

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The Spiritualist, though he makes the Unseen so real to mankind, and being in that respect such a contrast to the hazy believer who condemns him, is strictly an idealist. He describes life in the Unseen in the terms of our streets and homes, but beneath those terms may be seen pure Transcendentalism which makes the Spiritualist free both from the terrors of the conventional Religionist and from the doubts of the Materialist.

Wagner, who was a good deal of a Spiritualist in his way, saw this when he wrote: 'What an indescribable gain would it be to those who, on the one hand, are terrified by the threats of ecclesiasticism, and, on the other, are driven to despair by our men of physical science, if, to the sublime edifices of Love, Faith and Hope, we could annex a distinct recognition of the ideality of this world, conditioned by the laws of Time and Space, as at present the sole foundation of our perceptions! For, from the point of view of that ideality, all questions of the disquieted soul after a where and a when of the outer world, will, nay, *must* be, answered by a blissful smile. For if to these seemingly infinitely weighty questions there is any answer, it has been given by Schopenhauer with unequalled precision and beauty in these words: "Peace, rest and happiness dwell only where there is neither any where nor any when."'

And truly, in the blessed Unseen, there is no 'where' and there is no 'when,' in our poor limited sense. Hence so many failures to understand, even where experienced Spiritualists are concerned.

The 'New York Sun' says:—

One mode of transportation among the poor whites of Southern West Virginia is known as 'riding and hitching.' It is resorted to when two travellers find themselves with only one horse and they are going too far to ride 'double.' In 'riding and hitching' one traveller takes the horse and goes a mile or more, while the other foots it behind. The equestrian naturally makes faster speed than the walker. So, after he has ridden his share, he dismounts and hitches his steed to a tree by the roadside and pushes on afoot. In time the other walker comes to the hitched animal, mounts him, rides on until he has overtaken the first rider and got some distance in front, when the operation is repeated. Thus each rides alternately, and the horse gets a breathing spell.

It is just the same with Spiritualism and Psychological Research. Spiritualism takes a turn on the good steed Progress, and Psychological Research trudges carefully on behind. Then Spiritualism turns tramp, and leaves the horse for Psychological Research, which never fails to mount, and to begin where Spiritualism leaves off, and which in due time slowly overtakes it. Then Spiritualism sets off for another hearty spin, and the old story is repeated;

and so the two are never really far apart, and never cease to keep pace in the long run; and both will arrive at the same Inn, if not precisely at the same time.

An Evangelical Union lately drew up a long and fiery manifesto against Spiritualism. The whole of it may be judged from the following sentences:—

Spiritualism is the work of the most stupendous fraud that ever made its appearance in the realm of superstition, through which many credulous persons are deceived.

Spirit-return to this world is also entirely denied by Job xvi. 22: 'When a few years are come, then I shall go the way whence I shall not return.'

God in the Old Testament had forbidden the Israelites to ask questions of the dead.

As evangelical preachers, we deem it our duty to use all means at our disposal to enjoin the congregations entrusted us to distance themselves from these pestilential tumours.

The first and second sentences are flatly contradicted by the third. If God forbade the Israelites to ask questions of the dead, it is necessary to conclude that such questions were possible, and that the Israelites were in the habit of putting them. It is open to these preachers, then, to say that Spiritualism is forbidden, but not to say that it is a fraud.

As for the second sentence, we are moved to ask whether these gentlemen believe that every expression of opinion in the Bible is the expression of a truth. Do they think this is the expression of a truth, for instance?—

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again. (Eccles. iii. 18-20.)

We are inclined to think that the passage from Job is about on a par with this for sheer agnosticism or unbelief.

As for the fourth sentence, we quote it mainly to show the animus of these preachers—enemies to freedom of inquiry and thought.

'Healing: Causes and Effects,' by W. P. Phelon, M.D. (Chicago: Hermetic Publishing Company), is another addition to the ever-increasing store of books on the supremacy of the inner self of thought and will. To trust that inner self and its Divine Forces as the secret of power, is the message of this rising school of thinkers and healers, and in that they have undoubtedly found a precious truth, the application of which, however, requires great discrimination and care.

It was a clergyman who said: 'There are, unfortunately, many persons who are educated, so-called, but who never make any intellectual progress. This is a common failing with many a "country parson." Like Joe, in "Pickwick," his mind is dropping into naps unless pinched or prodded. He is always behind the times in his theology, politics, and his general reading, for he never advances beyond the period when he took his doubtful degree! His "little go"

haunts him still! Many of the rural clergy are like some chickens, they chirp a hole in their shells and die without shaking themselves clear of their case. They only protrude their heads, and shrink back to perish of inanition!

That was rather hard on the brethren, but it is a good deal true. At the same time, we have great hope of the country parsons. If we could afford it, we would buy a Clergy List, begin at A, and send a hundred free copies of 'LIGHT' every week, till we got down to Z; and then we would begin again next year, and repeat it every year. Perhaps someone would like to pay for that experiment?

From Messrs. Nichols and Co. we have received a small book by Dr. H. Davies on 'The Cerebellum.' It is almost entirely a doctor's book ('published at the special request of numerous surgeons'), but the medically unlearned might read it with profit. It is seriously written, and with evident knowledge.

An American Magazine for young people lately printed the following wholesome and helpful verses:—

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere some time punished,
Though the hour be long delayed;
I know the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is, is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall say, as I look back earthward,
Whatever is, is best.

The reports in 'The Western Daily Press' of the meetings of the British Association are excellent reading, though one occasionally feels the need of a new Appendix to the Dictionary. We noted with particular pleasure the Address of Professor F. R. Japp as chairman of Section B (Chemistry). Discussing the origin of life, in connection with certain profound harmonies in Nature, and pointing out where 'natural selection leaves us in the lurch,' he said:—

No fortuitous concurrence of atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of the first optically active organic compound. Coincidence is excluded, and every purely mechanical explanation of the phenomenon must necessarily fail. I see no escape from the conclusion that, at the moment when life first arose, a directive force came into play—a force of precisely the same character as that which enables the intelligent operator, by the exercise of his will, to select one crystallised enantiomorph and reject its asymmetric opposite. I would emphasise the fact that the operation of a directive force of this nature does not involve a violation of the law of the conservation of energy.

This is a very pure Theism; and pure Theism, though few suspect it, is very near to pure Spiritualism. 'God is Spirit,' and everywhere the abiding reality and 'the directive force' is Spirit: and spirit-life is only life in realities behind appearances. Sir William Crookes, who was present, pointed out the strong agreement of this with his own reversing of Tyndall's memorable saying. Tyndall put matter first: Crookes and Japp put life and the 'directive force' first.

We observe that in Section II (Anthropology) Mr. O. H. Howarth, in his curious Paper on 'Human Life at High Altitudes,' referred to the great prevalence of belief in 'disembodied spirits.' We gather that Mr. Howarth was surprised and touched with pity. If so, his testimony is all the more valuable. He said:—

One of the most singular superstitions which the religious motive had prompted was the profound belief in the re-appearance of disembodied spirits. One would hardly believe to what an extent this prevailed even in modern times, and amongst people who were in a fairly advanced condition of civilisation. Evidences of this occur over and over again in the methods adopted as a protection against the appearance of ghosts.

How much more modern and useful Anthropology would be if its students would reduce the number of their foregone conclusions, and look all over the field with 'a mind to let'!

ACTIVE AND PASSIVE STATES.

BY DR. LIÉBEAULT, OF NANCY.

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

(Concluded from page 449.)

Dr. D. Liébeault is, it must be remembered, the discoverer of the therapeutic application of suggestion. It is true that Braid was his precursor in hypnotism, but Liébeault was the founder of the Nancy school and of the psycho-therapeutic system. He first distinguished superficial from profound sleep states, and connected the phenomena of fascination, lethargy, catalepsy, somnambulism therewith. The identification now made by him of the mode of consciousness functioning during sleep, with that accompanying mental concentration, is as important in the domain of psychology as his previous application of suggestion to the treatment of disease was to therapeutics.

His grouping of emotional states, hysteria, obsession by ideas, insanity, and the various states of psychical derangement, with natural and artificial sleep, together with concentration, under the general classification of externally passive states, accompanied by internal activity, and his attribution of that activity to the power of attention ubiquitously present in our nervous energy, and with the consequent possibility of independent conscious action in centres united by a process common to all, throws a flood of light on the processes unifying discreted modes of consciousness in man; a problem metaphysic is unable to solve.

