

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

'Puzzled' does the easiest thing in the world. He raises difficulties about gigantic continents when as yet we have not reached the shore. But we are always glad to welcome the great company of the puzzled. They keep us humble; they enlarge our view; they dig us out of ruts; they will not let us rest or take the path of least resistance; and that is all good. To one thing, however, we must object—the assumption that it is a part of our business to get everything nicely and neatly adjusted. That is hopelessly misleading and wasteful:—misleading because it is the wrong road, and wasteful because we lose time by trying to get to the other side of the moon.

Another thing we might also object to;—exaggeration. For instance: this earth is not a 'muddy cauldron,' a 'sink of iniquity' in which we are 'doomed to a (comparatively) hog's life.' What good can it do to anybody to talk like that? It only confuses real issues. We believe that enormous advantages may be gained by passing once through this world, and that probably it is an advantage to everyone.

'The Social Democrat' has a fair notice of the late Congress, and a shrewd word of warning concerning the statements of mediums, or of the spirit-people through them. This is a subject of great practical importance, and we think the importance of it will increase as time goes on, and as new classes of persons take up the subject, as they are sure to do. The conclusion of the Article might suggest many useful thoughts to beginners:—

I would urge that our enemies know very much more about this matter than we do, and if we are not on our guard may produce considerable mischief. For instance, some Socialists hold a séance. They have a good sensitive, who goes off into a condition of hypnosis, or trance. There is a traitor in their midst, and by sheer force of thought-transference, without uttering a word aloud, the traitor makes the sensitive declare that he is controlled by a spirit, that this is the spirit of a good Socialist, who has come to inform his friends that one of their best and most trusted leaders is at heart only a self-seeker, ready to sell out at the first profitable occasion. The Spiritists present are shocked, but convinced, and act accordingly. Quarrels and troubles ensue. But it is not even necessary that a traitor should be present to produce this mischief. All who attend the séance may be animated by the most honourable sentiments, and still the denunciation is made. It suffices that one person present should secretly, and from no dishonourable motive, entertain doubts about the leader in question. The atmosphere of suspicion thus created, though quite imperceptible to persons in their normal condition, is seen or felt by the sensitive. The medium or sensitive, utterly irresponsible for his actions because he is in a state of trance, expresses what he has seen or felt. The suspicious comrade is startled to find his suspicions thus confirmed. What was a matter of doubt to him now becomes a strong conviction. He is

throughout quite honest in the matter, and so also is the medium. The trouble is that both have been playing with fire without knowing that it is apt to burn. Thus totally false impressions may be produced under the supposed high sanction of spirits. Of course unlimited harm might result from this sort of thing, and having myself witnessed phenomena of this description, my comrades may perhaps agree that it is time I should speak out.

The dangers are exaggerated, we think; but they are real, and it is well that they should be pointed out.

'Suggestive Therapeutics,' edited by Dr. Sydney Flower (Chicago: The Psychic Publishing Company), is distinctly valuable in the direction indicated by its name. It is a monthly publication; price, 10 cents. The following titles of papers will give a fair idea of its field: 'Insomnia,' 'Education During Natural Sleep,' 'Silent Suggestion,' 'Hypnotism and its Regulation by Law,' 'Suggestion and Morals,' 'Suggestion in the Cure of Habits,' 'Education in Infantile Hysteria.'

That was a splendid summer psalm of Henry Ward Beecher's:—

The sun does not shine for the few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its sombre boughs and cries, 'Thou art my sun.' And the little meadow violet lifts up its cup of blue and whispers with its perfumed breath, 'Thou art my sun.' And the grain in a thousand fields rustles in the wind, and makes answer, 'Thou art my sun.'

So God sits effulgent in heaven, not for a favoured few, but for the universe of life; and there is no creature so poor or low that he may not look up with childish confidence and say, 'My Father, Thou art mine!'

We find in 'Coming Events' a passage such as, before evidence, we should have expected to find in 'The Humanitarian.' It is as follows:—

Our Local Boards and Town Councils are doing more towards the stamping out of small-pox and other contagious and infectious diseases than all the medical faculty have ever done by their vaccination. Why? Because they are insisting on people living under cleanly, healthy conditions; because they are sweeping the dirt and squalor out of our towns and cities, and getting it more and more under their sanitary control. Making every allowance for those prenatal conditions of which many are the unfortunate victims, we maintain that there is only one means by which disease can be prevented, normal and healthy conditions established, and physical, mental, and moral discomfort reduced to a minimum. That one and only means is a *clean life*.

'The Daily Chronicle' prints the following pagan paragraph: 'Photographs of the "dear departed" on their tombstones is the latest idea of the American who desires to perpetuate the features as well as the virtues of the individual who is sleeping the long sleep.'

In no sense is this reasonable or true. If the buried one has come to an end, he is dead and only dead, and not asleep. But if there is life beyond the grave, he is not sleeping in it. Of course, there is some reason in the statement if the old notion of the resurrection of the body is true; but no one would accuse the 'Chronicle' of believing in that. But, after all, we rather feel for the 'Chronicle.' We need a new vocabulary concerning 'death.'

A writer in the 'Church Review' attacks us from a somewhat unusual side. His special point is that clergymen run awful risks of 'astral contamination from contact with Spiritualism': but he does not say 'clergymen,' he says, 'priest.' Now the priest, he tells us, is the mediator between the soul and 'the Eucharist,' of which, he says, there ought to be 'a frequent reception,' because it 'fills us with the very substance and life of Christ'; and, therefore, the priest will do special harm if he attracts evil influences by venturing into the evil 'astral plane': and the word 'astral' occurs over and over again. But why 'astral'? and why 'evil'? Why say 'Spiritualism *versus* the communion of saints'? Why speak of a medium's life as 'a life that breaks every Divine law of our being'? All this is entirely arbitrary, and indicates the most palpable prejudice.

It seems inconsistent and illogical as well, in view of the fact that the writer declares that, in the Unseen, 'loving hearts are beating round us, loving hands stretched out to help us,' and that, 'between the Church above and below, the veil is becoming thinner every day.' Are not these good people a little in danger of committing the sin against the Holy Ghost?

Our friends are sometimes a little restive if we occasionally have a throw with Theology: but it is part of the mission of Spiritualism to destroy superstition, to promote rationality, and banish fear. This, from 'The Banner of Light,' rather luridly indicates what we mean. The writer says:—

There is one old doctrine that has been more widely discarded than any other—the doctrine of endless punishment; and yet we know personally great numbers who adhere pertinaciously to even this.

I know a Spiritualist family of long standing, who are intelligent and noble-hearted, and live and walk joyfully under the light of the new dispensation. There was an elderly lady of means who had been brought up, like myself, as a Calvinistic Baptist. She was a great sufferer from a complication of diseases, that gave her extreme torture, and rendered her helpless. She was remarkably intelligent and well-read, and in character she was conscientious and truthful. No one could point to any wrong that she had ever done.

This invalid lady was taken into this spiritualistic family, and was cared for by them faithfully and lovingly for years and years. But they were never able to dislodge from her mind the notion that she was not saved, and was to burn eternally in hell. She thought of God as an implacable being who would punish her for ever and ever with hell fire. When her minister, a strict believer in endless punishment, came to see her, her terrified inquiry was, 'Will I burn? Will I burn?' Nothing brought her any relief, though her kind friends said everything possible to enlighten and calm her mind. During the last twenty-four hours that she continued to breathe, her cries and screams were heard by the neighbours without ceasing.

Poor, poor Frances! That was some three years ago. We trust that her terrified but pure spirit has been consciously unfolded by loving angels who have won her to realise the green pastures and the still waters of the exquisite spirit-land.

This, of course, is an extreme case, but it is only an unusually large wave. The dark sea of superstition and terror is always there.

'The Johannesburg Star' contains full and fair reports of Spiritualist lectures and meetings in that town, but introduces these with two columns of reporters' nonsense by a writer who calls himself 'The Vagrant.' The nonsense does not go for much: the reports may. Anyhow, the subject seems to be to the front in Johannesburg. If what we hear is correct, it greatly needs something to elevate and comfort it.

'Mind' continues to give us strong affirmations of the curative power of inward conviction. But, in the number for August, we find a very concise statement of the divine law which underlies this power. It is not human, after all,

but divine power. We have long held that this is the illuminating truth which is needed for the solution of every problem. Theology and the Church have much to answer for in separating God from Man.

The following is at least true to the central fact of God in Man,—the real Incarnation:—

Spiritual healing overcomes the false existence of evil and disease by the affirmations of eternal, omnipresent good and of eternal life and health, recognising but one will in the universe—the Will of God becoming manifest in the life of man.

In God 'we live, and move, and have our being.' There is a spirit within man that when recognised by the mind is perceived to be one with the universal Spirit. He is one with the universal Soul of things. This is what spiritual treatment seeks to bring about—the recognition of the indwelling Spirit of God; the becoming at one with God; the human will disappearing before the Divine Will; the light shining in the darkness becoming a living flame, so that soul and mind and body are enlightened thereby.

It is a knowledge of this truth that brings the absolute freedom of life, whereby a man becomes a law unto himself, disclosing in his own life God's perfect image and likeness. The health, strength and perfection of life can come only in this way.

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.

(Concluded from page 433.)

