 'a loaded subject': 'it was like the needle and the magnet,' says our awe-struck 'Special.' Think of that now!—one person was able to mentally influence another through a closed door,—a needle and a magnet! We are inclined to think that we could tell him something that would turn his hair grey, if this excites his surprise.

But it is all so much to the good. Hypnotism is our half-way house. Let 'The Chronicle' beware!

THE BRITISH ASSOCIATION.

On the occasion of the meeting of the British Association at Bristol, commencing September 7th, we hope to give with next week's 'LIGHT' a notice of the President's address, accompanied by a

FINE PORTRAIT

OF

SIR WILLIAM CROOKES, F.R.S.,

reproduced from a photograph by Messrs. Elliott and Fry.

Friends who wish to secure extra copies of our next issue must let us have their orders by Wednesday morning at the latest.

'SPIRIT TEACHINGS.'—We invite the attention of our readers to the new edition of 'Spirit Teachings,' through the late Wm. Stainton Moses, 'M.A. (Oxon.),' just published by the London Spiritualist Alliance, and announced in our advertising columns. It is issued at a cheaper price than any previous edition, namely, 3s. 6d. net (postage 4d. extra). After a time, as the stock decreases, the price will probably be raised.

THE PHYSIOLOGY OF SLEEP STATES.

Dr. Encausse has published a valuable article in the 'Initiation' (Chamuel, Paris) on the physiology of different sleep states. Man, he says, is a veritable manufactory for the production of electro-nervous force. This production is effected by the concurrent co-operation of three works. The digestive apparatus may be said to be a works for the production of chyle, by the transformation of food. The lungs again are works for the dynamisation of the blood by oxygen absorbed from the air. The brain may be said to be an electric works. But no part of this mechanism would work but for the nervous force distilled in the cerebellum from the output of the two lower works, and distributed along the electric wires, so to say, of the sympathetic, with powerful storage reserves in its ganglions, united in plexi in the centre of each of its three works, and presiding over the whole of the machine by means of the dilating and constricting vaso-motor nerves.

This nervous force is extracted in the cerebellum, as Dr. Luys taught, from the blood corpuscles, as they circulate through it, having been primarily absorbed by them in the lungs from the vital atmosphere. The circulation of the blood is effected by the action of the heart, which is the mainspring, therefore, of the whole machine. Yet the heart does not, like all other organs of the body, function under the stimulus and direction of the nervous energy of the sympathetic. It beats in the embryo even before it is in connection with the rudimentary nervous system.

In a conversation with the writer, Dr. Encausse said the heart stood to our vitality or life as the brain does to our thinking. It is the receiver and distributor of astral vitality and ideas; but it is also the organ of sentiment, feeling, love. The heart may be said to breathe astral vitality as the lungs breathe oxygen (astral is here used in a universal sense as referring to transcendent influx). The astral principle, thus interiorising, uses the nervous force to command the body with.

Under the stimulus of this preconditional and preconditional energy, acting in and through the heart, the circulating blood corpuscles absorb and carry to the cerebellum the force which, extracted there, constitutes our nervous energy, our sensibility, motricity and vitality; the force which keeps the whole machine going; which builds up and replaces what is used; which constitutes our power of moving, of feeling and of thinking.

The cerebellum, as taught by Dr. Luys, who was Dr. Encausse's master, transmits the nervous energy by its superior peduncle to the cerebrum, through the red nucleus of Stilling during awakened life; thus supplying the telegraphic current by means of which the telegraphist, or the self, can receive and transmit sensations and movements through the wires or nerves of the sensor-motor system. The grey motor centres stand as transmitting instruments, the white filaments and nerves as conducting wires, and the grey sensor centres as receiving instruments; the nervous energy as the electric current.

Under stress of work, the cerebrum requires more force than is supplied to it from the cerebellum. It then draws on the reserve stored in the ganglions and plexi of the sympathetic. When that reserve is exhausted, then weariness and fatigue manifest themselves. Rest and sleep must follow.

The main current of nervous force is then transmitted through the inferior peduncle of the cerebellum, through the upper part of the spinal cord, to the sympathetic and its ganglions, which are the great storage condensers and reserves of the nervous force of the organism.

The functioning of the sub-conscious system then predominates in its activity, as compared with the cerebrum and sensor-motor system pertaining to self-consciousness, which rests. Only the surplus vitality not used by the sympathetic is transmitted to the cerebrum. When the storage reservoirs of the sympathetic are fully recharged, then the nervous force begins again to flow to the cerebrum, and man awakens. The awakened state is characterised by the predominance of the cerebrum over the sympathetic; and sleep-states by the predominance of the sympathetic over the cerebrum.

It is not to the blood circulation that we must turn for explanation of the physiology of sleep, as is at present done; but to the nervous system which controls the blood circulation.

Dealing with artificially-induced sleep-states, Dr. Encausse says that chloroform entails insensibility by cutting off the influx of nervous force from the brain. Hypnotic sleep follows on sudden or brusque action, involving the pushing back of the nervous energy from the sensorium to the centre of the brain, thus entailing the loss of the control of his organism by the subject.

Magnetisation is more progressive in its action, and centres the nervous energy round the cardiac and solar centres of the sympathetic, inducing a retroversion of the nervous circulation and consequent lethargy, followed by a gradual reflux of the nervous force to the centres of consciousness. The hypnotic process is more violent and entails greater disturbance and subjection of the subject's will, while he retains his temperamental tendencies, the power of choice and will, in the magnetic process.