Dr. Liébeault exhibits psychic (mental) life as comprising two alternating modes, one in which our nervous energy radiates outwards, constituting sense impressions or external relations generating ideas, and accompanied by volition and consequently active; the other in which our nervous energy converges inwards, and is consequently externally passive and internally active, yet involuntary. Both are internally active; in the former, attention may be guided by will; in the latter, the ideas present in the mind seize upon the attention, which no longer has the power of selection or resistance.

While these states alternate concurrently with the recurrence of day and night, in spontaneous order, yet they may also appear at other times. They may be partial as well as general. They may be provoked artificially and in some cases volitionally, as well as occurring spontaneously. Some of the passive states also occur from psychical derangement, *i.e.*, derangement in the circulation of the nervous energy.

The identity of process exhibited by this analysis as subsisting between concentration and sleep, shows that in both our consciousness recedes inwards and ingresses into analogous states, carrying higher intensified modes. And this has an important bearing on the after death sleep, which stands in the same relation to our earthly life as our nightly sleep does to our daily life. The latter indrawal is accompanied by a temporary reconstituting process; the former indrawal is accompanied by a permanent reconstituting and withdrawal. But the temporary nightly sleep shows us that the

longer 'earthly' sleep must also be a passive involuntary state in which external relations are indrawn but in which subjective activity persists; in which acquired experiences emerge in mental representation; in which auto-suggestion occurs in intensified perception.

We see the results of similar auto-suggestion in somnambulism; we see that the emerging of fixed ideas entails their realisation in act, in activity. But we also know that the mental recession inwards, occurring in the analogous state of concentration, is often accompanied by the psychic exteriorisation of a representative double, which visits the place or person thought of. Such human doubles have often been mistaken by clairvoyants for 'spirits.' If this is so while man is an embodied spirit, it must persist when he is a disembodied spirit, as there can be no law in our external plane which has not prior expression in inner planes. But the after death sleep being a passive, involuntary, somnambulant state, such exteriorisation will not result from volitional concentration, but from auto-suggestion; from fixed ideas, from the determination entailed by the emerging of stored ideas and emotions in the sleeper's mind.

These psychological laws as illustrated in the domain of human experience show that the majority of spirit-forms seen by clairvoyants must be of this character and origin. It is only when the sleeping discarnate selves reawaken, reconstituted and regenerate, through the second death process, that the volitional power of directing attention, of selecting or directing their thoughts, will again function. But that state is discreted from the earth, and very few representative forms are projected thence.

Dr. Liébeault shows the identity of the effect in the mind, of auto-suggestions from within and of suggestions from without. Dr. Durand de Gros, Professor Boirac and Dr. Ochorowicz recognise that similar effects may be produced by suggestion from a distance, called mental suggestion, and by others telepathy, by others thought-transference. But the psycho-physiologists have yet to recognise that the same process may be effected by discarnate spirits, constituting what is called trance addresses, control, inspiration, illumination, revelation. An illustration of suggestion and control effected from a distance by a human psychic double, was given on p. 375. Similar cases were given on p. 399 (1897) and p. 171 (1896). We now know that the human psychic double is constituted of man's nervous energy, which, as Dr. Liébeault tells us, carries the power of attention, and which De Rochas and others have shown carries sensibility and motricity. We know that this energy cannot be seen in the nerves by the anatomist, or by the microscope, yet it is seen by clairvoyants, by lucid sensitives when exteriorised, and we know that its partial exteriorisation entails the partial catalepsy, insensibility, and inertness of the body. De Rochas has shown that it is this energy that constitutes the human double. We know that this double may be exteriorised temporarily, carrying consciousness and feeling and motive energy. When so exteriorised, many sensitives cannot distinguish it from so-called spirits, *i.e.*, discarnate selves. We may consequently conclude that this double may also be permanently exteriorised and retain the same faculties permanently which it exhibits in temporary exteriorisation. As it has been shown to carry the power of suggestion, of control, during temporary exteriorisation, it follows that it must also retain the same faculties when permanently exteriorised. It follows, therefore, from logical analogies based on experimental psychology, that discarnate selves can effect suggestion and control as effected by incarnate selves.

This is further confirmed by the similarity of the phenomena produced by hypnotic and mesmeric suggestion, to those occurring through mediums. Nearly all the latter phenomena of subjective character are paralleled, in subordinate mode, in hypnotic suggestion. Many of the psychic phenomena exteriorised through mediums may be reproduced by suggestion acting through mesmeric subjects whose nervous energy is easily exteriorisable. And identity in effect implies identity in process.

This analogy in process demonstrates that mediumistic phenomena are no more produced by auto-suggestions emerging from the subliminal consciousness, *i.e.*, the sub-con-

sciousness, than are hypnotic and mesmeric phenomena. Undoubtedly auto-suggestion does occur in passive states and may occur in mediumistic as well as in hypnotic or mesmeric subjects. But it is as irrational to ascribe all mediumistic phenomena to auto-suggestion as it would be to ascribe all hypnotic and mesmeric phenomena to the same cause.

While this presentation carries a different explanation of spiritual phenomena to that generally current, it in no wise detracts from the validity of such experiences, but presents an explanation which is in accord with psychological laws, as illustrated in the domain of human observation.

One of the most striking conclusions arising from these considerations is the extent to which man is determined by ideas, and the fact that all these psychological phenomena, whether of experimental or transcendental origin, are determined by ideas; ideas transferred either verbally or by a process of vital induction, from without.*

But ideas are shown by Dr. Liébeault (and in this he confirms Dr. Berillon) to be reactions in our awareness resulting from sense impressions, entailed by relations with the outer world, and converted in our nervous system into sensations and further into ideas, which again are transformed into actions (unless inhibited volitionally). Some of these reactions or ideas entail subjective visualisation, or images, in their mental reaction, and some do not. This visualisation or imaging or objectifying, is more pronounced in passive states than in active states. But the orderly functioning of the nervous circuit within the organism, carrying the power of attention, is the precondition of the process of orderly generation of ideas. A derangement in the nervous circulation entails deranged ideas, deranged thinking. So far as individual man is concerned, the processus of consciousness or nervous circuit is the precondition of relation 'twixt self and non-self, and consequent generation of ideas. This generation presupposes reaction between positive and negative elements in our nervous vitality, the ground, or unity, which makes the two possible. If it is so in finited self-consciousness, it must be so precententially in the Infinite Self. But this processus of consciousness in man's nervous system is identical with his processus of vitality, which, as Durand de Gros and Professor Boirac recognise, carries plasticity, and which is shown both by biology and by exteriorised psychological phenomena constituted therewith, to be substantial. It is this microscopically invisible yet substantial vitality, carrying the faculty of 'awareness,' which consequently is the fundamental reality in man and by its reactions between its positive and negative significations generates ideas. If it is so in particularised self-consciousness it must be so in the Universal Self. But we see that particularised consciousnesses are both masculine and feminine. Consequently the Universal Self must be so also. Active and passive are but equivalent terms for positive and negative, for masculine and feminine, and again for spirit and soul; and we see that these two modes of consciousness are present in and function in alternate predominance in every particularisation of self-consciousness; that their interaction in unity, as of object and subject, is the necessary condition of conception of ideas.

Indeed, object implies a state of activity, while subject is but another term for passive. Metaphysic has recognised the inseparability of subject-object in ideas; but this exposition identifies these significations with spirit-soul, and again with the positive and negative qualities inherent in our conscious-substantial vitality, their fundamental basis and unity; in which, by their mutual interaction, conceptions or ideas are generated (not created).

Vitality has been shown by modern research to carry a processus which is similar to electricity in some of its phenomena and to magnetism in others. These two properties are again but distinguishable modes of the above dual significations. And it is by this fact that telepathy from a distance and magnetic-suggestion occur: by induction, *i.e.*, electro-magnetic interaction.

This would imply that hypnotic suggestion pertains to action by means of man's active, positive, electric spirit on his magnetic, passive soul consciousness; while magnetic-suggestion pertains to action by means of man's passive, negative, magnetic soul in his spiritual consciousness; both entailing reactions in his attention-carrying vitality, cognised as ideas.

* They may also be interiorised centrally, by transcendent operations; but as this process cannot be affected in experimental psychology it may be omitted here.

THE LAWS OF NATURE IN ACCORD WITH SPIRITUALISM.