Some of the testimony submitted relates to physical phenomena. The evidence for these has been accepted because the allegations of the witnesses are those of sensible and reliable people. Nevertheless, the writer is well aware how hard it is to satisfy scientific inquirers that each particular instance of telekinesis is not ascribable to natural accident, hallucination, illusion, or trickery. But if cases of the kind be considered collectively, their evidential weight is much increased. One clock that stops at the moment of its owner's death proves nothing but a casual coincidence, but if the stoppage of a hundred clocks coincides each time with a death, there is some reason to suppose a relation of cause and effect.* And it is a proof in favour of the reality of telekinetic phenomena that they do apparently so often come as death signals. As the vitality of the dying ebbs away, physical accidents, inexplicable by ordinary causes, may happen in their proximity, or such effects may become nunciative or message-bearing and occur in the presence of distant friends and relatives. In the belief of many Brazilians, death-warnings are given, not only through dreams and apparitions, but also by means of the movement of inanimate objects without visible agency, breakages of glass and crockery, bloodstains on articles of clothing, &c. It may be granted that those who affirm these things are often the victims of delusion, or sometimes mistake for a physical occurrence what is merely hallucinatory. A decease may be announced by a loud detonation which is heard by some and not by others; a sudden crash, also coincidental with a death, once persuaded the startled hearers that all their plates and dishes had been broken; yet on examination everything was found to be intact. Real stones certainly fall in closed rooms in a way that is not explainable by trickery; but besides this, hallucinatory noises are heard as if stones were thrown.

An instructive instance of these pseudo-physical phenomena is furnished by a personal experience of Lieutenant Henrique Mendes da Costa, of the Brazilian navy. In

* In 'LIGHT' of February 26th, 1898, a correspondent 'associated with the funeral trade throughout England' touches on this very point. He says: 'The stopping of all clocks, especially those of the grandfather type, at the moment of death is a most frequent occurrence and is found to be a topic of conversation and inquiry in many homes where death has taken place.'

his house at Nietheroy he occupied a room commanding a view of the sea. Close to the window, on a small table, stood a glass and an earthen water vessel called a *moringa*, which had been brought from Bahia as a present to his wife. One fine moonlight night, between two and three o'clock a.m., he rose at the request of the latter to fetch a glass of water, and then, having drunk himself, tried to put the *moringa* back in its place. As he did so, it apparently slipped from the table and broke into pieces on the floor, which, according to their impression, was forthwith flooded with water. His wife leant over him to see with her own eyes what had taken place, and lamented the loss of an article to which she attached more than its intrinsic value. The next day, about four o'clock, they were called by a lad who lived with them to come to their usual sea bath, and it was then verified that the *moringa* stood on the table quite uninjured. Lieutenant Costa at once concluded that an aunt of his, known to be ill, had already expired. Acting on this conviction, he and his wife took the first ferry-boat to Rio, where they found that the decease had taken place at three o'clock that very morning.

It might be incidentally remarked that all such happenings tend to weaken the old dualistic conceptions of Descartes and Cousin, and to favour the hypothesis of spiritual monism. They point to the unity of the energy that stands behind mental and physical series. Thus it is not impossible that the telergy producing the impression of the fall of the *moringa* might, under other conditions, have become dynamic, in which case the *moringa* would really have fallen. It would seem that without change of the agency, or of its mode of operation, subjective phenomena may merge into those that appeal to us as objective in such a way as to show that there is no impassable line of demarcation between them.

Some cases will now be briefly related in which physical phenomena will be seen to owe their importance to their relevancy, and in general, to their coincidence with deaths. Four of these refer to the fall of portraits, which, as a significant accident, is, in this country, more common than the stopping of clocks.

In the house of a Señor Carlos Jansen, a small oil painting of his mother was thrown down on the very day that the original died in Germany. While in Brazil, she had promised to a favourite grandchild that she would thus give notice of her own death. The portrait, however, was not suspended, but was merely leaning against the wall.

On May 9th, 1887, about midday, there died in San Paulo a well-known Brazilian called Alberto Brandao. His son-in-law, Señor Coetho Netto, a popular novelist, received the news of the death on the following day, but did not tell his wife, who was lying ill in bed. She, however, had already had some kind of warning, for at twelve o'clock on the 9th she had heard a noise as if a handful of earth had been thrown on the roof above her chamber. About half-past nine on the evening of the 10th, Señor Netto being upstairs, in conversation with his wife and a visitor, a loud crash was heard in one of the front rooms on the ground floor. He ran to see what had happened, and found that a large and heavy portrait of Dr. Brandao, which had been hanging on an inner wall, had fallen from its place on to a wooden settee below. More or less at eleven o'clock on the ensuing evening a second oil painting fell in the drawing room, bringing down with it another picture which was hanging below it, and breaking some knick-knacks that were standing on an *étagère*. The cord by which this oil painting had been suspended was not snapped, and the hooks that upheld it remained firmly fixed in the wall. Dr. Brandao, who died in poor circumstances, had been anxious that his son-in-law should take charge of his two unmarried daughters. With Señor Netto's decision to receive them into his family, coincided the cessation of these and other phenomena. The news of her father's death was communicated to the sick lady only on the 14th of the month.

The third instance of the kind was witnessed by the Lieutenant Costa above mentioned in reference to the *moringa* incident. He had a brother called Antonico, who died in the Paraguayan war. One evening, before information of the death had reached Rio, their mother was relating some circumstance connected with the latter's infancy. She

wished to begin with the words 'When Antonico was born,' but said instead, 'When Antonico died.' There was possibly subliminal awareness of her loss, for she took this slip of the tongue much to heart. As the others were endeavouring to persuade her that it was without significance, the noise of a falling body was heard in an adjoining room. Two of the persons present went in and discovered that Antonico's portrait had fallen from the wall. It had been firmly resting on two nails, and the cord by which it was suspended was yet in a sound condition. Shortly afterwards arrived the news of the death.

Before narrating the next case, it must be explained that towards the end of 1896 there was much political excitement in Rio over claims for indemnification made by Italy. The Italian protocols, having been approved by the Brazilian Chambers on a first and a second reading, had afterwards been rejected under pressure brought to bear by the army. Among the many who followed this question with interest was Señor X., a professor of the Polytechnic School. As a good Republican, he was justly indignant at this interference of the army, the right of protest resting, in his opinion, with the people and their representatives, and not with the armed classes. In discoursing on this subject one day at the breakfast table, he alluded to a previous period in Brazilian history (1832) when the Regent, Father Feijo, had rolled up his cassock, armed the citizens, and crushed an insubordinate soldiery. As he gave expression to the wish that the priest were yet living to repress the more modern usurpers of public powers, his attention was attracted by a noise that proceeded from a study close by. Round the walls of this apartment there hung sixty framed engravings representing Brazilian notabilities and great men of science. One of these had fallen from its place on to the upper shelf of a book-stand. It was the portrait of Father Feijo!

Among the supernormal experiences of Lieutenant Mendes da Costa is one of the announcement of a death through a manifestation, which, although very different in kind from those just described, was also seemingly physical. The lieutenant had a cousin, Señor Marianno Dias, with whom he had lived all his life on terms of the greatest intimacy. Now, Señor Dias was fond of teasing one of the lieutenant's children, a plump little fellow from two to three years old, whom he would slap playfully whenever he met him. The child, who was called Gaston, naturally objected to this treatment, and had come to be afraid of him. Some six years ago, Señor Dias died suddenly of apoplexy, at a time when Lieutenant Costa and his family were residing at Pará, in the north of Brazil. One night, before the news of the decease had reached them, the lieutenant, who had already retired to rest, was reading in bed, according to his habit, while his wife sat at the foot of the couch occupied with her 'Horas Mariannas.' The child was with them, and lay asleep on the mattress with his face downwards. It was then that they were both startled by the sound of a smart slap, and Gaston woke up in tears crying out, 'The man—the man!' On examining the boy, they found that his skin bore the distinct marks of five fingers, and both parents simultaneously drew the conclusion that it was an announcement of Señor Dias's death. A servant who heard the alarm came into the room and also saw the impression of the hand on the child's body.

There are probably many hundreds of occurrences similar to the foregoing that never come to the knowledge of the investigator. As complementary contributions to psychical study, their importance cannot be denied. But were the evidence for Spiritism confined to mere telekinetic phenomena and messages supernormally conveyed from the living and the dying, there would be little proof of any permanent existence of discarnate intelligence. Some theory of dynamogeny and mental impacts would, with a little stretching, cover all the cases. Psychical science would then form a chapter in transcendental physics, and telepathic transmission would be classed side by side with the Röntgen rays, in the study of the finer forces of Nature. It is when we meet with phenomena that are apparently determined by some mysterious *vis a fronte*—impressions that reflect events still hidden in the future—that the action of minds standing outside mundane sequences, and having a specious present wider than our own, attains to a certain

degree of plausibility. And if to the evidence for premonitions we add the numerous proofs in our possession that the memory, the mannerism, and the emotional traits of the dead survive the loss of the body, the belief in a future life becomes at least as acceptable as many of the provisional hypotheses of orthodox science.

Some Brazilian testimony to premonition was sent in 1893 to the Psychical Science Congress. Since then another remarkable case of the kind has been noted down by the writer. It contains the testimony of a *Señor Alves*, whose verbal deposition is here presented. His evidence is corroborated by a friend of his, *Señor Alfredo Miranda*, who was also a witness of the facts narrated. It will be seen that this premonition bears reference to political events in connection with the late Emperor.