Under magnetisation the nervous energy tends to exteriorise. This may occur through three centres; from the solar plexus; through the spleen, entailing passive mediumistic phenomena, apports, materialisations; and through the cardiac plexus, giving rise to magnetic phenomena, to control; and through the cerebrum and pineal gland, giving rise to lucidity and theurgic phenomena.

If the supply to the organism of nervous force is interrupted, then all functioning stops. The self loses his power of action, just as would occur to a telegraphist sitting opposite his transmitting and receiving apparatus and his line, if he had no electric current at his command.

Similarly, if a nerve is cut, the self loses control of the disconnected organ, as would occur to a telegraphic operator who could no longer transmit or receive messages after his line was cut.

Further, as is the case with electricity, the intensity of the impression or message and the power of the operator are proportionate to the strength of the current supplied. The stronger the nervous circuit the clearer and more precise will be the phenomena of consciousness. The diminution of nerve force strictly coincides with a diminution in the definiteness of sensitive perception, and volitional motor impulses.

Further light is thrown on this question in a recent article by Dr. Andrew Wilson, in 'Harper's Magazine,' on brain functioning, in which he identifies sleep activity, dreams, day-dreams, somnambulism, and hypnotic sleep with the central ganglia of the cerebrum, *i.e.*, the corpus striatum and optic thalamus. In somnambulism the upper brain is switched off and inhibited. The central ganglia then take control. The same process exists in the case of sleep working as in sleep walking. Things that have been learned by heart or become automatic by habit, such as walking, spelling, reading, writing, playing dance music, &c., are performed by the central ganglia, which serve as secretaries, amanuensis, and perform duties of routine without appealing to the sensorium and upper brain for guidance, except when at a loss; or when a man carries on a conversation while automatically playing the piano. Post-hypnotic realisation of suggestion, he compares to the realisation of an auto-suggestion to awaken at a given time in the morning.

He divides the brain into three sections: upper, central, and lower. The lower consists of the cerebellum, the medulla and the pons varolii, a broad bridge across the medulla and connecting the chief parts of the brain together. It gives off two peduncles; one into each lobe of the cerebrum. These peduncles are bunches of nerves bringing the messages and sensations from the body to the brain, and carrying back the orders for executive functioning and mechanical actions of the organism. They pass into the central ganglia, which he describes as intermediary go-betweens, 'twixt body and brain. They consist in the corpus striatum and optic thalamus, carrying connection with the sensor-motor lobes above and the pons below. They are receiving and assorting houses—a junction station on the incoming and outgoing wires. The optic thalamus is the receiving house of the incoming messages, and is charged

with etherialising the impressions are handing them on to the authority of conscious reactions and judgments. The corpus striatum is the clearing-house for the outgoing messages, for the materialising of energy into muscular movement. These central ganglia stand as secretaries or sub-managers, charged with the direction of acquired routine, in their relation to the upper cerebrum or central authority. Unconscious cerebration, sleep activity and artificially-induced somnambulism are associated with the functioning of these organs.

This appears to agree with the classification attributed by Dr. Encausse, while it adds the central ganglia as organs pertaining to the sub-consciousness, to the attribution as made by Dr. Dumontpallier, who included the medulla, bulb, and pons varolii. The switching off of the upper sensor and motor centres during artificially-induced sleep certainly coincides with and explains the insensibility and lethargy or catalepsy which accompanies that state. The same process probably accompanies normal sleep, as well as those cases of abnormal lethargy, lasting over months, of which we read from time to time; of spontaneous catalepsy and somnambulism, and cases of the spontaneous appearance of secondary and alternate personalities.

The information thus gradually accumulating with regard to the physiology of sub-conscious states should throw some light on the possibility of psycho-therapeutic treatment of hysteria, with its manifold phenomena, many of which, while appearing spontaneously, are identical with those induced artificially by suggestion during hypnosis. Among these may be included: ecstatic trance; stigmata; simultaneous functioning of sub-consciousness with waking-consciousness; normal predominance of sub-consciousness over waking-consciousness; alternate personalities; discredited memory chains; transference of sensibility; obsession by fixed ideas. Many of these phenomena, again, resemble those induced in mediums by suggestion from invisible operators.

All these various classes of phenomena will have to be concurrently considered in order to arrive at a clear comprehension of the distinction between the effects of the diseased stimulus entailed by deranged neuro-psychic circulation, leading to morbid auto-suggestion, as compared with the effects entailed by the stimulus of suggestion and magnetisation, whether in therapeutic or in psychological phenomena. The phenomena of magic also throw light on the effects of apparently volitional auto-suggestion.

Q.V.

'DOES GOD KNOW?'

Does God know how people are burdened down
On this planet which we call earth?
Of some far-off world does He wear the crown,
Unmindful of this world's worth?
Alike are its beauty, its sin and pain,
Unknown or uncared for above!
If we have a God, we must ask again,
How can that God be all love?

Let us seek our answer in earth's wise love,
Which often inflicts on us pain,
And causes us many a loss, which will prove
Not a loss, but a future gain.
To children, good parents may seem unkind,
When caring the most for their good.
Not till the trouble is past will they find
Their true interests understood.

Even now we see in this earthly life,
Its best good resulting from ill;
Through anguish and sorrow, labour and strife,
Brave souls struggle upward, until
On the sunlit heights of a nobler plane,
Looking back on the path they trod,
They own that the fate which they thought their bane,
Was the purposeful will of God.

And if, in this world, we should fail to win
The reward which may seem our due,
Let us trust the voice which whispers within,
That our prize awaits, out of view.
To a higher estate than earth can give,
Our spirits aspire and soar,
And only there can they fully live,
And failure be known no more.