By SIGNORA VIRGINIA PAGANINI, OF FLORENCE.

*Written in English for the International Congress held in
London, June 18-24, 1898.*

There are two laws which Spiritualists ought to study, as they are fundamental, namely, Evolution and Reincarnation.

The most important problem to comprehend is that of the origin of man and of his destination. Long enough has he been led astray by the speculations of a caste which pretended to have alone the privilege of knowledge. We know the soul is immortal, as we have the privilege of communicating with our friends who are no more with us in the flesh; and we feel in our inner self that this present life of ours is but one step in our evolution.

'God has created man in His own image,' says the Scripture. But it is not in our body that we resemble Him. God is spirit, and our resemblance is in the soul, which is a spark of Himself. We are, then, His own emanation; a portion of God Himself in potentiality, but as nothing, until by evolution, passing through an infinite number of reincarnations, we display the potentiality of our divine origin.

'Attracted to a planet by the desire of knowledge, the divine soul finds itself clothed with molecules of matter.' So man appeared on earth. His senses are darkened by the thick and coarse matter in which he finds himself. Ruled by needs and desires which he has in common with the lower animals, man is like an atom in the immense creation; but by degrees the divine spark makes its way through his corporeal senses. He becomes an actor in the great work, and according to his own will working against or favouring the established laws which guide man to perfection, he sows upon earth the seeds of good or evil which must bring forth fruit later on.

In that state, man becomes an integral part of the planet on which he has been called to live. It is not that he is created for the planet, but the planet is created for him.

'The visible world,' said Pythagoras, 'is a repercussion, or duplicate, of the invisible one,' and the ancient Theosophy has demonstrated that the material part of man is composed of the same principles as the Cosmos. The exchange of molecules between the atmosphere and man, and from man to the atmosphere, is constant; and their *rapport* is so intimate that not only his deeds but even his thoughts influence the evolution of the Cosmos; and the one reflects the state of the other.

Of course, man and the planet are destined to progress together to a certain point, so as to preserve the harmony established by the Almighty in both evolutions, material and moral.

By degrees man learns to use his organs of sense. He begins to feel in his inner self something not material, contrasting sometimes with his material desires. Then he discovers two opposite propensities overpowering him. Sometimes, absorbed by material desires, he is dragged into a whirlpool of low passions; at others he is transported in thought far distant from the sphere in which he lives, and forgets his body.

By this time his responsibility begins and gradually increases. By his instinct for society he has foreseen the first symptom of the divine law, as there begins the mutual exchange of rights and duties, the right interpretation of which cannot fail to bring on earthly progress and happiness.

We are all kindred by nature, and, in accordance with natural law, a mutual love and assistance is our duty. By fulfilling it, the harmony of our souls, the gentleness of our thought, would bring a beneficent influence into everybody's life. Then the atmosphere, impregnated only by kind and sympathetic emanations, would send forth a beneficent exhalation of peace and comfort, and the divine spark, in that state, seeking for its Creator, would be ready to break from its material prison, and its progress would begin.

But primitive man, so plunged into matter and so dependent upon it, would not all at once be so wise as to go

straight to the right road; or, if some have been so, they were superior beings of a precedent evolution, sent down by God from superior planets to help the present humanity in those first difficult steps. These superior men traced the road for mankind. They were called *sages*, and were indeed wise men. They did not care for wealth and conquests like the rest of men of that time, but only for purity of mind and knowledge; so they lived in retired places.

The scientific discoveries of those wise men, called also prophets or initiates, could not be brought out, the world being yet too material and ignorant to understand them; so they kept their knowledge secretly hidden for fear of profanation, and it remained lost, as we all know, until the present time. Those doctrines were left to be the standard of truth for future humanity, when advanced enough to comprehend its justness; but in order that man should be worthy of the greatness of his origin and of the high position reserved for him, he was left to find out by himself the laws of cause and effect which rule the universe in accordance with man's life and evolution, limiting his responsibility to that universal duty of *doing to others that which he would wish that others would do to him*; each man passing through as many incarnations as he may require to accumulate the necessary experiences as the result of his own actions. If in one incarnation he leaves debts, he must balance them in the next one. If he has caused his brother to suffer, his next lot in life will be suffering, and his progress retarded. If he has done good he will return in a condition to proceed further and do even better. No good or evil action will remain without its consequence in form of reward, or punishment, or reparation.

The first impulse of mankind was naturally moved by material needs and desires, like the rest of the animals; but while an animal is helped by instinct never to exceed the bare necessities of the moment, to God's creature, seeking its way to Him, frugality is commanded; therefore God has insured man's health in frugality, while the intemperate man is punished in many ways.

The result of excess causes evils which may fall upon himself and at the same time upon others. In such a case, besides damaging his own health, he is responsible for his brother's suffering, and cannot redeem himself without passing through an equal suffering.

Selfish desire, though apparently of little importance, is nevertheless the passion that puts into man's heart the first roots of egotism, which is the cause of all other evils, as we may see from a parable taken from human life.

Two little towns were separated from each other by a free territory on which both populations were accustomed to go for fruits and game. Many times they met in those excursions, but instead of becoming friends, they were jealous of what their neighbours had taken, and they began by quarrelling and abusing one another. One of the two towns was more populous than the other, and its inhabitants, feeling stronger, decided to assault the smaller town, to destroy it and take possession of the entire territory. This they did. Those who tried to defend themselves were killed. The rest were taken prisoners and deprived of everything they possessed, and became the slaves of the conquerors, and were obliged to work, without any reward, for the benefit of their masters.

Behold the first division and the first misery appearing on earth! What was the cause of it? The egotism of man generated by greed.

Slaves, dependent on their conquerors, left unprovided for, without instruction, abused and disregarded, often treated with cruelty, condemned to hard work from morning till night, how could they develop their minds and learn to love their fellow-creatures? On the contrary, they were irritated; hatred came into their hearts; they meditated a revenge, and, if they could, they would have accomplished it without caring whether the damage would fall upon innocent people.

What is the cause of that perversion? The egotism of man, generated by greed, nourished and increased by the success of a first guilty action.

Supposing some of those victims were gifted with a mild character. When placed in such a condition they would

very easily become cowards, ready for any crimes commanded by a perverted master ; and, by favouring vice, would help to multiply evil and its victims. What would have been the first cause of all that corruption ? Always the fatal prevailing of desire for a material satisfaction, preventing the divine spark from emerging, and keeping humanity from its true development !

The crimes by which egotism has degraded the human soul are infinite, but the mark of slavery, by which man, the image of God, has stained the forehead of his brother in God, has been the greatest insult he could offer to God, the common Father.

The Almighty may pardon the shortcoming of ignorant men, but the consequence of evil cannot be avoided. Law stands unchanged by good result as well as by evil. The impure exhalation of crimes, the imprecations of the victims, the bad currents of wicked thoughts, disturb the atmosphere, and the convulsions of the Cosmos have many times reflected the evil of the children of earth.

We see, in fact, that the equilibrium between the planet and humanity, in their mutual and gradual evolution, has been disturbed, and harmony is destroyed. The crowd of country people who in some places are left in complete ignorance and poverty, cannot partake of the advantages of civilisation ; they create misfortune, being unable to redeem themselves from the position in which they are placed ; and every scientific progress which increases the advantages of the dominant class increases the separation between the two. Machinery, for instance, intended to spare material work in order that man should have more time for cultivating his mind, for the poor man, condemned to gain his living by the work of his hands, may be complete ruin. He can never have money to buy a machine, and he is too ignorant to know how to use it, so he must remain as he is ; and, as machinery diminishes the price of work, his misery increases. So it is with many other advantages that cannot reach the poor class.

It is very true, and I am happy to say it, that humanity in general is opening its eyes to that sad truth, and an emulation in works of charity has begun. On every side new charitable refuges, new distribution of relief are soothing anxiety and suffering. But all these are what we can only call a to-day's remedy. The disturbance of the natural laws is still remaining, and results in disharmony.

Until the present time, neither politics nor religion has proved sufficient to recall to earth the harmony in accordance with natural law. Nothing can save us from a serious crisis but Spiritualism, which reminds us that we are all equal in the eyes of God, and that the poor ignorant class are only those who have remained behind civilisation, and are the victims of our first errors. Very probably many are now expiating in that condition the misery they have inflicted in past time on their brethren. But no matter who they may have been, we have to consider them now as our younger brothers, to whom we must give the necessary help to rise to man's dignity in accordance with the law of fraternity. That, every Spiritualist must know and practise.