In 1888 the latter was at Nice and was known to be very ill, when a telegram arrived in Rio stating that he was dying and had already received the last Sacraments. *Señor Alves* and his friend at once repaired to the house of *Dona Anna de Sá Barboza da Veiga*, a somnambule of whose remarkable powers two slight instances were given in the *Chicago paper*. Questioned in her trance as to the state of the Imperial patient, *Dona Anna's* somnambule self declared that the emperor was dead, but that the man was still living. He would come back to Brazil and be received with flowers, but shortly afterwards he would go away again, never more to return. She predicted that there would be much bloodshed: war would commence between brothers in the south; terror would come from the sea; we should see fathers against sons and sons against fathers, and fear would be upon all. Asked if Brazil would be dismembered and if these troubles would have long duration, she replied in substance that she did not think that dismemberment would take place, but that, in any case, there would be great suffering. After a period of twenty-five years, more or less, the country would regain its strength and once more begin to prosper. The somnambule personage said in reference to *Dona Anna's* normal self, 'Do not tell the woman—she herself will not live to see this—but she has children.'

Dona Anna Barboza da Veiga died in 1891, very soon after the proclamation of the Republic. Those who have followed events in Brazil will recognise that so far her predictions have received as much fulfilment as their vagueness admits. On his last return from Europe the Emperor was enthusiastically welcomed back; he was too ill, however, to take any active part in public affairs, and shortly afterwards he and his family were banished from the country. Civil war broke out in 1892 in the southern State of Rio Grande, and then came, in 1893, the revolt of the navy. During the Empire, the Brazilians were supposed by those that knew them best to be a mild and peaceable people. It was not probable that even a radical change in the form of government would be followed by the bloodshed and suffering which has since been experienced.

Señor Souza Lobo, already mentioned as the secretary of the 'Associação Charitas,' recalls that the witnesses told him of this prophecy soon after they had heard it, but he has only a vague reminiscence of the general tenor of their account. In another trance, *Dona Anna* made some similar prediction to him.

The evidence for the three cases of spirit identity which are now to be narrated is in general of better quality than the above, two of them having been verified in conformity with the requirements of the Society for Psychical Research. On March 21st, 1896, there appeared in 'LIGHT' a rather incorrect description of the remarkable results of a hypnotic experiment made in the family of a medical man of San Paulo. Since then careful inquiry has been made into the alleged occurrence, and in consequence the more interesting points of the published narrative have received full confirmation.

On June 16th, 1893, died *Dona Angelica*, the mother of *Dr. Orenicio Vidigal*, of San Paulo. About this time, the Vidigal family became acquainted with the *Dr. Edward Silva* who has been referred to as a successful magnetic healer. *Dr. Silva*, however, had certainly never met with the deceased lady; it may be supposed, therefore, that he had no idea of her personal appearance. Some three months after the death, he and his daughter, *Dona Amalia*, called

at the house of *Dr. Vidigal*, where the doctor's wife, *Dona Julia*, and his mother-in-law, *Dona Maria Freitas*, were at home to receive them. Now, shortly before this visit, a girl of ten or twelve years of age had been hired by *Dr. Vidigal* to help in the domestic service. She had not been long in Brazil; she spoke only her native Spanish, and in her waking state she was, according to the witnesses, of a dull and childish disposition. *Dona Maria Freitas* had an idea that a somnambule might give her information respecting some men employed on a plantation belonging to her, and she therefore requested *Señor Silva* to mesmerise the little servant. He did so, and *Francisca* readily yielded to hypnotic influence. She seems to have passed at once into spontaneous somnambulism, for instead of replying to the questions of her hypnotiser, she began to describe her visions: a beautiful gate opened before her; there were many bright faces in a bright place, and many dark faces in a dark place. Then it was her father, a blind man, who had died in Spain, who appeared to her. He was glad to be in communication with his daughter, and he was grateful to *Señor Silva* for having afforded him the means of intercourse. The girl afterwards declared that a lady was present who was tall and full-bodied; she had dark hair, and wore a black dress and veil. This was a sufficiently exact description of the personal appearance of *Dona Angelica*, who was said by *Francisca* to be 'in glory.' *Dr. Vidigal*, who in the interim had arrived with friends, and who had been put *en rapport* with the somnambule, entered into conversation with the supposed communicator. *Dona Angelica* seems to have manifested herself in a characteristic manner; she was contented with her daughter-in-law, *Dona Julia*; the baby was not to be christened *Diaulas*, or it would die; her son, who had expressed a desire to be with his mother, was to recollect that he had duties to fulfil towards his family—he was to be patient and bide his time. She herself was happy, and needed no Masses; but she wished her son to give a certain sum of seventy-five milreis to his father, who was in want of the money. This amount would be found sewn up in the pocket of one of her dresses which was hanging behind the door in a bedroom. Some of the witnesses assert that the little somnambule rightly described the dress that contained the money as being made of light-coloured cotton.

After hearing this, *Dona Julia* and *Dona Amalia* proceeded to the room, and, unlocking the door, which had been kept closed since the death, they found hanging up in the place indicated, a dress corresponding to the description given,* and inside the stitched pocket was the exact sum mentioned, seventy-five milreis! *Dr. Vidigal's* mother was much afraid of thieves, and was accustomed to keep money in this way; but it is not likely that the simple servant girl, who would amuse herself by drawing her fingers over the patterns on the wall-paper, or by talking nonsense to children, had been vouchsafed any information respecting the habits and personal appearance of the deceased lady. Nor could she have been aware that *Dona Angelica* had been buried in a black dress and veil, and that at the moment of her death she had not a single grey hair. All the deponents agree in saying that the existence of the money in the pocket was not known to any living person. It may be added that the baby alluded to in the communication died shortly afterwards. In spite of the warning given, it had been christened *Diaulas*.

Brazilian cases tend to show how very near Heaven (or Hades) lies to infancy. On the occasion of the *Dona Angelica* manifestation, *Francisca* was very young; *Gaston* was two or three years old when he served as a suffering intermediary for the announcement of *Señor Marianno's* death; *Zelia* is still in her childhood; *Jovino Dias* was eight years of age at the time of the spiritistic phenomena in his father's house. So also the mediums for the rappings and direct writing of the Copacabana sittings were mere children. This susceptibility to spiritual influence shown by the young is incidentally exemplified in another case of spirit identity.

Dona Maria Sodré, the informant, had a boy called *Oscar*, who died before he had reached his second year. *Ethelvina*, another of her children, was born after this death had taken

* According to *Dona Maria Freitas*, *Dona Angelica's* clothes had already been given away with the exception of two cotton dresses. It was in one of these that the money was found.

place. One evening, about seven o'clock, when the latter was already two years old, she happened to be seated on the side of a bed on which her mother was resting with a baby. While there, she suddenly exclaimed that a boy was present who declared that he was her brother. On hearing this, Dona Maria became alarmed and told her little daughter to lie down; but Ethelvina continued, saying that the boy was speaking of the coloured ball of which his mother cut the string. The mother was now thoroughly frightened and insisted that the child should lie on the bed and hide her eyes from the vision, for reference had been made to an incident that had really occurred in Oscar's lifetime. One day she had found him leaning too far out of the window, his attention absorbed by a toy balloon of which he held the thread. Afraid that he would fall out into the street, she had cut the thread and allowed the balloon to escape.

Some will see in the narrative here given an instance of mind-reading or thought-transference. The explanation by mental impacts from the living may be found to be adequate when like occurrences are considered singly; but in a comparative study such cases certainly become more intelligible in the light of the spirit hypothesis. Isolated instances of communication in which the individuality of the supposed communicator cannot be explained away by ingenious earth-to-earth theories, are very rare indeed. One such was published in Part XXVI. of the 'Proceedings of the Society for Psychical Research' (p. 383); and whereas the story rests on good evidence and is invested with more romantic interest than usual, it may here be repeated in fuller detail for the benefit of those who have no access to the Society's publications.

The deponent, Señor Ulysses Cabral, began his career as a military man, but now follows the more congenial occupation of teaching. He has a very fatherly way of dealing with children and is eminently successful in gaining their confidence and affection. One day in June, 1886, he happened to be making some purchases at a store in the Rua de Urugayana (Rio). As he was there, a little girl came in to beg. She was poorly clad and looked very ill, but had a prepossessing and intelligent face. Señor Cabral questioned the child in his kindly manner, and went with her to her dwelling, where he found that she and her mother were living in wretched circumstances. The girl, who was called Deolinda, was already in an advanced stage of consumption. With the consent of the mother, he and his wife received the little sufferer into their own house, where for the few days that preceded her death she received such care and attention as these charitable souls were able to afford her. Nor was the child slow in acknowledging their kindness. About ten o'clock one night, just before passing away, she took separate leave of all the persons who surrounded her, and the last act of her life was to press Señor Cabral's hand to her lips in a passionate burst of gratitude.

Some months passed after this decease, and Señor Cabral's family went to stay at a plantation belonging to friends. Having escorted them thither, the deponent returned to his obligations in the city. As his life was now a lonely one, he accepted later on the invitation of a friend, Señor Barboza de Andrade, and went to live with him in that part of Rio called San Christovam.