E.P.

SPIRIT-PHRENO-MESMERIC ACTION.

METHODS OF HELPING ON THE DEVELOPMENT OF THE IDEAL MAN.

By JOHN RUTHERFORD, ROKER-BY-THE-SEA, SUNDERLAND.

All that we believe without us, we first feel within us; and it is the one sufficient proof of the grandeur and awfulness of our nature that we have faith in God; for no merely finite being can possibly believe the infinite. The universe of which each man conceives, exists primarily in his own mind; there dwell the Angel he enthrones in the height, and the Demon he covers with the deep; and vainly would he talk of shunning hell, who never felt its fires in his bosom; or he converse of Heaven, whose soul was never pure and green as Paradise.—DR. JAMES MARTINEAU.

I and my Father are one.—JESUS OF NAZARETH.

Science in its final analysis resolves the universe into centres of physical force. These 'centres' constitute the gods of the scientist; their performances seem to satisfy his philosophical requirements, and they only begin to limp when urged to account for soul and consciousness and spiritual life. The late Professor W. K. Clifford was an indefatigable enthusiast in this field of materialistic polytheism; his faith in the creative capacities of his gods was indeed great; and while admitting that the physical 'molecules' are quite devoid of mind, still held, in order to 'square his case,' that they possess a 'small piece of mind stuff.' The wonder is how a multitude of such un-erudite molecules should, like obedient soldiers, fall into line, and form philosophers both agnostic and spiritual. It was what the world calls a dreamer—Swedenborg—who taught that the Love and the Wisdom manifested in nature and in human nature are not mere temporary influences arising from nothing, but flow from the Fountain of Being; and I believe humanity will always endorse the dreamer's view in preference to that of the unpoetic materialist or negationist.

Now while spiritual thinkers believe that the cosmos is actually an aggregate of 'centres of energy,' they ascend to a loftier region, and perceive unity not only in the external physical forces, but also in the mental or spiritual forces, and so in an adequate and perfect manner completely account for the varied and magnificent creation. The ultimate unity, however, which agnostic science does not recognise, is in universal mind or spirit.

Lotze, the great German philosopher, has shown that the action of monad on monad, of mind on nature, and of nature on mind, only becomes intelligible on the hypothesis that all finite existences, partly individual as they are, are yet, on one side of their being, in continuous union with that eternal ground out of whose self-differentiation they arise. Were not the selfsame God identically immanent in every atom and in every soul, not only would interaction not be possible in the physical world, but also in the psychical world, and knowledge and duty and spiritual love would be wholly inconceivable and impossible.

The truth, therefore, is clear that there cannot be a multitude of independent things, but that all are only parts of, and absolutely dependent for their life upon, the Supreme Source of Being.

This sublime faith found an exponent in Swedenborg long years prior to the appearance of the great philosophic writings of Lotze. Ascending from the material to the spiritual spheres, Swedenborg saw that even the angels were not absolutely independent entities, but enjoyed intelligence in proportion to their reception of the divine atmosphere of Love and Wisdom. And to the spiritual thinker it seems self-evident that unless the infinite and universal is immanent within the finite and self-conscious soul, it would be incapable of rising above itself, of comparing itself with other selves, and of passing judgment on its own character.

The hidden mainspring of the human soul being thus God's power, it is folly to imagine—as do the Theosophists—of a personality doffing its spiritual coil or covering, and taking on physical organisms again and again for a 'remedial turn.'

'In the region of spirit-essence,' says the enlightened thinker, A. J. Davis, 'there can be no inequality, no dissimilarity, no originality, no absolute progression. All progress is phenomenal or in the empire of signs and emotions; in facts, not in principles; in substances, not in

essences; in thoughts, feelings, sentiments, judgments, but not in essential ideas.

It is clear to the rational intuitive thinker that the inmost divine influence is quite competent to act on its external self or magnetic organism, and to ultimately polish it into perfect form as a fitting medium for the Supreme. The union of the inmost and outmost is true 'at-one-ment.'

But so long as man exists in a physical world and is clad in matter, this perfect 'at-one-ment' is not reached. The temperaments in individuals range from an ethereal refinement, through a harmonious balance of mental, moral, and spiritual organs, to an extreme coarseness caused by the 'propensities' having almost sole sway.

As life flows through the body of the highly mental and spiritual temperaments, there is a thrill and joyous movement of all the nerves. Some of our nerves are naturally more susceptible than others; and some objects, or some influences, are far more calculated to excite them than are other objects or influences; but the more perfect and delicate the organ, the less is the impulse required from without to excite it, in order that it may perform its normal functions. The eye and the ear, which are the most perfect and delicate of the sensational apparatus, are roused into action by the impact of the finest vibrations.

The material and the spiritual universe, too, palpitate with countless millions of vibrations; and, in proportion to our receptivity of the highest and most elevating influences, do we find bliss and inspiration.

It is a physiological truth that each impress we receive leaves a trace behind it in the nervous substance of our organism. Day by day, then, while impressions are pouring in upon us, these traces accumulate. As they accumulate, the interior spirit thereby becomes more conversant with the outward objects from which they have been produced; until at length, by the result of the process, the power of perception, both internal and external, becomes duly developed, and then mental philosophers term it a 'faculty.'

Thus the two original factors in our mental development are outward impulses on one side, and the powers of inward reaction from the soul to each impulse on the other. Here we have the primary elements of our whole mental activity; and from this commencement the entire structure of the brain centre or 'organs'—and their corresponding psychical faculties—have been built up.