The time has almost arrived for the accomplishment of that universal union. The conflict between a religion which has become the instrument of vanity and despotism and true science is almost over. The greater number of the victims of sacerdotal despotism have found the favour of the Almighty ; and He allowed the spirits to communicate with man in order to let him have a proof of his immortality, as a sufficient number of human minds are now ready to enter on that line of research, and to be gradually brought to seize the spiritual sense of the doctrines that will carry us back to fraternity.

In our days, the complete re-constitution of equality among men is yet impossible because we are still in too small a number to prevail against established prejudices ; but if we look back and remember in what a short time Spiritualism has spread round the world, we have reason to expect that very soon Spiritualists will be a great majority, and naturally the civil laws will reflect our doctrines. Then brotherhood will soon be practically restored, as it was with Pythagorians and the first Christians. By that time, a man will have acquired the two principal virtues by which his mind

is ready to receive spiritual science, and he may enter into that state of life in which there are no more anxieties for him. He may have contrasts but no serious suffering. His constant serenity of mind would attest his superiority.

So people have seen the martyr to a sublime thought walk to the stake as if it were a throne. In fact he was a great deal more than a king : he was the conqueror of evil.

The dark days of terror are for ever past, and the time is getting ripe for the revelation of the occult sciences ; but a great part of humanity is not yet ready to enter into those sacred mysteries, because of the before-mentioned disturbance of equilibrium between moral and physical progress ; so those who are ready to enter must be very prudent. Though the aspect of the temple of Truth is very fascinating, before moving in that direction let us seriously ask ourselves : Are we morally prepared to enter ? If not, let us begin by our own moral reform.

Instructed by our errors, let us remember that the domination over our material desires is the first step towards moral perfection ; without which our mind is not fit to enter into the great mysteries of the Wise Masters, and the attempt may expose us to fall into the abyss of evil. Then let us not forget that every ascent has an opposite possibility of descent, and the higher one rises, the lower one may fall and be lost for a long time.

'JUST KEEP GOING.'

The following rustic verses, from our good old friend Dr. Peebles' 'Temple of Health' (California), are wholesome :—

If you strike a thorn or rose,
Just keep going !
If it shines or if it snows,
Just keep going !
'Tain't no use to sit and whine
When the fish ain't on the line :
Bait your hook and keep on trying—
Just keep going !

When the weather kills your crop,
Just keep going !
When you tumble from the top,
Just keep going !
'Spouse you haven't got a dime ?
Gittin' broke ain't any crime :
Tell the world you're feeling prime—
Just keep going !

When it looks like all is up,
Just keep going !
Drain the sweetness from your cup—
Just keep going !
See the wild birds on the wing—
Hear the bells that sweetly ring !
'Sing, poor little creature, sing !
Just keep going !

THE RING OF SATURN.

For many years the Saturnian ring has been known to astronomers as threefold. However, in the 'Evening News' of September 6th, 1898, we read the following : 'Astronomical Discovery.—Dr. Wozaszek, a Hungarian astronomer, claims to have observed a new division in the external ring of Saturn. This makes the fourth division which has been noted in the golden rim, the first having been claimed as the discovery of Encke.'

In the 'Wisdom of the Adepts,' printed in 1884, Mr. T. L. Harris speaks of the Saturnian ring as 'in reality a five-fold zone' (par. 435), thus again anticipating the discoveries of scientists. E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

Mrs. GRADDON.—We have been requested to state that Mrs. Graddon has resumed her sances, for particulars of which see advertisement.

Mrs. RUSSELL-DAVIES wishes us to state that she will leave on the 19th inst. for Scotland, and will not be at home until the second week in October. She regrets that so many persons have called without seeing her, she having been away all the summer. Mrs. Russell-Davies hopes to be in Glasgow on the 29th or 30th inst., for the bazaar to be held in that city.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE RESURRECTION OF THE BODY.

Dr. Welldon's new book, 'The Hope of Immortality,' is rather disappointing. It is, of course, scholarly, refined, and in good taste, but there is little that is modern in it. A book of the kind, says Dr. Welldon, was asked of him by the publishers: and here it is, done to order. It looks a little like it. At the same time it would be a wonder if an able man like Dr. Welldon could not supply good thoughts to order: and so the good thoughts are here.

But there is much that is only a tiresome serving up of thrice-cooked hash. Take, for example, the dry and dismal old superstition of the resurrection of the fleshly body. With almost irritating solemnity, Dr. Welldon announces his belief in it, and bases his belief upon the resurrection of Jesus. He expects that the body will 'revive at the Resurrection,' and that 'a glorified, immortal body' will then be 'added to a glorified, immortal soul.' And this dear good man positively believes, or thinks he believes, that there is in existence only one-half of Abraham and Moses, Paul and John, and myriads of others; and that, in perhaps another million years, the missing halves will come from—Welldon knows where—and find out the already existing and probably quite satisfied spirit-halves. What a bother it will be! Will all these myriads of spirits know what to do with their raised bodies when they get them? It is really too puzzling and too foolish for anything.

But Dr. Welldon says that the resurrection of Jesus proves the ultimate resurrection of all bodies. How? Surely, if it was the body of Jesus that rose from the tomb and was seen by the disciples, that suggests the hopelessness of our sharing his happy fate; for other bodies do not rise. They are burned, rotted, dispersed by wind and wave. No; but the way in which the resurrection of Jesus proves the resurrection of all is the Spiritualist's way. The Spiritualist says that what the world calls 'killing' a man is only turning the spirit-man out of his body; and that, if the right conditions are present, that spirit-man can prove it by appearing after 'death,' or by, in some other way, demonstrating that he exists. The Spiritualist says that Jesus did this: and therefore his resurrection is a symbol of ours, just because it was a resurrection, not of the body, but of the spirit. Dr. Welldon truly says: 'In proportion as men are inheritors of His Nature, His Immortality is theirs.' Good; but that truth is only darkened and spoiled by laying emphasis upon the resurrection of the body; and after saying that 'in proportion as men are inheritors of His Nature, His Immortality is theirs,' it is a crushing anti-climax to add, as he does: 'and the resurrection of his body is an evidence, as it is an illustration, of the destiny awaiting theirs beyond the grave.' But that is not only an anti-climax, it is strongly suggestive of

incoherency. How can the resurrection of the body of Jesus in Palestine prove and illustrate the resurrection of all our bodies 'beyond the grave'? Our bodies are not 'beyond the grave'; they are, or will be, *in the grave*, or at the bottom of the ocean, or, best of all, as a handful or two of cremated dust round about the roots of a rose-bush. What, then, does this man mean by 'the destiny awaiting our bodies beyond the grave'? Perhaps he means the destiny awaiting our bodies when *we* have passed beyond the grave. If so, how can the resurrection of Jesus on the third day be any proof or illustration of the resurrection of, say, Abraham's body, or Savonarola's, or the bodies of the burned martyrs, in, perhaps, another million years?

No, Dr. Welldon! If the hope of full Immortality in the slightest degree turns upon getting the body back, however 'glorified,' from the grave, or the crematory, or the bottom of the sea, it is all over with us. On the other hand, all is so simple, so reasonable, and so entirely likely to be true if we take your own words and fit to them a logical and legitimate conclusion, thus: In proportion as men are inheritors of his Nature, his Immortality is theirs; and therefore the demonstration of his continued existence, after his death upon the cross, is an evidence, as it is an illustration, of the destiny awaiting us beyond the grave. That has, at least, the merit of coherency and unity, and we cannot but think that it is enormously likely to be true.

But Dr. Welldon will hardly look our way. There are 350 pages in his book, and, so far as we can see, there is only one reference to the mighty cumulative evidence that is building up such a vast historical and scientific basis of belief in life beyond the veil; and this one reference extends to less than 9 lines out of about 8,700! In these 9 lines he barely mentions the speculation that by way of Animism 'arose in human minds the belief in the ghosts or spirits of the dead,' and then dismisses that great field of thought and experience with this decorous bowing out of the room: 'And although the belief in human spirits as manifesting themselves after death has been much discredited by folly and imposture, yet from its strength and universality it deserves respect as attesting a powerful intuitive conviction of Humanity':—it 'deserves respect,' and then only 'as attesting a powerful intuitive conviction'! So, when he proceeds to his seventy-three pages of 'external evidences for the belief,' he does not even mention the great 'external evidence' he had already bowed out of the room!