One month afterwards, according to the account published in the 'Proceedings,' a sister of Señor Barboza, who was ill, came into the house. She grew daily worse and finally sank so low that she needed attendance during the night-time.

One night, when Señor Cabral had taken his turn at nursing, two sisters, Donas Anna Ignez Dias Fortis and Feliciano Dias, came to relieve him. They were introduced by Señor Barboza as Spiritists, and really became personally acquainted with Señor Cabral for the first time on that occasion; but it seems that they had seen him before at Spiritist meetings. After some conversation, the deponent, who was already feeling sleepy, went to lie down in an adjoining room. Having stretched himself on a bed, his drowsiness gave way to a feeling of unbounded joy. At the same time he had a sensation as if someone were holding his head and placing something round it.

Astonished at this apparently causeless state of ecstasy, he spoke to the ladies, whom he had left in charge of the

sick person. At the time he was of course hidden from normal view by the partition wall; nevertheless, Dona Feliciano, who saw with other eyes than those of the body, answered him saying, 'I see at your bedside a spirit-child clothed in white. She places on your head a crown of roses. She says her name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her.' Señor Cabral's amazement may be conceived, for only after this declaration did he recollect that that very day, or rather night, was the anniversary of the child's death.

All the witnesses are agreed in saying that they had heard nothing of Señor Cabral's deed of charity before this manifestation took place. He himself declares that he had never told Deolinda's story to his new friends and that he made Señor Barboza's acquaintance at a period subsequent to the girl's decease.

This case calls for no comment. It is almost a conclusive proof of disincarnate agency. The veracity of the witnesses, who have been known to the writer for many years, is absolutely above suspicion.

Enough has now been said to show that careful sifting of Brazilian testimony—and it must be repeated, all these cases *have* been carefully inquired into—leaves a positive amount of valuable material for reflection and study. It is of secondary importance that the experiences narrated should be characteristic of the country in which they occur. To a certain extent they are so. They have been chosen, however, in preference to other matter, partly because they are instructive instances of certain phases of psychic phenomena, and partly for the reason that they tend directly to strengthen the belief in immortality. In the evidence presented by Señor Ballard and his sons there is some proof of the identity of the agent in very low-class phenomena. In the narrative of the Vianna family—for it is virtually theirs—the continued guidance and protection of some intelligent being distinct from themselves seem to be sufficiently manifest. The evocations of the old boatman were followed by effects not very dissimilar from the materialisations alleged to take place in other countries. Accounts have been given showing that, as in the case of falling portraits, telekinetic phenomena may be nunciative and that visions may shape themselves into a presentment of future events, and thus testify to a fore-knowledge that is not of earth. So also we have examples of intelligence that survives death; the memory and emotions of the departed may, and do, impress sensitives in such a manner as to indicate that there is still some directing consciousness behind them.

All reflecting persons will agree that the question of man's immortality is not one of mere abstract philosophical interest. As evidence similar to the above accumulates, its vast practical bearings will be appreciated in its influence on the conduct of the masses. The effect of Spiritism on individuals in Brazil has already been referred to. What has been so noticeable here has doubtless been observed in other parts of the world. Through individuals the new hope begins to react on society at large. There are pioneers of social reform who draw their breath in the atmosphere of a broad-minded Spiritualism. Intuitions of the Divine take root in awakened spiritual faculties, and in the hands of earnest and thinking men the movement spreads with its practical consequences, and gains in a rationality that makes it more and more acceptable. It may be expected that, as men of culture take the lead, the aberrations, the wildness, and the unreasoning credulity which have too often called down scorn upon Spiritism will become things of the past. Once freed from these hindrances, there is no reason why the phenomena to which we testify should not be generally recognised as legitimate objects of scientific study, or why the conclusions to be drawn from them should not be eagerly welcomed as subsidiaries to religious teaching.

MISS C. WESTERN.—A letter addressed to Miss C. Western, care of 'LIGHT,' is lying at our office. If Miss Western will let us know her address it shall be forwarded.

VISITORS TO ALGIERS.—The lady of le Général Noel wishes us to say that if any mediums or sincere Spiritualists should be visiting Algiers, the General and herself would be most happy to welcome them. The address is Ville Carmen, 26, Rue Darwin, Mustapha, Algiers.

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

SATURDAY, SEPTEMBER 10th, 1898.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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SIR WILLIAM CROOKES' BRITISH ASSOCIATION ADDRESS.

'I ELECT TO SPEAK.'

It is the barest matter of fact that the British Association has formed the habit of taking with supreme seriousness the inaugural Address of its President. That Address, by common consent, has become a sort of official summary of the winnings and hopes of Science, and a record of high-water mark in the tide of research; and we may safely say that this year's Address by Sir William Crookes is anything but an exception to the rule. We are more inclined to say that, in all important respects, it is in the very first rank amongst the most memorable of these remarkable documents.

We are, of course, limited, and must not be tempted aside by the many attractive and even fascinating subjects that came up for consideration, and upon which this singularly keen and subtle thinker brought to bear the wealth of knowledge and the patient industry we always associate with his experiments and speculations. But if any excuse were wanted for turning at once to the topic which specially interests us, we find it in the speaker's own very striking declaration, that, of all the subjects to which he refers, this is, for him, 'the weightiest and the farthest-reaching of all'—a declaration of very deep interest indeed.

With almost buoyant audacity, on opening this subject, he referred to the part he has taken for thirty years in psychical research, and to his published account of experiments 'tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals.' We invite the reader to note well the thoroughness of this statement. Upon this subject, he said, some may wonder whether I shall speak out or be silent. 'I elect to speak.' 'To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit.'

We do not praise this honest man for not being a coward: that would be half an insult: but we may congratulate him upon his infinite good sense, and especially upon the insight which led to the remark: 'To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on Science.' That is precisely the word for the hour: and it is a word which will do hundreds of scientific men good.

This clean-cut bit of English sense was at once followed by the ringing and almost defiant cry: 'I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto.' 'I think I see a little farther now. I have glimpses of something like coherence

among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known.' Then came the naïve announcement that he was President of another Society, the Society for Psychical Research, whose scientific work he praised.

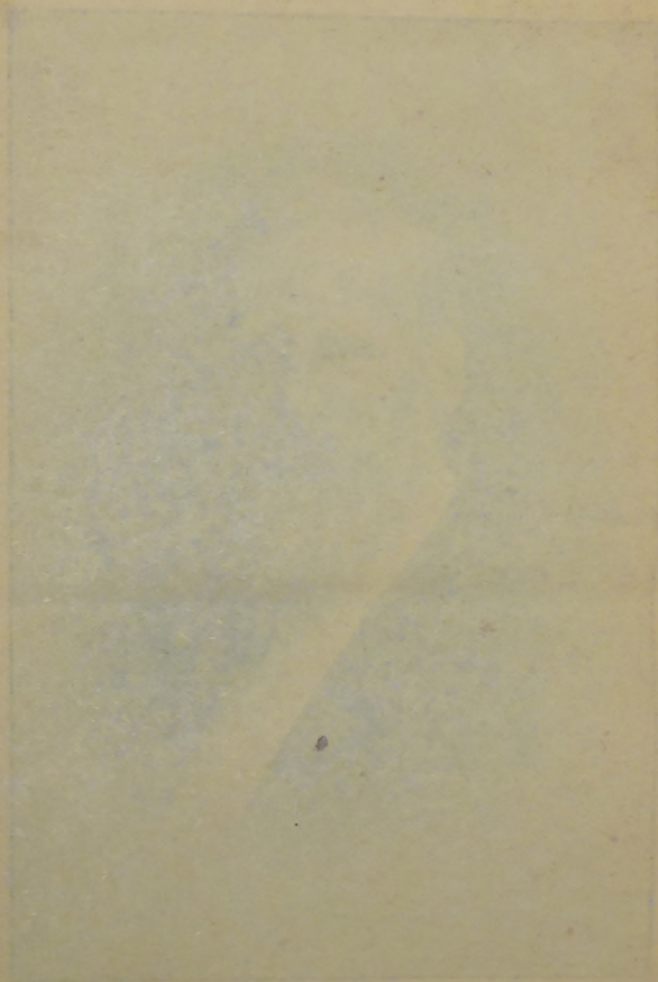
For to-day, Sir William Crookes advises the Science-world to begin with Telepathy, 'with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognised organs of sense': and he holds that only one missing link is wanting, in order to bring this subject 'within the range of one of the sections of the British Association.' This missing link he proceeds briefly to indicate. As our readers will expect, this is found where we have long indicated it, with the help, as illustration, of the Röntgen rays, which have 'familiarised us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centres of the atoms of which the material universe is built up.' Such vibrations as thought-waves, started and transmitted in the all-pervading ether, may, we have long held, account for thought-transference, and much more.

Following this, we have a valuable summary of work done by men as wide apart as Mr. F. W. H. Myers, with his 'pertinacious genius,' Liébeault, Bernheim, the late Auguste Voisin, Bérillon, Richet, Pierre Janet, and Binet (in France), Schrenck-Notzing (in Germany), Forel (in Switzerland), Breuer and Freud (in Austria), William James (in America), van Eeden (in Holland), Wetterstrand (in Sweden), and Milne-Bramwell and Lloyd Tuckey (in England). It is something to have these names mentioned and the nature of their work recorded before such an audience, in such a manner, and with such respect and praise. It is to be hoped that this notable clearing of the air will be of the greatest possible use in opening up the view, and in making it manifestly desirable and pleasant to open our scientific windows and doors.