Therefore the pathway for the expression of the 'Inner Light' or Divine Essence is made in the various centres of the psychical organism or magnetic force, and still more outwardly in the material substrata or brain. Herbert Spencer speaks wisely when he says: 'Moral truth proves to be a development of physiological truth': for the highest expression of truth comes through a unity—or 'at-one-ment'—of organism or substance, and the inmost or impalpable divine spirit of God. Mr. Spencer, with all great and wise humanists, has perfect faith that ultimately, even on this earth, the ideal or perfect man will be developed. He says: 'A faculty in excess is one which the conditions of existence do not afford full exercise to; and a faculty that is deficient is one from which the conditions of existence demand more than it can perform. But it is an essential principle of life that a faculty to which circumstances do not allow full exercise diminishes; and that a faculty on which circumstances make excessive demands increases. And as long as this excess and this deficiency continue, there must continue decrease on the one hand, and growth on the other. Finally all excess and all deficiency must disappear; that is, all unfitness must disappear; that is, all imperfection must disappear. Thus the development of the ideal man is logically certain.'

It is a wonderful truth this—a veritable Word of God—that through the operation of natural laws, souls on this earth will in time become well balanced in all their faculties, consequently wise and moral.

I have in previous articles in 'LIGHT' dwelt on the immense and beneficent power of Phreno-Mesmerism in aiding the development of weak faculties, and in antagonising those in excess. By this really natural and spiritual method power is actually conveyed to the organs of the brain imperfectly developed, and its cells or physical basis built up to allow of the fuller expression of the soul. In vital-

suggestion an uplifting aura is thrown round an individual, imparting to him moral strength and volitional force to overcome the temptation and weakness until his own will is adequately positive.

I imagine, however, it is a more difficult task to cure souls whose external faculties are in excess than those in whom they are deficient. The passions of avarice, sordid ambition, jealousy, hatred, gambling, lust, &c., all begin in a natural feeling of gratification, and by continuous indulgence are built up, step by step, by the accumulation of magnetic power and substance in the brain centres concerned. These are thereby enlarged, producing deformity, both inwardly and outwardly. The desire for wealth, for instance, unduly develops a centre which phrenology classifies as 'acquisitiveness.' When this centre becomes positive to all the higher sentiments, it impels to hoard and attract mineral matter, even when all the freshness and zest of the pleasure which the passion at first afforded has passed away.

And exactly as we may contract, by habit, a tendency to act with a view to some particular gratification—thereby bringing ourselves under the domination of a low ruling love—so by the very same law we may form the habit of always shaping our actions in reference to some rational and good purpose.

If, therefore, we cultivate the superior affinities of the soul, we shall draw and be helped by the wisdom-magnetism of the higher spheres. As our attraction, so the quality of our inspiration. In his admirable work, 'Death and the After Life,' Mr. A. J. Davis, the great American Seer, in dealing with the other world, says: 'There is a society or province called Altolissa. Persons have returned from it and testify that they were, while dwellers on earth, almost wholly influenced by the idea of gaining money, position, power among men. And it would seem that these invisible characters are influential still among those who are similarly organised and influenced in this world. When persons are actuated by the selfish motives to accumulate wealth, power, position and influence, they become mediums to some extent. As the violet absorbs all but the blue ray, or as the red flower absorbs all but the red colour, so is the mind of man in its impressibilities. He will take of that for which he has affinity.'

There is ample evidence in support of this view. Wisdom-inspiration comes through the activity of 'the truth-attracting affections': and a pure physical body is also one of the prime requisites. Some people have the mental qualities, such as language, &c., without the hygienic virtues in the physical organism. Coleridge, Byron, De Quincey, Poe, and others, started life with great gifts of expression, but in consequence of taking noxious agents they practically ruined their mental fabrics; and even long before this sad result was brought about, their power to act as mediums for Truth had almost entirely vanished.

Inspiration is both general and special; the source of the former is the Universal Mind and the entire system of nature; the source of the latter is individual intelligence. When a special faculty is to be unfolded and brought up to a perfect condition, help must be had either from the phreno-mesmerist or the spirit-phreno-mesmerist. Already in 'LIGHT' I have pointed out at length how phreno-mesmerism is capable of building up any organ or centre which is required, and how any faculty in an inflamed state may be demagnetised, and rendered less influential. I speak from long and varied mesmeric experience. But my first personal 'touch' of spirit-phreno-mesmerism took place about thirty years ago. I was then, as now, an enthusiastic believer in phrenology and mesmerism; and often cured the 'incurables' of the medicos, not for gain, but for the pure love of the healing art. At this period I was, as now, a journalist. In the paper on which I was engaged I brought to prominent notice the advanced leaders of religious thought. Late one evening, on returning home from my labours, I again set to work on an article on Theodore Parker, whose collected works in ten volumes, I may mention, are published by Messrs. Kegan Paul, Trench, Trübner, and Co. Although somewhat weary I selected examples to show the Boston preacher's original inspiration and literary power. Soon after I retired to rest I had a most extraordinary experience. I felt a distinct and animating force

play on the phreno-centres of 'comparison,' 'causality,' and finally on the 'pole,' which is said to be the sleepy centre. Never before had I felt such an external magnetism; I need not say that I was astounded, and even put up my hand and actually felt the cool vital-etherium on it. Confident that this was no delusion, I said within myself: 'Well, this is a real case of spirit-phreno-mesmerism.'

As to the 'why' of this experience I may state that the next morning, on examining the extracts I had made, I was surprised at the poor specimens I had marked for quotation, and at once made a better selection. This was an instance beyond doubt of the application of phreno-mesmerism by a spirit probably interested in religious progress.