The total result is a book of sober and scholarly proprieties, thoughtful enough in their way, and even suggestive; but, above all, respectable, conventional, safe

THE DOCTRINE OF THE RESURRECTION.

A significant little article appears in 'The Christian World,' with this noticeable ending:—

Whatever strength the Spiritualist movement seems to have for the attraction of religiously inclined people appears to be supplied by the falsity of the Church in too many cases to the Christian truth of the Resurrection, as an immediate rising at death into fulness of life in the world to come. Where the Jewish notion takes the place of this—the half life of an intermediate state, awaiting spiritual re-embodiment at some far-off end of the world—Spiritualism, though with many chances of imposture, offers an attractive consolation. As an organisation, the Spiritualists are not numerous, but they are found in many churches, and their influence therein seems tending toward juster conceptions of what Christians should understand is the Christian truth of the rising from the dead.

This is very well worth pondering. We have long testified that the conventional doctrine of the Resurrection has gone all to pieces; and that the reconstruction of it is possible only with the help of Swedenborg and the Spiritualists.

'A MEMORABLE SEANCE.'

Madame la Générale Noël, resident in Algiers, has kindly sent us the following vivid narrative of what she very rightly designates a 'memorable séance':—

In 'LIGHT' of July 23rd, you recorded an interesting case of clairvoyant vision, taken from 'The Harbinger of Light' (Melbourne), and at the same time invited your readers to let you know if they had had similar experiences.

I send you, in consequence, the following short narrative. It is a reliable record of facts, for I drew up an account of this wonderful séance a few days after it happened.

In the year 1895, my husband, Général Noël, was stationed at Tarbes, a very dull quiet city, eclipsed by its brilliant neighbour and rival, Pau.

We resolved, *out of fun*, to try a few séances—with the help of several officers, and two ladies.

We hardly knew how to manage, though, owing to strange circumstances, we were all of us well acquainted with magnetism.

Three of these gentlemen, under my influence, were developed as mediums, Captain Terré (an Artillery officer) obtaining the most wonderful physical manifestations. We soon became, all of us, serious investigators, and, during nineteen séances, were the happy witnesses of grand spiritual phenomena.

In October, 1895, in accordance with his wish, Général Noël was promoted to the post of Algiers (as commander of the Artillery in Algeria). We were immediately involved in the horrors and misery of packing! My husband, seeing all his belongings topsy-turvy, turned for comfort and security to my wardrobe, which was the last piece of furniture to be boxed up, and deposited therein *an old green portfolio* containing shares for a large sum; also 6,000 francs (£240) in bank notes put by for the expenses of the journey.

Unfortunately, having a private key to my wardrobe, he quite forgot to tell me anything about it, and (man-like) thought he had taken all necessary precaution in hiding the portfolio behind a pile of petticoats!

Two or three days afterwards, wishing to settle a few bills, he went to the wardrobe and found his property—gone!—*vanished!*

A dreadful commotion followed this discovery. We called in a police officer. The house was searched and everybody in it became thoroughly miserable and nervous. At last, at his wits' end, General Noël proposed to hold a séance!

Our home being bare, we asked Major Humblot and his wife (who were, later on, to follow us to Algiers) if they would kindly lend us their apartment. Both were members of our group. Unfortunately three other investigators were absent and it was a very small party that gathered together the same evening in Madame Humblot's drawing-room. Those present were: Général Noël, myself, Major and Madame Humblot, Captain Terré (medium), Sub-Lieutenant Georges Laloy, and a second and very important medium, my ex-maid Augustine. The history of this medium is as follows. For four years she had remained in my service. Accidentally, I had found out her marvellous magnetic and mediumistic power, but the doctors advised me to part with her, as her presence in my household took all the strength out of me. Hearing of my loss (and knowing that three members were away), she modestly offered to join us (and very thankful we were to get her).

The séance began at about half past eight o'clock. We took our seats at a large round table, and the lights being extinguished, we joined hands in silence. After a few minutes the floor began shaking and moving, as if we were in for an earthquake. The table rocked violently to and fro and then took to rapping.

My husband asked: 'Who is there?'

The following message was spelled out: 'Madame la Générale's guide.'

'Will you help us?'

'Yes. What do you want?'

'We want to know if we shall find our portfolio.'

'Not lost.'

'What has become of it?'

'Taken! Stolen!'

'By whom?'

'Three culprits—maid, coachman, workwoman.'

'How did they manage it?'

'The day before yesterday Madame told her maid to put by some handkerchiefs in the wardrobe. Madame was dressing, but the door of the wardrobe hid the woman. She found it, slipped it under her apron, and hurried to the "lingerie,"* where the workwoman was mending linen. The two put their heads together. On going home in the evening the workwoman carried it with her and confided it to her lover.'

'How was the coachman mixed up with it?'

'Your maid, a widow with four children, and ten years older than Louis, made fierce love to him. They are affianced. She thought the money would blot out a few years, and the robbery would bind him to her. So she told him all, and made him her accomplice. Tell them you know all! Thrust them from your doors!'

'Well! but how shall we get the money back?'

'This evening! this evening! Louis, the soldier—coachman—remembers what the police officer said aloud, that where a civilian gets off with five years' hard labour a poor soldier would be in for ten years! Oh! oh! the culprits are at daggers drawn!'

Here Captain Terré jumped up and called, in a loud voice: 'Stop! Stop! I see them!'

All of us asked: 'Where? Who?'

The table rapped: 'Let him speak.'

The Captain went on, excitedly: 'I see Madame la Générale's bedroom. It is brilliantly lighted up. There are three persons in it—two women and a man. They are hunting all over the room. They are quarrelling. They are very angry. Oh! they have got it with them. The man is frightened. What are they doing? Oh! they are turning the bedclothes topsy-turvy. Now they are putting them straight again. Now they are going up to the windows close to the wardrobe.'

Augustine, excitedly: 'I see it! I see Madame's room! Oh! but you are wrong, monsieur! There are four persons in the room—two men and two women! Go away! Go away! What are you doing in Madame's room? Oh, look! They have brought one of those black Austrian caned chairs out of Monsieur's dressing-room! And they are dragging it to the wardrobe! What are they going to put on the top of the wardrobe? Get off that chair!'

The table, rapping: 'They want to put it where you can find it! They know you are friends with us! They know you are consulting us! Of course, they know all about your séances.'

Captain Terré, wildly: 'Let me reach the wretches. I will hurt them! I will scratch their faces!'

Here the valiant Captain caught up a stick deposited near him, and leaning over the table, flourished it wildly in the air. (The members, striking surreptitious matches, watched him in silence.)

The Captain: 'Oh! They are leaving the room!'

Augustine: 'They are filing out by the small door giving into Monsieur's dressing-room. All is dark; we can't see any more.'

The table: 'Don't be alarmed. It is on the top shelf of the cupboard.'

The Général: 'Which cupboard?'

The table: 'Go home.'

All the members: 'Yes. Let us go, all of us. Come along!'

The table: 'No! the Général and Madame only. No one else. You may all of you go to-morrow morning as early as you like. Let Monsieur and Madame hurry home. The maid will meet them and ask for news. Say, "All is going on well, but nothing will be known before to-morrow." Then lock your doors and look for it.'

'Where?'

'It is on the top shelf of the cupboard. Good night! good night!'

Then the table rose up nearly to the ceiling, descended gently, bowed to each member separately, and became again a simple, solid, stupid, ordinary bit of furniture. Not a word more could we get of it, pray as we might.

*Room where the linen is kept in old French houses.

Home we went, very nervous and feverish. Directly we were alone (the doors safely bolted and locked) we looked at the bed. Yes; it did seem rather in disorder, and as if strange fingers had dared to touch it; but beside the wardrobe, instead of one of the lovely white venetian chairs belonging to my bedroom suite, there was standing, forgotten, the identical black Austrian caned chair which the two mediums had seen from Major Humblot's drawing-room!

I jumped on it. Nothing on the top of the wardrobe! Nothing in the wardrobe! Nothing in or on the bed! Rather scared, we also filed out by the small door into my spouse's dressing-room, where a chair was missing. In this dressing-room was a large cupboard let into the wall, after the fashion of the eighteenth century; my husband kept his hats, gloves, ties and handkerchiefs in it. The police had hunted all over it, and, on going out a few hours before, the Général had taken gloves and handkerchief from it.