The closing sentences of this splendid and most refreshing Address are all aglow with animated encouragement and hopefulness. From a very high peak, indeed, this adventurous spirit preaches his sermon on the mount, full of inducements to his brethren to climb. 'The science of our century,' he said, 'has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and, in so doing, has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls, in Plato's myth, that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law.'

Then came a challenge of the highest possible significance, in a reference to Tyndall's famous declaration (also as President of the British Association) that 'by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.' This declaration, Tyndall's successor in that chair reverses, preferring to say that 'in life I see the promise and potency of all forms of matter.'

What a brilliant beacon-light! What a perfectly splendid and convincing landmark, to indicate what has happened already, since Tyndall spoke! What a prophecy of what shall yet be!



William Crookes

the brain of A, the suggester, and the subsequent physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed the inquiry will

uncover the difficulties inherent in an experimentation connected with *mind*, with tangled human temperaments and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusory branch of research known as

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BRITISH ASSOCIATION FOR THE
ADVANCEMENT OF SCIENCE.ADDRESS BY SIR WILLIAM CROOKES, F.R.S., V.P.C.S.,
PRESIDENT.

Sir William Crookes delivered his presidential Address to the British Association, at Bristol, on Wednesday last, before a large and distinguished assembly. We give at length such of his remarks as will be of special interest to the readers of 'LIGHT':—

These, then, are some of the subjects, weighty and far-reaching, on which my own attention has been chiefly concentrated. Upon one other interest I have not yet touched—to me the weightiest and the farthest-reaching of all.

No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honoured me with the invitation to become your President. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, although briefly. To enter at length on a still debatable subject would be unduly to insist on a topic which—as Wallace, Lodge, and Barrett have already shown—though not unfitted for discussion at these meetings, does not yet enlist the interest of the majority of my scientific brethren. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit.

To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, 'to explore up and down, inch by inch, with the taper his reason'; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at that time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and, better still, by automatic record. I was like some two-dimensional being who might stand at the singular point of a Riemann's surface, and thus find himself in infinitesimal and inexplicable contact with a plane of existence not his own.

I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known. This advance is largely due to the labours of another Association of which I have also this year the honour to be President—the Society for Psychical Research. And were I now introducing for the first time these inquiries to the world of science I should choose a starting-point different from that of old. It would be well to begin with *telepathy*: with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognised organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognised ways.

Although the inquiry has elicited important facts with reference to the Mind, it has not yet reached the scientific stage of certainty which would entitle it to be usefully brought before one of our Sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed the inquiry will

then come within the range of one of the Sections of the British Association. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even to the transmission of thought. It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Röntgen has familiarised us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centres of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves.

Confirmation of telepathic phenomena is afforded by many converging experiments, and by many spontaneous occurrences only thus intelligible. The most varied proof, perhaps, is drawn from analysis of the sub-conscious workings of the mind, when these, whether by accident or design, are brought into conscious survey. Evidence of a region, below the threshold of consciousness, has been presented, since its first inception, in the 'Proceedings of the Society for Psychical Research'; and its various aspects are being interpreted and welded into a comprehensive whole by the pertinacious genius of F. W. H. Myers. Concurrently, our knowledge of the facts in this obscure region has received valuable additions at the hands of labourers in other countries. To mention a few names out of many, the observations of Richet, Pierre Janet, and Binet (in France), of Breuer and Freud (in Austria), of William James (in America) have strikingly illustrated the extent to which patient experimentation can probe subliminal processes, and can thus learn the lessons of alternating personalities, and abnormal states. Whilst it is clear that our knowledge of sub-conscious mentation is still to be developed, we must beware of rashly assuming that all variations from the normal waking condition are necessarily morbid. The human race has reached no fixed or changeless ideal; in every direction there is evolution as well as disintegration. It would be hard to find instances of more rapid progress, moral and physical, than in certain important cases of cure by suggestion—again to cite a few names out of many—by Liébeault, Bernheim, the late Auguste Voisin, Bérillon (in France), Schrenck-Notzing (in Germany), Forel (in Switzerland), van Eeden (in Holland), Wetterstrand (in Sweden), Milne-Bramwell and Lloyd Tuckey (in England). This is not the place for details, but the *vis medicatrix* thus evoked, as it were, from the depths of the organism, is of good omen for the upward evolution of mankind.

A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind on mind. This delicate task needs a rigorous employment of the method of exclusion—a constant setting aside of irrelevant phenomena that could be explained by known causes, including those far too familiar causes, conscious and unconscious fraud. The inquiry unites the difficulties inherent in all experimentation connected with *mind*, with tangled human temperaments and with observations dependent less on automatic record than on personal testimony. But difficulties are things to be overcome even in the elusory branch of research known as

Experimental Psychology. It has been characteristic of the leaders among the group of inquirers constituting the Society for Psychical Research to combine critical and negative work with work leading to positive discovery. To the penetration and scrupulous fair-mindedness of Professor Henry Sidgwick and of the late Edmund Gurney is largely due the establishment of canons of evidence in psychical research, which strengthen while they narrow the path of subsequent explorers. To the detective genius of Dr. Richard Hodgson we owe a convincing demonstration of the narrow limits of human continuous observation.

It has been said that 'Nothing worth the proving can be proved, nor yet disproved.' True though this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider, and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law.

An eminent predecessor in this chair declared that 'by an intellectual necessity he crossed the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the potency and promise of all terrestrial life.' I should prefer to reverse the apophthegm, and to say that in life I see the promise and potency of all forms of matter.

In old Egyptian days a well-known inscription was carved over the portal of the temple of Isis: 'I am whatever hath been, is, or ever will be; and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to re-construct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august, and wonderful, with every barrier that is withdrawn.

A GUARDIAN ANGEL.

The second volume of the biography, or autobiography, of Spurgeon, which is being published by his widow, gives an interesting account of Mr. Ruskin's friendship in his evangelical days for the famous preacher, whose Surrey Music Hall services he seems to have attended. There is a story given by Mrs. Spurgeon on Mr. Ruskin's authority, which, if it were not too late to verify it, might deserve the attention of the Society for Psychical Research. A widower was in treaty for the occupancy of an old farmhouse in the country for the sake of his children's health. One day he took them to see it, and the young people set off on a tour of inspection. After scampering through the grounds and examining the house, one of them suggested that the underground premises had not been explored. So the merry band went helter-skelter in search of a way below, found a door at the head of some dark stairs, and were rushing down at great speed, when midway they stopped in startled amazement, for standing at the bottom of the steps they saw their mother with outstretched arms and loving gesture waving them back, and silently forbidding their further passage. With a cry of mingled fear and joy they turned and fled in haste to their father, telling him that they had seen 'mother.' The astonished father perceived that something unusual had happened. Search was made, and close at the foot of those narrow, gloomy stairs they found a deep and open well entirely unguarded. Mrs. Spurgeon says Mr. Ruskin related the tale with an impassioned tenderness and power, which her pen cannot imitate, as an instance of direct and divine preservation from a dreadful death.—'St. James's Gazette.'

ACTIVE AND PASSIVE STATES.

BY DR. LIÉBEAULT, OF NANCY.

From the 'Revue de l'Hypnotisme.' With Notes by 'Q. V.'

Man's psychic life includes two alternating modes, says Dr. Liébeault: active and passive. The first occurs during the waking state, and is accompanied by the power to direct and control our thinking.* It is characterised, by a radiation from the brain of nervous energy carrying the power of attention throughout the whole of the organism. In its centrifugal movement it presides over the formation of sense impressions; over the transformation of these impressions into sensations; then into ideas, and again into actions; and this whether the ideas are visualised or not.

The second mode of psychic life, the passive state, is characterised by the diminishing of this nervous radiation, entailing inertia. The subject loses his power of initiative, and becomes isolated (insulated) from his surroundings. Sleep ensues as the natural expression of this involuntary, passive state.

The difference between normal and artificially induced sleep is that the former is a spontaneous passive state, and the latter an experimental passive state. There are, however, a variety of other passive states, some of which are accompanied by activity, such as somnambulism; and a variety of neuropathic states, which really are morbid sleeps. Among the partially passive states must be included those accompanying emotional sentiments such as joy, anger, sadness, fear, love, &c.; the tendency to imitate, meditation, abstraction.

All these different states of passivity have a common characteristic, *i.e.*, that they are accompanied by concentration on one or on several ideas. And this diversity of phenomena occurring under the influence of a common cause can only satisfactorily be explained by the theory of Dr. Durand de Gros, that the nervous centres concerned, in addition to having each their special properties, yet also share in properties which are common to all. And if passive states occur during waking life, while activity (mental and physical) occurs during passive states, this is evidently because these nervous centres often act independently of each other. This property which is common to all the centres concerned is, as was pointed out above, the power of attention (awareness) carried in the nervous energy.