On many occasions, after magnetising and imparting health to the afflicted, I have felt spirit magnetism impinge on my brain and re-charge me with energy. I have also been healed myself by spirit aid. Last year, through indulging in a swim too long in the sea, I got a severe catarrh of the stomach. A friend in Sunderland, Mr. Henry Thompson, who is an able hydropath and mesmerist, helped me much by his passes, but very frequently when by myself, I felt a potent magnetism quite raining upon me. In two or three weeks I was all right. Under allopathy, catarrh is a three months' job, and the stomach is generally turned into a drug shop, inflicting often permanent injury upon it and the economy generally.

The time, I believe, has come for the development of a rational Spiritualism. No individual must be the mere spout or tool of another man or spirit. The subjective laws of culture must be strictly adhered to, and everything done to aid the evolution of the ideal man and an ideal Spiritualism. Phreno-magnetism—human and spiritual—puts light into our hands to unfold instruments for the soul, for the radiation of the 'Inner Light.' We are surrounded by forms of infinite beauty, by a universe which displays the most elaborate care and design, by a world, too, of human action; and to these objective facts and realities the mind has respondent thoughts, emotions, sympathies and desires. Reason shows us how we are to adapt our life, the higher life of the soul, to this environment of divine beneficence and human brotherhood.

THE PRECIOUSNESS OF SMALL KINDNESSES.

A grain of corn is very small,
'Tis scarcely anything at all;
But sow a handful of them wide,
And you will reap, at harvest-tide,
A plenteous heap of ripened gold,
More than your joyful arms can hold.

A trifling kindness here and there
Is but a simple, small affair;
Yet, if your life has sown them free,
Wide shall your happy harvest be,
Of friends, of love, of sweet good-will,
That still renews, and gladdens still.

PRISCILLA LEONARD.

NEW PUBLICATIONS.

'Coming Events,' for September. London: W. Foulsham & Co., Pilgrim-street, E.C. Price 4d.

'Healing, Causes and Effects.' By W. P. PHILON, M.D. U.S.A.: The Hermetic Publishing Co., 4096, Grand Boulevard, Chicago, Ill.

'The Humanitarian,' for September. Among the contents are: 'Quorsum,' a poem by Sir Lewis Morris, 'Through Vain Imaginings to Truth,' 'Concerning a True Nobility,' 'Edward Bellamy and the Utopian Romance,' 'The Religion of the "In Memoriam,"' 'Women in the Homeric Age,' 'Old Age and Premature Death,' &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.

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

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

HISTORIC NOTES ON ASTROLOGY.

BY GEORGE WILDE.

The first work on Astrology known to us dates back 3,800 years before Christ, under King Sargon I. of Agade. It consisted of seventy-two tablets, of which a great number are still in existence.

This king was supposed to be a great seeker after truth and knowledge. He formed an enormous library, and, gathering all the Chaldaic works, had them translated into the Semite language. Succeeding potentates had their Court astrologers, who had access to these records of ancient days.

Xerxes was accompanied by his astrologer, Osthanes, in his celebrated campaign in Greece; the latter is supposed to have introduced Astrology into Greece, and the Romans learned it from the latter country. Some of the learned men of Rome, such as Seneca, were firmly convinced of the truth of the influence of the stars upon man and upon dynasties.

The Arabians followed the science of Astrology and Astronomy with a passion never since equalled. Among other men who distinguished themselves by their forecasts, in the ninth century, we may instance Messahala.

Crowned heads have honoured the science since Alphonso X. of Castile peered successfully into the future and declared that which was afterwards accomplished. Even such literary and scholarly men as Johann Müller (1426-1476) and Melancthon (1497-1560) were firm believers in Astrology, down to the greater scientist, Kepler. The last-named was very successful in some of his prophecies, and discovered the fractional or minor aspects, such as the semi-square, semi-sextile, &c. Wallenstein had his horoscope computed by Kepler when he was but twenty years of age, and not at that time distinguished. Kepler predicted great things for this young and unknown man, saying that Wallenstein would rise to great honour and glory, through valour and thirst for power; and that through this he would make for himself many powerful enemies and secret foes; that he would draw a great many people to himself. Mars and Saturn he declared would beget in him a strong will, a quarrelsome spirit, insolent and greatly daring; that he would marry into a good family, but that his wife would not be handsome though possessed of considerable substance and worldly goods. It is well known that Wallenstein acted according to the advice of Kepler—fighting when the stars were auspicious, and seeking not glory in arms when the stars were in Siserean adversity; if we may be forgiven this indifferent metaphor.

Wallenstein was born at 4.30 p.m., September 22nd, 1583, at Prague, Asc., 19 Aquarius; M.C. $\frac{1}{2}$ ♎. The Sun was in the western angle; Herschel was in the ascendant; Saturn and Jupiter were in the house of life, both opposed to Mercury. The Moon was in sextile to Mars and the Dragon's Head was on the Mid-Heaven. The Sun and Mercury were opposed to Jupiter and Saturn, presaging a life of great conflict. Mars' position in the 8th house indicated the danger to life, for in his eventide of life the Sun was conjoined with Mars. Kepler was unaware that the undiscovered Herschel was in the ascendant and that at the death of Wallenstein (aged fifty-one) the Sun was in square to Herschel.

Astrology, during the conflicts of religions and the burning of martyrs, seems to have been almost forgotten.

Morin, Nostradamus and Firmicus were astrologers of great repute. Lilly's ingenious hieroglyphical forecasts of the plague and fire of London, still inexplicable to the unbeliever, are the delight of the student.