I rushed to it, threw open the clumsy door, and there, on the top shelf, calmly reposing on a bed of ties, was the object of our search.

We opened it. Nothing had been taken from it, not even the 6,000 francs (£240), which never could have been identified, as the 6,000 francs were in notes, and, of course, we did not know their numbers.

I have purposely shortened the account of this memorable séance, the two instances of clairvoyant vision being, of course, the chief feature of interest.

Perhaps your lady readers would like to know who is my guide. I will tell them. This most gracious and pure spirit is an Indian spirit, a Brahmin. He came to me the very first time I sat at a table, and since then has given me many proofs of his presence. Several times he has kissed my hand, when I was quite sure no mortal lips could touch me, and often he has presented me with flowers.

The first flowers he gave me in Algiers were a cluster of white roses. He told us he had chosen them on account of their name—*Aimée* Vibert. *Aimée*, as you know, no doubt, is the same name as your English 'Amy.' Both mean 'the loved one.'

MADAME LE GÉNÉRALE CARMENCITA NOEL.

NOTES FROM FOREIGN REVIEWS.

REINCARNATION.

Our French visitors and co-operators at the late Congress seem to have experienced a good deal of surprise and a touch of concern about the fact that comparatively few Anglo-Saxon Spiritualists relish the theory of reincarnation. But far from indulging in carping and intolerant comments, our friends are showing genuine interest in this difference of views, and seeking to discover upon which system or systems of thought it is based. In order to bring forward for examination and discussion 'some of the arguments' used amongst us 'to oppose this doctrine,' 'Papus' publishes, in the July number of 'L'Initiation,' the translation—and an excellent translation, too—by M. A. Dubet, of an article entitled 'Human Genesis and Evolution,' from the pen of our contributor, 'Quæstor Vitæ.' This paper, consisting of a general and straightforward exposition of the theories now well known to readers of 'LIGHT,' is preceded by a few courteous lines of introduction, in which 'Papus' alludes to reincarnation as an 'experimentally verifiable reality'—a somewhat astonishing statement, and one which many of us would like to see substantiated. 'Experimental' evidence is not a term which lends itself to much elasticity, and it constitutes the very point at stake; if it could be produced, there would no longer be any reason to speak doubtfully of the 'doctrine' or the 'dogma' of reincarnation.

The 'Progress Spirite' deals with the same question in the same fairness of intention by publishing a reproduction in French of the leader entitled 'Reincarnation—or Attachment?' from 'LIGHT,' July 16th, together with a brief but vigorous answer by the editor, M. Laurent du Faget. In this article, which is a sort of open letter, every one of the different points at issue is conscientiously touched upon; but it must be confessed that no fresh light is thrown on any of them, no new idea is presented, no decisive argument is produced. M. du Faget travels over well-known ground, and leaves the question exactly where it was before. The tentative notion of 'attachment' does in no way appeal to his

reason, and he considers it as a most unsatisfactory and inadequate compromise. In one respect he is particularly emphatic, and that is in his insistence upon the urgent need of extreme caution and moderation in a controversy of the kind. He greatly resents the allusions to reincarnation as a 'gross and grotesque notion,' 'a queer old Eastern notion,' &c. It is a matter for surprise and regret, he thinks, that such forms of expression should be used in reference to a theory which, correct or not, has been held by so many of the greatest ancient and modern philosophers, and which is still adopted and valued as eminently satisfactory by some of the deepest thinkers and brightest minds of our own times. Such polemical methods surely ought to be severely avoided, for they betray a prejudiced disposition and can lead to no good whatever, especially when it is remembered that we are all, in spite of intellectual divergences, united in a common and entirely sincere desire for enlightenment and truth.

A THOUGHT-READER.

A certain M. Ninoff has of late been the subject of much talk in Paris, and those interested in psychical research have at first hesitated to credit him with higher abilities than those of a sort of conjurer or a clever trickster. But M. Gaston Méry, editor of the 'Echo du Merveilleux,' has now, after due inquiries and a thorough examination of facts, convinced himself that this gentleman, who has indiscriminately exhibited his powers in theatres, in music-halls, and in the most aristocratic drawing-rooms of Paris, is a very genuine and remarkable thought-reader. He has also interviewed him, and gives in the August 'Echo' a bright little sketch of all he has heard and observed about him.

M. Ninoff discovered his own powers when, as a medical student, he was seized with a craze for guessing his fellow-students' thoughts, and felt able to command such a degree of accuracy that he gave himself to assiduous practice in order to fully develop his natural gift. His present results were, however, by no means easily attained; in fact, some of his early efforts covered him with ridicule; but, confident in his ultimate success, he patiently worked on, travelled much, steadily improving and exercising his faculty before all sorts and conditions of audiences.

He cannot, according to his own statement, read anybody's thoughts at any time and under any circumstances. On the days when he appears in public, he neither eats nor drinks, for the work of digestion would 'spoil everything.' He further spends the day in perfect solitude, endeavouring to banish every thought from his brain; in one word, to bring himself into a state of absolute passivity. Interrogated as to the mode of thought-transmission to his mind, he answered that he perceives images of the object thought of, or even of the written word selected. He also explained that his degree of success depends a good deal upon those who are testing his faculty. A sympathetic audience is the best help towards speed and accuracy; while a hostile influence or a sceptical disposition often leads to slight mistakes, and occasionally to failure. M. Ninoff has been well tested by many scientists, who have declared themselves fully satisfied as to the genuineness of his gift; but, he adds regretfully and almost naïvely, 'it seems evident that they dare not give openly their testimony in favour of such experiments, and that the fear of ridicule completely overrules their desire for truth.'

A 'PROFESSOR' OF MAGNETIC HEALING.

The title of 'Professor' has been bestowed upon Herr Willy Reichel by the authorities of the Paris 'Faculté des Sciences Magnétiques.' This welcome announcement is to be found in one of the last numbers of the 'Zeitschrift für Spiritismus,' edited by Herr Feilgenhauer, of Cologne. Some few months ago, mention was made in 'LIGHT' of Herr Reichel as one of the ablest and most active champions of magnetism in Germany, and all upholders of the same cause will feel the greatest pleasure in hearing that such an enthusiastic and intelligent worker is meeting with the recognition he so well deserves, even if the sign of appreciation conferred upon him comes from a country not his own. Herr Reichel may now feel stirred to fresh and vigorous efforts towards the realisation of his great hope and purpose, namely, the establishment in Germany of a 'High School of Magnetism.'

COMFORT IN SORROW.

That there is a silver lining to every cloud we all profess to believe, but sometimes the clouds are so dense and heavy that we are in danger of forgetting this golden truth. Yet if we look back on the varied experiences through which we have passed we shall probably all find some compensating blessing for every sorrow—and even sin itself is not always without it, if we only try to read its lessons rightly. But we should distinguish between the sorrows *sent* by God and those only *permitted* by Him, for we all have to suffer to some extent for the wrong-doing of others. But pure, sinless sorrow has probably always something holy and helpful attending it, or else it is truly a blessing in disguise.

It was said of Jesus on one occasion that 'angels came and ministered to Him.' We too, if receptive to this ministry, may have a similar experience in our hours of need. And though we may at times feel like David when he said, 'All Thy waves and Thy billows are gone over me,' we may also, even in the same hour, be able to rejoice because of the silver lining of God's providence and love seen through the dark cloud of sorrow.

But what proofs are there of this? the inexperienced may ask. Everyone who tries to live in union with God will, sooner or later, receive proof. In the dark hour of affliction, when sorrow seems overwhelming, then may the soul become conscious of the uplifting power of God and the ministry of angels—unless we persistently close our spiritual receptiveness to these divine influences.