Two simultaneous but converse processes or currents occur: the diminution of the waking state on the one hand and, on the other, increasing signs of sleep. In proportion as the latter augment, do the phenomena of fixed ideas (entailing obsession), hallucination, insensibility, isolation, catalepsy, &c., occur, and this in direct relation to the depth to which the mind concentrates itself on one or on several ideas.†

During passive states, attention is retarded, and, by that fact, intensified. Intensity replaces extensity or extension. The psychic energy being less diffused, concentrates and focusses on a restricted centre. The point of attention is

* This control appears to consist mainly in the faculty of expelling obnoxious ideas from the focus of consciousness, and thereby preventing their transformation into action, *i.e.*, their realisation. The 'direction' of the thinking process is necessarily limited in its action to the ideas already present in the mind, which may be selected or refused, in reflection. Impressions coming from without are also converted into ideas which may be partially refused or fully accepted. The power of direction referred to appears to be mainly one of inhibition, therefore; a power of putting on the break. As ideas in man's consciousness are the converted effects of communicated impressions, dependent on the outside world, which man does not create, he cannot create ideas, though he can digest and recombine the ideas present in his mind into new groupings or forms.

† This argument is most important. It implies that sleep, while accompanied by a state of passivity, entails a recession or ingress inwards, analogous to, and really identical with, that occurring in mental concentration, and is accompanied by a concentration of the mind on the ideas emerging by auto-suggestion from the sub-consciousness or on those presented from without by suggestion. In other words, sleep is accompanied by concentration, while concentration is accompanied by a state of partial sleep. But, as he has pointed out, passivity includes sleep as one of its phases. It will be preferable, therefore, to say that active concentration is accompanied by external passivity, while external passivity is accompanied by internal active concentration. And whether these states occur spontaneously, volitionally, or are artificially induced, the same phenomena follow.

Sleep and concentration are both accompanied by the turning inwards of the nervous energy which during awakened states radiates outwards

necessarily focussed on ideas already occupying the subject's mind; registered during states of active relating, *i.e.*, awakened states. These re-emerge in mental representation. It is possible by means of the power of attention carried omnipresently in the nervous energy, to accumulate attention on any part of the organism.*

When this attention is solicited by ideas previously registered in the subject, it is called auto-suggestion. When this psychic process is set in motion by an operator external to the subject, by a transferred idea, it is called suggestion. (When it is set in motion volitionally by the subject it is called concentration.) The process is the same. And well-established artificial sleep is the essential condition to obtain curative physiological or other effects.

Professor Delboeuf and some of his followers have obtained curative results by suggestion without sleep. Some have even gone the length of affirming that the results so obtained are more efficacious than those obtainable during sleep.†

They have misled themselves. Any successes so obtained must have been the result of spontaneous partial sleep, and such results can never be compared to those obtainable in deep somnambulism. They can only have been obtained in subjects who easily fall into partial slumber, and thereby easily accept affirmative suggestions.

While awake, the mind is in a state of poly-ideaism, and moves its attention quickly from one idea to another. In sleep, the mind is in a condition of mono-ideaism, in which it remains inert, without initiative. If solicited, its attention becomes fixed blindly and without resistance. It is in this manner that during passive states, and particularly in hypnotic sleep, the mechanism of suggestion is realised.

(To be continued.)

THE WONDERS OF THE DEEP.

'Dalziel' sends the following, as news:—

The German barque *Matador*, which has arrived at Philadelphia from Chili, reports that while the vessel was lying becalmed one moonlight night in the Pacific, the captain suddenly saw a ship, about two miles distant, labouring in a heavy sea. He at once ordered the sails of the *Matador* to be furled, as he believed a tornado was approaching.

The other ship continued on her course, bearing directly down upon the *Matador*, and a collision was expected. The mysterious vessel, however, veered away. Simultaneously an explosion seemed to occur in the stern cabin of the ship, and flames issued from the ports, rendering visible the name and port of the vessel, showing her to be of Danish nationality. The vessel then immediately disappeared. The explanation of the mysterious occurrence is found in the circumstance that those on the *Matador* were gazing at a mirage.

The curious part of the story is that when the *Matador* called at Valparaiso she found the Danish vessel had arrived there before her, and a comparison of dates showed that a lamp had exploded in the captain's cabin at the moment the *Matador's* sailors thought they saw the fire break out on the stranger. The vessels were over 900 miles apart when the incident occurred.

in sense relations. It is the converging inwards and focussing of this radiation which Dr. Liébeault tells us carries attention, that undoubtedly entails the intensification of inner perception, and this is necessarily accompanied by the suspension of external relations.

It has been shown recently (p. 375) that this focussing inwards in concentration may be accompanied by psychic exteriorisation. It follows from the identity in process laid down by Dr. Liébeault that the same phenomenon must sometimes accompany normal sleep. That this does occur is well known.

It will be noticed that the psycho-physiologists are, by experimental research, partly approaching the position of occultism. But these experiments have the advantage of carrying scientific explanations with them, while the teachings of occultism are arbitrary and non-self-explanatory, and are only imparted under obligations of secrecy; that is, of being used selfishly.

* This is evidently given as explanatory of the therapeutic effect of suggestion on the organism. It also explains stigmata, the production of letters or signs under the skin. But it may also explain the perception by some sensitives of their own internal organs and the diagnosing of their condition, as given by Ochorowicz and others.

† This no doubt refers to the statement advanced by Professor Bernheim, and supported by his pupil, Dr. Hartenberg, that suggestion is the cause of hypnotism. There is no hypnotism, there is only suggestion, it was maintained. Sleep was induced as an effect of suggestion merely. The brilliant point, the mirror, fascination, all merely suggested sleep, as the mother's lullaby to the child.

SPIRITUALISM—ITS ORIGIN AND MISSION.

The Rev. W. M. Simms, a Methodist Free Church minister, has been preaching on the origin and the mission of Spiritualism. At the close of the discourse he felt it to be his duty to fling the usual half brick, but the main drift of it was excellent. This, for instance, from a good Methodist minister, is interesting:—

When we call to mind that Spiritualism claimed among its disciples men and women of such varied temper as Professor Russel Wallace, the co-discoverer with Darwin of the great principle of evolution, Rev. J. Page Hopps, W. T. Stead, of journalistic fame, and Annie Besant, the heroine of Theosophy, we cannot well afford to stigmatise it as a mere hallucination of dwarfed and pigmy minds, a sure and certain evidence of a depraved religious instinct. Unless we are very blind and ignorant, we shall have noticed that almost from time immemorial there have been men and women of pronounced esoteric temper who, by the crowd, were thought imbecile on account of their extreme sensibility to the spiritual world. There is a strong element of esotericism in the great Eastern systems, Buddhism and Brahminism. There was evidently a type of Spiritualists in the days of Samuel—from the account of the Witch of Endor. Simon Magus and the leaders of the Gnostic movement, such as Marcion, Valentinus, Mani, are regarded as pioneers of this great movement. Montanus, the founder of the sect Montanists, in the second century, had very extreme views on the supernatural, and gave much prominence to what is called to-day clairvoyance, and other such mystical subjects. The hardening influence of a stern ecclesiasticism deadened for a time the temper of Spiritualism, but, with a new-found freedom after the Reformation, we have another revival. Baron Swedenborg, the founder of the New Jerusalem Church, a man very learned, maintained that for twenty-seven years he had enjoyed uninterrupted intercourse with the world of departed spirits. I see in Spiritualism a most providential movement. I am often asked by anxious inquiring people whether I believe in the professed spiritual phenomena, that the departed actually return and converse with the medium. Do I believe, they ask, in the so-called sixth sense? I confess that I find it difficult to reply.

I have never had any conversation with the so-called dead; I have not yet acquired that extra faculty of knowing the unknown; but I am not prepared to say that everyone is like myself. The wonders of hypnotism, mesmerism, electricity, animal magnetism, are sufficient to quiet all our doubts as to the impossible and miraculous, and make us wait in a state of judicious suspense. All that is required for the professions of these Spiritualists is proof. Feeling is not enough; that may be, and often is, the outcome of excitable temperament. What we say is, Let us see it. We only want proof, reasonable, sound, logical proof, and then we are prepared to believe. Still, as ever, seeing is believing, and until we have had proof for ourselves of the professed phenomena of Spiritualists, we are justified in questioning their reality. But what is the augury of Spiritualism; what good end will it serve? This is our only apology for selecting it as our subject, and I reply that this system, in directing as it does men's attention and notice to the reality and certainty of life after the dissolution of the body, is leavening society with a most precious Christian doctrine. A materialistic age such as this, to have produced such a marvellous movement, is significant that in no age has God left Himself without a witness. In consequence of the amount of attention devoted to physical science to-day, men's minds have been intoxicated with materialism. They have forgotten the reality of the unseen; they have ceased to regard, as certain, life beyond the grave, life not visible in material organisms, so here comes the duty and mission of Spiritualism. It professes to give demonstrations of the truth that death is not the end of life, that there is a concreteness in the unseen, that the invisible things are eternal things.

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.

SOUL AND SOUL.

A CONVERSATION.

'Speak,' said a voice very near me. 'Can you say that you really believe that you exist?'

'Yes, of course I believe that I exist, or how could I hear and understand you?'

'Do you believe that I speak to you?'

'I must believe the evidence of my own senses and understanding, or I should be a fool.'

'Try to be humble; you are so small and insignificant, and know so little.'

'I say what I think.'

'You know you can think, do you? Then you know three things: That you exist, that you can think, and that something beyond and outside yourself exists. You will not get much farther just yet. What more do you want to know?'