J. W. Pfaff, the German astrologer of less ancient date, protested vigorously against the neglect of the science of ancient days, and pointed out that Napoleon's death coincided with the conjunction of Mars and Saturn (May 5th, 1821); thus verifying an old aphorism that such conjunctions are coincident with the birth and death of dynasties. Frederic William I. of Prussia was particularly fond of Count Stein, on account of his astrological knowledge.

The astrologer of Louis XI. had a bad time of it, for this king was one of the cleverest of men; most crafty, cruel, and abnormally fearful; a child of Saturn, who preferred

the company of his barber and his chief executioner (Tristan l'Hermite) to that of his nobles and knights.

It is well-known how cleverly this astrologer (D'Almonzor) saved himself from the king's suspicion and displeasure caused by his sudden disappearance from the grim castle at Plescis-les-Tours.* He had been suddenly seized at night, while walking near the castle to keep an appointment, and taken blindfolded into a house. When the bandage was removed he discovered that he was in the presence of two masked knights and three armed attendants. A sword's point was at his throat and his death was certain if he did not agree to read their fate and answer a question for each man, relative to affairs of State. Almonzor at once cast the horoscopes and immediately recognised two noblemen. After making some further calculations he discovered death by violence in one case, and that poison would end the life of the other.

'Gentlemen,' said the astrologer, 'I affirm that these are the horoscopes of men of noble descent.'

'We do not seek knowledge of the past, but of the future,' said the Duke of Burgundy. 'Answer me, dost thou see aught of combat or of strife at hand? Speak truly, if thou valuest thy life.'

'Noble sir,' said the astrologer, 'thy horoscope is truly a violent one; thou wilt die nobly and in a good cause. Moreover,' continued the seer, 'thy death is near. The Sun is opposed to Mars, dangers beset thee; yes, death's shafts, even with fell speed, approach—'

'Enough,' said the Duke of Burgundy. 'Shall I obtain that which I seek?'

'Thy wish is in thee to command success,' answered the seer; 'and thy friend here hath need of thy friendship, though it will not avail.'

'What do the stars portray of my fate?' asked the Duke of Berri.

'Thou art menaced by a man of power, but thy danger is in the secret acts of others; beware of the cup, the venom of that which thou drinkest.'

'Fool!' thundered the ill-fated Duke of Berri, 'thou takest me for a wine-bibber. Seize him, guards, and convey him whence ye found him.'

It is well known that Louis XI. poisoned his brother, the Duc de Berri, and that, almost immediately after, the brave Duke of Burgundy fell in battle, gashed by numerous weapons.

The nineteenth century seems to be the eve of a greater recognition of Astrology, and the denying of the influence of Herschel by the badly informed 'Master' of the theosophical disciples cannot retard its advancement. We have the word of the late Mr. William Q. Judge that Herschel had no power for good or evil in the horoscope and that this knowledge was confided to him by the 'Master.'

We understand that the late Mr. Judge left this planet out of his astrological calculations. Every student knows that Herschel is a great power for evil in the horoscope.

ALL SAINTS.

In a church which is furnished with mullion and gable,

With altar and reredos, with gargoyle and groin,

The penitents' dresses are sealskin and sable,

The odour of sanctity's eau-de-Cologne;

But only could Lucifer, flying from Hades,

Gaze down on this crowd with its panniers and paints,

He would say as he looked at the lords and the ladies,

'Oh, where is "All Sinners," if this is "All Saints"?''

EDMUND YATES.

* The king thought he had a grievance against his astrologer, and so made up his mind to have him executed; but he desired to see him once more before this dread ordeal. He called his good and trusty friend, Tristan l'Hermite, and arranged with him that if when the astrologer left, his presence he, Louis, used a certain phrase agreed upon between them, the unfortunate victim should at once be hanged. Should the phrase, however, not be used, the astrologer was to be allowed to live and enjoy all the honours due to his rank and position. The latter, upon entering the king's room, was roughly questioned by Louis as follows:—

'Now, come, if your science is worth anything, tell me frankly how long you are likely to live?'

The astrologer, *flaquant la détestable anguille qui était sous roche*, never lost his presence of mind, and quietly replied: 'Sire, I cannot precisely say to a year or two; but the stars have long since prefigured that my death will precede yours by three days.'

Louis wished to hear no more. He accompanied him to the door, and commanded that his health should be carefully watched over, so that he should enjoy great length of days.

A RATIONAL IDEA OF THE FUTURE LIFE.

'The Church Gazette' is doing rational religion splendid service in every way. In the highest sense of the word, it is rationalising everything, but with 'sweetness and light.'

One of its late contributions in this direction is a sermon by the Rev. A. T. Bannister, M.A., of Birchington, in which we find this truly spiritual, and therefore rational, idea of the future life:—

Death, if we could only realise it, is little more than a hedge between two fields on a vast hill-side, at the top of which lies the beatific vision of our God; and what we are, morally and spiritually, on one side the hedge, exactly that we are on the other side also; with this difference only—that what was here concealed under the veil of the flesh is there laid open to view, when the real man is stripped of the body which concealed him. Many an ugly soul which now lurks behind a fair exterior will there be seen in all its hideousness, full of foul marks plastered in by evil deeds, deformed and crooked with falsehood and license, with wrong-doing and self-indulgence. And many a pure soul issuing from a plain or ugly body, as a bright-winged butterfly from its unsightly chrysalis, shall become a radiant possession of the Lord of Hosts in that day when He makes up His jewels; gaining new and ever-new brightness through the endless aeons of eternity, as it grows more and more into the likeness of that divine humanity which is at once the encouragement and the despair of the Christian soul. I have just spoken of growth—and this is another point we must observe:—the resurrection-life is a life of progress, of constant growth in holiness. No man ever yet leaped into heaven at a bound: he toiled there up the narrow way.