To me messages have often come in dreams, yet it will sometimes happen that I do not see the meaning of a dream till after the event has occurred which it foreshadowed. This is probably in order that the mind may not be disturbed. Yet when the event occurs and the interpretation is recognised, then also is perceived the spiritual origin, and, consequently, the overruling providence of God. The following is an illustration:—

I thought in my dream that I was lying awake in bed, and on looking up was surprised to find that the ceiling had disappeared and my room and the one above had become one. While wondering in a quiet way how this could be I heard a faint rumbling sound in the distance, rather like thunder. As I listened this rumbling became louder and louder and at the same time it appeared to be travelling in my direction. Suddenly, to my horror, I perceived it was not above the ground but below—it was, in fact, an earthquake. With irresistible force it came steadily on, and when it arrived in our neighbourhood the earth shook so violently that I was sure the house would fall. I looked up at the walls; they were bending inwards ready for falling, and I knew that if they fell I should most assuredly be killed. I did not fear death much, only it was so horrible to think of being crushed to death by this falling mass of masonry. But I was not killed. The earthquake, after shaking me violently, passed away in an opposite direction from that in which it came. The walls, too, gradually righted themselves, and all was as at first, except for the shaking which I had received. After a moment of quiet a spirit suddenly appeared standing at my side, who said, 'There will be another shock shortly, but you will not feel the second one so much as the first.' While thinking of this message I again heard the rumbling, and a second earthquake occurred, just like the first, only that this time the walls had no appearance of falling, and I did not fear death. There was no feeling of nightmare about the dream.

At that time my mother had a cold, but we were not specially concerned about her, for she was quite cheerful. But soon this cold developed into bronchitis and asthma, and in less than a week she passed away from earth life. It is needless to dwell upon my own sorrow and pain, except to say that it suddenly flashed upon my mind that this was the first earthquake, and my state after the event was well foreshadowed by the dream.

But how about the second earthquake? Surely it could not be my father, for he was apparently in his usual good health. Yet so it proved to be. The day after the great sorrow of my mother's death fell upon us he said several times that he should not live a fortnight. His words were prophetic, for, without illness, without pain, in eight days he

also quietly passed away—so that even by death they were not long divided.

Here again the spirit's message and my experience in the dream foreshadowed the real facts of the case. I had suffered so much during my mother's short illness and death that any increase of suffering seemed impossible.

When all need for further exertion was at an end I was saved from utter despondency by—as it seemed to me—the ministry of angels. For many, many days after the mortal remains of our two loved ones were carried to their last resting place, I was continually conscious of spirit beings about me, helping me to bear patiently this great sorrow, and instilling into my soul the joyful thought that our dear parents were united now and for ever, and therefore happy. It is impossible to describe how these thoughts came, how real they were, and yet not my own. I felt that these angel messengers—ministers of God—were uplifting my spirit, when otherwise I should have been crushed to the earth. In the midst of sorrow I could rejoice, as if God had spoken to my soul the comforting assurance that all was well.

Distinct messages were given both by clairvoyance and clairaudience, each one helping still more to prove how comforting and helpful our spirit friends can be in our hours of need.

W. ILFRACOMBE.

SPIRITUALISM AT HASTINGS.

An intelligent correspondent has sent to the 'Hastings Observer' the narrative of an interesting séance given by Mrs. Brenchley, while on a visit to that town, and the 'Hastings Observer,' one of the most influential papers in the county of Sussex, has had the candour and courage to print the report. Here it is—somewhat abridged:—

Although it is putting it much too strongly to say that I went as an unbeliever and returned a believer, there is some force in the remark. I, at any rate, saw sufficient to convince me that the scoffs and jeers to which Spiritualism and Spiritualists are subjected by nine out of every ten persons are unwarranted, and that they come, as a rule, from those who have never given any consideration to the subject, and who, even if they had, would be ill competent to form a judgment. It is absurd for people who have never stepped outside their own narrow groove, and never read a book of research in their lives, to dismiss with a sneer and a snap of the fingers that which such men as Sir William Crookes, who is presiding this week at the meeting of the British Association at Bristol, and Dr. A. R. Wallace, the friend and coadjutor of Darwin, are firmly persuaded is the truth.

The room in which the séance took place was just of the ordinary kind found in lodging-houses. It had a large bow window set out with fernery, and there was a moderate-sized square table in the centre covered with a reddish baize cloth, and on it a shaded lamp burnt dimly as we entered. Before the commencement of the proceedings the lamp was turned still lower, and moved from the table to a cheffonier at the back. We were, therefore, in semi-darkness, and anxiously awaited developments.

There were half a dozen of us, and we made a circle round the table. The medium sat at the head in a big arm-chair, with her husband on her right, and a vacant seat on the other side was reserved for the persons with whom the spirits would communicate. The others present besides myself were three gentlemen well known as shrewd business men of the town. For five or ten minutes there was not a sound. Then the medium rose, and repeated a *rigmarole* of Arabic, which represented 'Sam,' one of her spirit guides, addressing his fellow spirits. This merged into a different style of discourse, which seemed to be something after the manner of a religious oration. It was, in fact, 'Quaker,' the chief of the medium's band of spirit guides, who was appearing to give his instructions. When he had had his say Mrs. Brenchley sank down, and began to groan and gasp for breath. Her hands clutched the arms of her chair, her face took upon itself a deadly pallor, and the breathing gradually became fainter, until at length one gasp slightly deeper than the preceding one indicated that all was over. It was a terribly realistic scene of a person dying from consumption, and if it could have been mere acting it was marvellously

executed. The representation of a person dying on the stage when the spectators are dozens of yards away is an altogether different thing from the successful deception of a group of persons situated not three feet distant, and watching intently every attitude and every change of expression. The explanation given is that the medium takes upon herself the earth condition of the person appearing, and I cannot but think that that was the case.

Having gone through the death-bed scene, she muttered in a faint, hollow voice a Christian name. Thrice she uttered it, and still no one spoke. Then the gentleman who was sitting on my left said that he believed it was his mother who was appearing, and, rising, he went to the vacant chair by the medium's side, and, taking both her hands, spoke to her. The medium replied, speaking only a word at a time, with effort, and in the voice of one who was extremely weak—which was totally unlike her own. What she communicated was something after the following: 'It—is—so very—strange—to—be—back—here—after—such—a—long interval. I—ever—think—of—you,—son. I—feel—that—in—your—quiet—moments—your—thoughts—are—of—me. You—have—always—my—guidance—and—my—blessing. Take—care—of—him—he—is—getting—old. I—am—very happy. My—work—is—not—yet—finished. It—seems—strange.' The last words were spoken in almost too low a tone to be heard distinctly, and at their conclusion the spirit seemed to vanish, and Mrs. Brenchley gradually came out of the trance.

The gentleman to whom the spirit had come, through the medium, has borne evidence to the truth of the representations. The dying scene was, as far as he could judge, similar to that of his mother, the cause of death certainly being the same. The name which was uttered was that of his father. The few words which were spoken were just what would have been the first to come from his mother's lips; and the solicitude shown was for his aged father. It was hardly conceivable that Mrs. Brenchley could have obtained these particulars outside, and, on the other hand, chance could hardly bring such a heap of coincidences all together.

Hardly had Mrs. Brenchley recovered when she again fell into a trance, and this time she had to pass through the death agonies of a man struck with paralysis. The scene was as realistic as the previous one, and the way in which the left hand and side, which were paralysed, became stiff and deadened was remarkable. Previous to going into the trance, however, she had described the spirit of this man as she saw it appearing, and it tallied with that of another relative of the gentleman above referred to. But this spirit did not vouchsafe any speech, which was either to be explained by his having lost the power of speech from the paralysis, or because it was the first time he had attempted to influence the medium. The medium's hands had to be chafed when she recovered from this trance.

Next, while in her normal state, she asked whether any member of the company had had a friend or relative who had died suddenly under peculiar circumstances from the effects of an accident. She heard the spirit of the man saying, 'Oh! that it should have been like this!' and his dying words were, 'God bless you all.' She could not, she said, allow the spirit of that person to exert influence over her, for she would have to go through his death agonies, which were so excruciating that she would have been disabled from any work for several days. As she described the man, it suddenly struck me that it corresponded exactly with a friend of mine who had died a year or two ago under circumstances identical with those she mentioned. I had not had him in my mind for months, but Mrs. Brenchley's description applied entirely to him. It must either have been a most remarkable coincidence, or there is something in Spiritualism as expounded by this lady, for it is absolutely out of the question that she could have known anything of the case.

I have no doubt but that what has been written above will be taken with the proverbial grain of salt, but it is merely a description, as accurate as possible, of what really did take place. I should need more absolute proofs before thinking of becoming a disciple of Spiritualism; but I shall never again treat the matter lightly.

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.

Sir William Crookes' Address.

SIR,—Is not the following excerpt from Sir W. Crookes' lecture somewhat antagonistic to the Spiritualists' view of the abnormal phenomena he was discussing?—

'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.'

Sir W. Crookes appears by his address to recognise hidden or occult forces, but I fail to realise that he accepts the Spiritualists' position of communication being possible with disembodied spirits.