'What more do I want to know? Why, I want to know everything about everything.'

The voice laughed—a lovely laugh.

'How human! to wish to know—to know everything—to taste of the knowledge of good and evil. To know all things, you must begin very low down in the scale.'

'How low?'

'At yourself. You are very low in the scale of being, and very evil.'

'But I did not make myself!'

'Ah! "God made you!" I've heard that from every man, woman and child whom I have met under the sun. Now, the time is short. Begin to unmake yourself and make yourself up again. That will start a new life movement. You will set your environment in motion. After a time you will advance, and you will know it. Try to do good; leave what you know to be evil alone. Doing good will generally make you flinch and suffer at the beginning. Go on! Evil seems sweet and lovely at first, but it stings afterwards with the pangs of death. You must feel the pain of remorse to know that evil is evil. You must learn for yourself to choose the good. If you do choose the good you will grow stronger. Choose evil, and you will grow weaker; that means something more awful than you can understand. God is good: that is why you cannot see or know much now. You have the courage of the fool to face the Unknown. Without this shielding darkness about you, you would not dare to think, or live, or move. . . . Say! would you rather know all that you can know of things lowly and material; or get the faintest glimmer of things too high and awful for your comprehension?'

'Both,' said I. 'I would know all that can be known of things lowly and material, and have at the same time power to grasp even the faintest glimmer of things beyond.'

Again the voice laughed.

'So be it. You shall have all the knowledge of both kinds that you can get for yourself. Work with all your might; despise what seems to you ease and comfort and happiness. Seek only love, not pleasure. Above all things, flee pleasure. Kiss the thorns that wound, the knives and swords that cut. Do not fear the flames that burn, and the waves that drown the body. Be quite true, and you shall know more and more. Again, above all things shun ease. Ease and pleasure are the father and mother of lust and hate and cruelty. They will ruin you, if you will let them, and lead you, in the end, to remorse and anguish unspeakable. Do not fear pain, pain means the struggle for life; it is holy and beautiful—it is the hymn of birth, it is the gate of Heaven. God's purest angel is the angel of pain.'

July, 1898.

DR. JOHN FISKE ON IMMORTALITY.

I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work. Such a belief, relating to regions quite inaccessible to experience, cannot, of course, be clothed in terms of definite and tangible meaning. For the experience which alone can give us such terms we must await that solemn day which is to overtake us all. The belief can be most quickly defined by its negation, as the refusal to believe that this world is all. The materialist holds that when you have described the whole universe of phenomena of which we can become cognisant under the conditions of the present life, then the whole story is told. It seems to me, on the contrary, that the whole story is not thus told. I feel the omnipresence of mystery in such wise as to make it far easier for me to adopt the view of Euripides, that what we call death may be but the dawning of true knowledge and of true life. The greatest philosopher of modern times, the master and teacher of all who shall study the process of evolution for many a day to come, holds that the conscious soul is not the product of a collocation of material particles, but is in the deepest sense a divine effluence. According to Mr. Spencer, the divine energy which is manifested throughout the knowable universe is the same energy that wells up in us as consciousness. Speaking for myself, I can see no insuperable difficulty in the notion that at some period in the evolution of Humanity this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material forms and endure for ever. Such a crowning wonder seems to me no more than the fit climax to a creative work that has been ineffably beautiful and marvellous in all its myriad stages.

Only on some such view can the reasonableness of the universe, which still remains far above our finite power of comprehension, maintain its ground. There are some minds inaccessible to the class of considerations here alleged, and perhaps there always will be. But on such grounds, if on no other, the faith in immortality is likely to be shared by all who look upon the genesis of the highest spiritual qualities in man as the goal of Nature's creative work. This view has survived the Copernican revolution in science, and it has survived the Darwinian revolution. Nay, if the foregoing exposition be sound, it is Darwinism which has placed Humanity upon a higher pinnacle than ever. The future is lighted for us with the radiant colours of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dreams of poets, the lessons of priest and prophet, the inspirations of the great musician, are confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when, in the truest sense, the kingdoms of this world shall become the kingdom of Christ, and he shall reign for ever and ever, king of kings and lord of lords.

We are sorry to see the usual wholesome 'Humanitarian' coming out strongly in favour of vaccination as 'the one and only preventive against small-pox.' We do not take sides actively on this question; but such a statement as the above ought to be actively called in question. Leicester has demonstrated that sanitation and watchfulness, without vaccination, are a preventive, and even the strong medical advocates of vaccination on the Royal Commission had, as honest men, to say in their Report, 'The experience of Leicester affords cogent evidence that the vigilant and prompt application of isolation, &c., even with the defects which were brought to light during the recent epidemic, is a most powerful agent in limiting the spread of small-pox.' The Commissioners might well have added that this system of vigilance and isolation, combined with the popularity of sanitation, has given Leicester twenty-five years' practical freedom from small-pox: the small scare of 1892-3, as compared with the horrors of Sheffield and other well-vaccinated places, mainly serving to show how little vaccination is needed,—if at all.

'SPIRIT TEACHINGS.'—We again invite the attention of our readers to the new edition of 'Spirit Teachings,' through the late Wm. Stainton Moses, 'M.A. (Oxon.)' 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.

MOTHER TO CHILD.

The following appears in 'The Perfect Faith,' and is signed 'Charlotte Perkins Stetson.' We never before heard of this writer: but hope to hear of her again.

How best can I serve thee, dear?—how do my part?
Very flesh of my flesh and true heart of my heart!
Once thou wast within me—I held thee—I fed thee—
By the force of my loving and longing I led thee—
Now we are apart!

I may blind thee with kisses, and crush, with embracing,
Thy warm mouth in my neck, and our arms interlacing;
But here in my body my soul lives alone,
And thou answerest me from a house of thine own—
That house which I builded:—

Which we builded together, thy father and I—
In which thou must live, O my darling, and die!
Not one stone can I alter, not one atom relay—
Not to save or defend thee or help thee to stay:
That gift is completed!

How best can I serve thee? O child, if they knew
How my heart aches with loving! How deep and how true,
How brave and enduring, how patient, how strong,
How longing for good and how fearful of wrong,
Is the love of thy mother!

Could I crown thee with riches:—surround, overflow thee
With fame and with power till the whole world should
know thee;
With wisdom and genius to hold the world still,
To bring laughter and tears, joy and pain, at thy will,
Still—thou mightst not be happy!

Such have lived—and in sorrow. The greater the mind
The wider and deeper the grief it can find.
The richer, the gladder, the more thou canst feel
The keen stings that a lifetime is sure to reveal.
O my child! must thou suffer!

Is there no way my life can save thine from pain?
Is the love of a mother no possible gain?
No labour of Hercules—search for the Grail—
No way for this wonderful love to avail?
God in Heaven—O teach me!

My prayer has been answered. The pain thou must bear
Is the pain of the world's life which thy life must share.
Thou art one with the world—though I love thee the best;
And to save thee from pain I must save all the rest—
Well—with God's help I'll do it!

Thou art one with the rest. I must love thee in them.
Thou wilt sin with the rest—and thy mother must stem
The world's sin. Thou wilt weep—and thy mother must dry
The tears of the world, lest her darling should cry!
I will do it—God helping!

And I stand not alone. I will gather a band
Of all loving mothers from land unto land.
Our children are part of the world! do ye hear?
They are one with the world—we must hold them all dear!
Love all for the child's sake!

For the sake of my child I must hasten to save
All the children on earth from the gaol and the grave.
For so, and so only, I lighten the share
Of the pain of the world that my darling must bear—
Even so, and so only!

DECEASE.

Lady Isham, wife of Sir Charles Isham, Bart., passed away, on Tuesday last, at Lamport Hall, Northamptonshire, after a long illness. The deceased lady, who was seventy-three years of age, was the daughter of the late Right Hon. Sir John Vaughan. Married in 1847, the deceased and Sir Charles celebrated their golden wedding last October.

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 Czar's Rescript.

SIR,—At a meeting of Spiritualists, at 4, St. Thomas-square, Hackney, on August 29th, a resolution was proposed by Mr. Emms and seconded by Mr. Gould, that a suggestion be made to the editors of 'LIGHT' and the 'Two Worlds,' calling upon the Spiritualists of Great Britain to acknowledge, with pleasure, the Czar's message of peace to the nations of the world, and his noble desire for the abolition of war. Trusting this may be worthy of notice as part of our propaganda,
THOMAS COWDEROY.

The Battersea Society.

SIR,—The Battersea Spiritualists' Society (Henley Hall, Henley-street) are intending to open for the winter months a course of 'Friday lectures' dealing with all matters pertinent to Spiritualism, and allied social and ethical subjects. There is an entirely catholic intention in these Friday lectures, and we trust that among a heterogeneous body of opinions, a good sheaf of investigators of Spiritualism may be the result.

With this view, we would desire through your columns to communicate with speakers for papers on such subjects suggested; and with Spiritualist, Socialist, and Ethical societies.

The hall is a comfortable and a clean one, and we give a hearty welcome to all prospective visitors to our Friday lectures, which will be announced for early in October.

For dates and all information, letters: 5, Feveril-street, Bridge-road, Battersea; or personally at the hall.

W. SPENCE.

Hon. Sec., 'Friday Lectures.'

Difficulties.