The physical process of dying has no sacramental efficacy; it does not free a man's soul from the impurity and sinfulness which clung to it in the flesh. And even heaven itself, when we have toilsomely climbed its steep ascent, is no 'state of gratified and glorious selfishness,' as some seem to imagine. Heaven is indeed a restful state; but the truest rest of all good work is the opportunity of doing even better. The joy of his Lord into which the righteous soul enters is not idleness, but the righteous government of the universe. And so, on entering into this joy, he has ten cities given him to govern; that is, he is set to high and noble work. And of what kind may this work be? When our Lord passed into the unseen world, we read that He went and preached to the spirits in prison. If, then, He is our example in the future life, as in this earthly one, we are to conclude that ministering to others in some way, there as here, is the true work and rest of the servants of God. Our kindnesses, our love, our good and helpful deeds, are not stopped by death; they are merely transferred to another sphere. Some of you may remember, in the beautiful ending of Goethe's greatest poem, how when Faust, saved as by fire, is borne through the circles of heaven, the radiant soul of the woman he had wronged and betrayed to her death, seeing him still dazzled in the glare of the eternal day, obtains permission to instruct him, and to lead him on into higher spheres. This, I take it, is a true picture of the work of the redeemed, even in heaven.

Here, then, we have found the answer to our questioning what the rising from the dead should mean. It means unbroken continuity of our spiritual existence through all eternity. It means not so much that you have a soul, to use the common phrase, as that you *are* a soul, of which your body is the garment, and this body as a vesture you shall change, but yourself remain for ever.

SPECIAL NOTICE.

The Subscribers to 'Light,' and to the London Spiritualist Alliance, Limited, who have not yet paid their Subscriptions for 1898, which are now much overdue, will oblige by remitting without delay, thus saving trouble in repeatedly sending accounts.

A LADY visiting Southampton would be glad to communicate with any Spiritualists residing in the neighbourhood.—Address, Miss Marshall, 9, Rose-road, The Avenue, Southampton.

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.

The Immortality of Animals.

SIR,—I cannot understand why the village butcher or anyone else can object to the future life of animals.

I for one shall welcome all my fellow-creatures to the heavenly spheres. Indeed, it would not be Heaven to me without them.

Reasoning by analogy, it is, I think, safe to infer that as we spend our earth-life together, we shall not be far apart when we obtain our promotion, and most likely find ourselves with enlarged capacities for companionship with them. That they live after death and remember their friends, I am as sure as I can be of anything, for I see them constantly.

August 26th.

A FRIEND OF ANIMALS.

Suggestion and Mesmerism.

SIR,—In your last impression there is a philosophical paper, signed 'Q.V.', on the above question.

In my 'Theosophy' the reader may find a paper on mesmerism taking the view expressed by 'Q.V.'

Suggestion has always been used by all clever doctors as they gave prescriptions and promised cures, but they very seldom thus effected hypnotic cures, because mere suggestion does not produce the hypnotic condition. Moreover, many inveterate diseases have for years resisted such suggestions, and have been often cured as if by magic under the manipulations of the mesmerist. I regard hypnotism with its suggestion as only a half-way house to true mesmerism, with its magnetic aura; and I maintain that no one can understand the higher mesmerism who does not know that such cures are psychical or pneumatological, because man is a spiritual being.

GEORGE WYLD, M.D.

7, Westbourne-street.

August 28th.

'Schlatter' in Bristol?

SIR,—For some weeks past there has been in Bristol a most remarkable man, effecting cures simply by 'the laying on of hands.' His work is excellent. He appears to delight in curing so-called incurables. In stature he is above the medium height, and about forty years of age. His dress is good but plain, there being no outward display manifested. He is dark and has long dark hair, he wears a moustache and chin à la American. He is an educated gentleman. I have investigated several interesting cures, and perhaps the following may be a fair sample. A gentleman in the city (Mr. Macrae, of 66, York-road, Bristol) completely lost his voice two years ago, and since that time has visited eleven medical men and specialists, only to be told that his was a hopeless case. He heard of this wonderful man through a Mrs. Paul, who was then undergoing treatment, and at once applied to him and was told that he would speak within a fortnight, but, after 'laying on of hands' twelve times, he spoke. This case is considered one of the most remarkable, and the simple cure has greatly puzzled the Bristol specialists.

I have no doubt but that Mr. Macrae would gladly answer any questions hereon. Whether this is 'Schlatter,' or not, I cannot say, but, to my thinking, he is his equal; for has he not also given hearing to the deaf, strength to the weak, the use of the limbs to the paralysed, sight to the sightless, and the power of speech?

I understand that the whole mode of life of this man is peculiar. He does not drink, smoke, or eat meat, fish, or fowl. As may be expected, he has very pronounced views of life generally. I believe that he teaches his patients that by harmonious living it is possible to control the elements, and be true kings, not of nations, but of the unlimited powers of the universe.

I am sure that the doings of this strange man will be read with great interest by your many readers, and perhaps some may be able to tell us more about him.

ADMIRER.

'The Occult Practitioners' Defence League.—
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SIR,—The time is ripe for an amalgamation of occultists and mediums. The late prosecutions of mediums call for a united stand and protest, and provisions of defence against further attacks upon all phases of occult practice. We therefore have secured the services of a gentleman of considerable experience in these special prosecutions, who has consented to champion our cause and take up the legal defence of any *bona-fide* medium or occultist, and furnish all advice with respect to any such cases, giving his professional services gratis, and willing also to subscribe to the funds of the association as above. We now tender our services for the promotion of the above association, and shall be pleased to enrol any names sent, to increase the roll already commenced by a number of friends in Scarborough and district.