SIR,—May I ventilate a few difficulties in your columns? Mr. Page Hopps says (p. 260) that in the other world there are no closed doors, no changeless dooms, no hopeless hells, only vast reformatories, &c. In other words, earth stains may be removed after death. But what, then, shall we finally have gained by the dip into the muddy cauldron of this mundane sphere? If 'prevention is better than cure,' would it not have been wiser to have altogether avoided this sink of iniquity? If many spirits, as is asserted, have never been incarnated, and yet are happily progressing on those sinless shores, why are so many of us doomed to a (comparatively) hog's life in the flesh?

(2) Does 'Quæstor Vite' hold that we mortals are mere automata? Apparently so, though the language of that most thoughtful writer is usually too technical to be closely followed by any but graduates in psychology. Many passages in 'Spirit Teachings' uphold this view, but quite as many others tell a contrary tale.

Charles Kingsley says—

'Neither ask, nor fret, nor strive—
Where thy path is thou shalt go.
He who made the stream of time
Wafts thee down to weal or woe.'

Now, which of these discordant views is the truth? We cannot have it both ways at once. Are we the hare or the hounds, the electric current or the dynamo? and what exactly is the efficacy of prayer and the part in one's Kismet played by guardian angels? The question is most practical, but as to the answer—apparently *quod homines tot sententiar.*

(3) Will 'Q. V.' kindly tell us which he considers to be the *real* existence, the physical or the spiritual? The former is brief as the snowflake on the river—one moment there, then gone for ever. The latter, we are told, is practically infinite in duration. Being radically different in kind, what can the two have in common? If I am going to spend a lifetime as a painter or author, of what use is it to me to be taken as an infant into a coal mine for a couple of days?

(4) Most Spiritualists agree that a plan for putting the two worlds into effective touch is above all things to be desired. Yet what practical steps are ever taken? An absent

friend is best kept in touch by constant letters describing his daily life. Did anyone ever hear graphic details of how a spirit passes his time? The individuals composing Stainton Moses' spirit band appear and disappear in weird fashion and render no other account of themselves than that they were engaged in work in the spheres, adoration of the Supreme, &c.—misty statements which seem to remove them further than ever from our ken.

A friend of mine was murdered a few months ago. What would I not give to know not only that he is 'alive for evermore,' but how exactly he has been employed hour by hour since his last breath.

(5) If mundane occurrences are but the reproduction on the outer material plane of antecedent conceptions, originated by higher solar selves (*vide* 'Q.V.' *passim*), what an uncomfortable state of affairs this would indicate in those spiritual regions! There is so much going on here which will not bear thinking about. Those higher solar selves must be of very varying moral quality. Is it to be supposed that all have an equally free hand in the production of mundane events? What limits are there to the restraining powers of the higher kinds?

August 18th, 1898.

Puzzled.

NATURAL RELIGION, PERMANENT AND PROGRESSIVE.

Castren, travelling in Finland and Northern Siberia, met with an old Samoyede woman, poor pagan as we should call her, who worshipped the sun, bowing before him in supreme adoration. He asked her whether she ever said her prayers. She replied, 'Every morning I step out of my tent and bow before the sun and say, "When thou risest, I, too, rise from my bed," and every evening I say, "When thou sinkest down, I, too, sink down to rest."' Thus, too, was her mind lifted by looking up and feeling a larger horizon, to which her little round of duty was sacredly related; feeling consciousness of a presence higher, diviner, more. Advance a step farther, and you have akin to this the Gayatri, holiest verse of the Vedas, which the Brahman repeats every morning as he greets the rising sun: 'Let us meditate on that adorable splendour of the divine, creating and renovating Sun; may he arouse our minds!' A step farther but reaching across centuries and millenniums of time, and we have Milton's invocation:

'Hail! holy Light, offspring of Heaven first born,
Or of the eternal co-eternal beam,
May I express thee unblamed!

—Thou celestial Light,
Shine inward, and the mind through all her powers
Irradiate.'

Or again, this farther step we see in that magnificent hymn beginning:

'Supreme and universal Light,
Fountain of Reason! judge of Right!

Parent of good! whose blessings flow
On all above, and all below:

Assist us, Lord! to act, to be,
What nature and Thy laws decree.'

C. D. B. MILLS.

SOCIETY WORK.

193, Bow-road, Bow.—On Sunday last a full meeting gathered to listen to Mrs. Bartell, who delivered an address on Spiritualism. Mrs. Bartell was also successful in psychometry and clairvoyance. Sunday next, Mrs. Hawkins.—H. H.

EDMONTON SPIRITUALIST SOCIETY, 2, THE CRESCENT, HERTFORD-ROAD.—On Sunday last Mr. A. Savage gave an address on 'The Individual Ideas of the Supreme Power, "God,"' followed by clairvoyance. Of the fifteen delineations given thirteen were immediately recognised. Next Sunday, at 11 a.m., building committee; at 7 p.m., Mr. W. Walker.—W. KNAUSS, Sec.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Sherwood was with us again, and continued his remarks on 'Animal Magnetism and its Relation to Spiritualism.' He also gave some demonstrations of his power. It was a most interesting and instructive address. Next Sunday, at 6.30 p.m., Mr. Peters. 'LIGHT' on sale.—M.E.C., Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Strang gave a reading from the 'Hastings and St. Leonard's Observer' on Spiritualism in Hastings. Mr. Brenchley gave an interesting account of releasing spirits from Hastings Castle. Next Sunday, at 7 p.m., Mr. Brenchley will give an address. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C. D. CATTO.

EAST LONDON SPIRITUALISTS' ASSOCIATION (STRATFORD CENTRE), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday morning last, in the Grove, we assisted the London Spiritualist Conference. In the evening, Mr. King delivered an address on 'Mediumship,' which was followed by some interesting remarks from the audience. Our social meeting and tea will be held on the 29th inst. Tickets 9d. each, to be obtained of the secretaries. Next Sunday, at 7 p.m., Mr. Davis.—J.J.P.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday morning our Victoria Park open-air meeting was conducted by Mr. Emms and Mr. Tempest. In the hall, at 6.45 p.m., Mr. Weedmeyer gave a thought-stirring address on our influence on others. Mrs. Weedmeyer followed with some good clairvoyance, also some advice on health to several of the audience. On Sunday evening next, at 6.45 p.m., one of our oldest workers. The Wednesday circles have now commenced.—H. BROOKS, Sec.

LONDON SPIRITUALIST CONFERENCE.—A conference was held on Sunday afternoon last in the Workman's Hall, West Ham-lane, Stratford, Mr. Gwinn presiding. The minutes of the previous conference having been read and adopted, the secretary introduced the subject of 'Methods of Future Work and the Development of Workers and Mediums.' Mr. Clegg stated that there was great need of our mediums and workers being better informed in the future than they have been in the past. The next conference will be held at 2, Ford's Park-road, Canning Town, on the first Sunday in October.—M. CLEGG, Secretary of Conference.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—Last Sunday we had Mr. Peters with us, who gave clairvoyance in his usual successful manner. The meeting was presided over by Mrs. Boddington, and followed by a public circle. Next Sunday Mr. Drake will conduct the meeting. We are pleased to report the success of our Lyceum, the attendance being larger each Sunday. In Battersea Park we had quite a crowd of speakers, and the meeting was a very satisfactory one. Next Sunday, at 5.30 p.m., our special tea meeting; tickets, 6d. Thursday, at 8 p.m., developing class. Saturday, at 8 p.m., members' and friends' social evening.—H. P.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N.—On Sunday last Mr. Ronald Brailey was with us, and was eminently successful in getting into the conditions of the audience during the clairvoyance. Mrs. Brailey ably rendered a solo, 'The Message of the Angelus.' We look forward with much pleasure to the next visit of our two friends. Next Sunday Professor Sherwood will deliver the first of a series of four lectures, on 'Animal Magnetism in its Relation to Modern Spiritualism.' All London friends are requested to note the 14th inst. as our first social gathering, to which the admission will be *free*; silver collection.—A. CLEGG, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last our public circle was well attended, when Mr. Brierley, of Newcastle, spoke on 'Sympathy, Service, and Sacrifice.' At our evening meeting, in the absence of Mr. Long, Mr. Beel occupied our platform, and gave us interesting details of his experiences in Spiritualism, also minute details of the means to be adopted to investigate the truth of Spiritualism. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library and sale of literature; at 6.30 p.m., Mr. W. E. Long, 'Salvation through Life or Death'; at 8 p.m., election of candidates for membership. 'LIGHT' always on sale.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—'Death and Immortality: a Reconciliation' was the theme chosen by the inspirers of Mr. J. J. Morse at these rooms on Sunday evening last, and a numerous audience evinced the deepest interest in, and appreciation of, the many fine utterances of the speaker. Prior to the address a solo by Miss Minnie Bush, and the reading by Mr. Morse of a short poem were greatly enjoyed. The Marylebone Association of Spiritualists are determined to continue to promulgate the truths of Spiritualism in the highest and best manner possible, and lectures like that of last Sunday greatly conduce to the carrying out of this object. Next Sunday, at 7 p.m., Miss MacCreadie, who has just returned from Scotland, will occupy the platform. Miss MacCreadie will receive a hearty welcome after her holiday, and early attendance is particularly requested. Doors open at 6.30 p.m.—L. H.

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