T. TIMSON, F.B.P.A., Hon. Sec.

The 'Hydro,' 3, Museum-square, Leicester.

SOCIETY WORK.

193, Bow-road, Bow.—On Sunday last Mrs. Whimp occupied the platform and gave excellent clairvoyance. Mr. Thomas kindly presided. Sunday next, Mrs. Barrell.—H.H.

EDMONTON SPIRITUALIST SOCIETY, 2, THE CRESCENT, HERTFORD-ROAD.—On Sunday last Mr. W. F. Edwards gave an able address on 'Spiritualism,' which was highly appreciated. Next Sunday, at 11 a.m., Building Committee; at 7 p.m., Mr. A. Savage.—W. KNAUSS, Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss Rowan Vincent occupied the platform and delivered an address on 'Spiritualists and the Equality of Opportunity,' which was listened to with great interest. Next Sunday, at 7 p.m., Mr. J. J. Morse, subject, 'Death and Immortality: a Reconciliation.'—L.H.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. John Kinsman occupied our platform, and gave an interesting address on 'Spiritualism and Science.' On Sunday next, at 6.45 p.m., Mr. and Mrs. Weedemeyer, address and clairvoyance; Mr. John Kinsman in the chair.—HELEN BROOKS, Hon. Sec.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Davis, from Canning Town, conducted our meeting, and delivered an instructive and interesting address on some of the objections raised against Spiritualism. Next Sunday, at 6.30 p.m., Mr. W. S. Sherwood. 'LIGHT' on sale.—M.E.C.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Catto gave a reading, 'The Value of Spiritualism.' Mr. Palmer delivered an address on 'Christianity and Spiritualism,' &c. Next Sunday, at 7 p.m., Mr. Branchley will give the address. Thursday, at 8 p.m., circle for members only; medium, Mrs. Branchley.—C. D. CATTO, Secretary.

NORTH LONDON SPIRITUALISTS' SOCIETY.—Last Sunday, at the open-air meeting in Finsbury Park, the speakers were Messrs. Jones, Brooks, and Thompson. At 14, Stroud Green-road, in the evening, Mr. Jones presided, when Mr. Beaver gave a reading on 'The Infinite in Man.' Mrs. Jones, under control, delivered an address on 'The Fatherhood of God.' Sunday next, in the park, Mr. Mason, of Burnley; at 7 p.m., at the hall. On Tuesday, at 8 p.m., members' circle. Wednesday, 8 p.m.—T. B.

LONDON SPIRITUALIST CONFERENCE.—The next conference will be held in the Workman's Hall, West Ham-lane, Stratford, on Sunday next. An open-air meeting will be held in the Broadway, Stratford, at 11 a.m., and the conference at 3 p.m. All Spiritualists are earnestly invited to attend these meetings, that we may strengthen each other's hands, and by conferring together develop the best means of extending our borders and influence. The secretary will introduce the subject for discussion in the afternoon, viz., 'Methods of Future Work and the Development of Workers and Mediums.' After the conference tea will be provided at 6d. per head.—M. CLEGG, Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last our public circle was well attended. Mr. W. E. Long conducted, and gave several clairvoyant descriptions. At our evening meeting Mr. Long gave an interesting address on 'Salvation through Life or Death?' The lending library is well patronised by our members and associates. On Sunday morning at 11, public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long on 'Salvation through Life or Death?' at 8 p.m., circle for members and associates, also on Saturdays, at 8.30 p.m., at 12, Lowth-road, Camberwell.—VERAX.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members address:—W. C. Robson, 166, Rye-hill, Newcastle-on-Tyne; C. Hardingham, 5, Corrance-road, Brixton, S.W.; J. Allen, Hon. Sec., 76, Chestnut-avenue, Walthamstow.

EAST LONDON SPIRITUALISTS' ASSOCIATION (STRAFORD CENTRE), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday evening last, Mr. Butcher occupied our platform and after an interesting reading on 'The Philosophy of Spiritualism,' gave a discourse on 'From Death to Life and from Life to Death,' which was highly appreciated. Mr. Gwinn presided. Next Sunday, at 7 p.m., Mr. King.—J.J.P.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N.—On Sunday last Mr. Glendinning and Mr. Peters gave their kind services. Mr. Glendinning brought with him some spirit photographs he had been successful in obtaining at a recent séance. These were examined by the audience after the meeting. Mr. Peters gave a large number of clairvoyant descriptions, with his usual success. Miss Jessie Dixon and Madame Cope contributed solos. On Sunday next, Mr. Ronald Brailey will give an address, with clairvoyance.—A. CLEGG, Hon. Sec.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—On Sunday last our experience meeting was continued by the ladies, and proved quite a success. Experiences were given by Mrs. Gould, Miss Morris, and Miss Pierpoint. From Mr. Adams, Mr. Boddington, and Mr. Fielder we had interesting addresses, and Mr. Willard gave his experience of Spiritualism. Mrs. Boddington presided over the meeting, which was followed by the usual circle. The open-air meeting in Battersea Park was well attended, the speakers being Mrs. Boddington and Mr. Adams. Next Sunday, at 7 p.m., the meeting will be conducted by Mr. Peters. Thursday, at 8 p.m., developing class. Saturday, at 8 p.m., members and friends' social evening.—W. B.

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