C. WILLIAMS.

The Immortality of Animals.

SIR,—Kindly permit me to say that I fail to find in the Bible any passage which justifies the statement that animals have no immortality.

The teaching of the Bible seems quite in the opposite direction. It is written, in Eccles. iii. 19, that man and the animals 'have all one breath' (or spirit, *Ruach*).

'The same spirit, as implying the agency of vitality and intelligence, is in all living organisms equally and essentially Divine' (Foster's 'Biblical Psychology'). It is stated in Gen. ii. 7, that 'the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (*nephesh hayah*). In Gen. i. 30 all the other creatures are spoken of as having, each one of them, the *nephesh hayah* (living soul). *Vide* margin of Revised Version.

Where is the proof that this *inner being* (which some would describe as the astral body) is destroyed at the dissolution of the physical organism?

Man is a 'spirit-soul' and the animals are, also, 'spirit-souls.' '*Ruach* and *Nephesh*' (says Dr. Delitzsch) 'everywhere bear to each other the relation of the primary and secondary principles of life; but the spirit and soul of man have this advantage over the animal soul, that they are not only the individuation of the entire natural life, but a gift bestowed on man expressly and directly by the personal God. The consciousness of this exaltation of man above the beast is innate in man. Man is, as to his physical nature, the most perfect and highly developed of animals; nor is his inner nature, his spiritual soul, categorically different from the animal nature, which equally consists of *Ruach* and *Nephesh*. The difference, however, is this, that the spirit-soul of man is self-conscious and capable of infinite development, because it is God descended in another and a higher manner.'

Man's greatness consists in his 'being made in the image and likeness of God' (Gen. i. 26 and 27). It is his high privilege to enter, with his vast God-given powers, upon a field of infinite possibilities.

Let him not, meanwhile, despise or ill-treat the helpless creatures which have, equally with himself, the *living soul*. We feebly rise to the realisation of that grand truth, the unity of life. There is but one life in the universe. It is manifest in the highest angel and in the lowly worm. This fact should be in daily remembrance.

The cruel treatment of the so-called 'lower animals' is a dark blot upon our nineteenth century civilisation, and notwithstanding the strong efforts of societies formed for the dumb animals' protection, a cold harsh materialism still blinds the eyes of many persons to those duties which we owe to the defenceless creatures entrusted to our care. One witnesses, day and night, the unnecessary whipping of horses in the streets of London; and hidden away in the dark background there is the awful vivisection crime. Let the vivisector take heed. He has, regardless of the terror and suffering of 'a living soul,' wrecked a wonderful organism, which revealed the infinite skill of the Creator; he has, however, no proof that the victim of his cruelty has been blotted out of existence. I persuade myself that many who have

the gift of clairvoyance will agree with the beliefs expressed in this letter.

The God Whose name is Love forgets not any creature, however lowly, which He has made. 'Not one sparrow,' said our Master, 'falleth to the ground without your Father's knowledge.' I welcome in 'LIGHT' a letter dealing with a subject dear to my heart. I cannot think that the gentle dumb animals which gave me their companionship and brightened many an hour of care, are gone for ever because taken from my outward gaze. God destroyeth not any of His works, and eternal progress is His grand law. 'There is no death.' I often hear those words, and love them. They soothe my heart, and have for me a vast application.

September 5th.

A LOVER OF ANIMALS.

Reincarnation.

SIR,—May I be permitted a few words on reincarnation, a doctrine which seems to have a peculiar fascination for certain minds?

Your correspondent, Mr. C. de Krogh, says: 'It is the key to religion, the answer to all the "whys" and "wherefores,"' and he 'wonders there can exist Spiritualists who do not at once accept this glorious teaching.' It may be the key in his case, answering his 'whys' and 'wherefores,' but it does not, therefore, necessarily follow that it is the key for others; and, as one who rejects the doctrine of human reincarnation, I should like to give a few of my reasons for doing so.

In the first place, it only gives me a very imperfect and unsatisfactory answer even to my intellectual queries, being opposed to my sense of justice, and none whatever to the deeper questionings of my heart. To me, it is little better than the materialist's belief, the latter maintaining that existence terminates at physical decease, while the Reincarnationist, for all practical purposes, simply postpones that consummation, holding that after dwelling for a shorter or longer time in the astral or spirit world, we enjoy a period of rest in Devachan, or Heaven, with those we love—that is, if they are sufficiently pure to attain it, if not a make-believe is substituted in their place—after exhausting the bliss of which we re-incarnate; not only all memory of those we have loved, and which went far to make life sweet, being blotted out, but also all recollection of our previous existence. I am not dealing with the case of Adepts and such like, but with the ordinary run of humanity. Now, it is all very well to tell us we meet those we love again, as other persons; but that is cold comfort when we are unable to recognise them, and have no knowledge of the fact, even presuming it is so. For all practical purposes they might as well be annihilated. It seems to me incomprehensible how anyone with a spark of affection can quietly accept as answering all his 'whys' and 'wherefores' such a cruel and callous dogma, one so utterly crushing to all our highest and purest affections.

Mr. C. de Krogh appears to accept it more as a working hypothesis, and satisfying to his sense of justice, than as actual knowledge. No doubt it is so in his case, but he should remember that reincarnation is not the only working hypothesis, by a good many. The never-ending brimstone Hell is an equally satisfactory hypothesis to the strict Calvinist, fulfilling at the same time his sense of justice, but this does not make it true. We should remember that each one's sense of justice varies according to his stage of evolution. To my sense of justice, both hypotheses are equally repulsive, the almost endless treadmill of reincarnation being simply a more refined cruelty than the crude brutality of a never-ending Hell, and as such opposed to the idea of an Almighty Loving Parent. I admit that a great truth underlies the doctrine of reincarnation, but it has become so terribly distorted during long ages as to be almost unrecognisable.

Next, may I ask those who believe in reincarnation why they want us to come back to earth life so often? If it is to gain experience, when is the process to cease, as there is always more experience to be gained, unless, indeed, evolution is to cease? If the reply is, 'when the character is formed,' I would ask why cannot character be formed on the astral as well as physical plane? For all practical purposes the

astral is only a more refined physical. If character can be developed on the astral—and it is pure assumption to deny it—there is no need for earthly reincarnation—in fact, it seems to me opposed even to common-sense.

Again, if one earth life is sufficient for an animal, as Reincarnationists teach, why should hundreds, if not thousands, be necessary in the case of human beings? A kitten drowned almost immediately it is born can have no experience of cat life. If, as some argue, it has it potentially, and therefore it is unnecessary for it to incarnate as a cat again, the same argument would apply to a child.

If we can do without a succession of earth lives, Mr. C. de Krogh sees no reason for our coming here at all. Why, then, does the kitten come here, to be drowned at birth? Or does he think there is a succession of earthly cat lives? I would submit that the object of physical incarnation is that it may serve as a base upon which the superstructure may be afterwards raised.

What can an irresponsible animal like a rabbit, for instance, have done that its Karma necessitates its being vivisected? There appears to me to be too much of the eye for an eye, and a tooth for a tooth, business about reincarnation.

Space forbids my dealing with the reason of the difference between a Hottentot and a Shakespeare, but I might mention that it is fully accounted for in the Esoteric teachings of the Gospel of the New Life, without the necessity of reincarnation.

I might also add that the Gospel of the New Life shows us how and when the idea of reincarnation first arose; also why some erroneously think they can remember their past lives, karmic obsession being one of the many reasons for the latter.

Of course, getting rid of the idea of reincarnation does not affect the question of consciousness being continuous.

While writing, I should also like to point out what appears to be a slight error in Mr. W. R. Tomlinson's article. In reading it one would infer that Zoroaster taught reincarnation. I am not aware that the Zoroastrian cult (even esoterically) teaches reincarnation, but that the doctrine is conspicuous by its absence, and I believe Mrs. Besant herself will bear me out in this statement. X.O.

Schlatter.

SIR,—A portrait of Schlatter appeared in 'Borderland' for January, 1896. He appears there as a man about forty years of age, with a full beard, and long hair hanging over his shoulders. This portrait, which seems a good one, would probably identify him if he be now in Bristol. I, for one, should be glad if so highly interesting a character, for good, should be found in our free country. A.B.C.

[The person who has been using his powers to such excellent purpose at Bristol is, we have good authority for saying, not Schlatter, but Mr. Allan Fisher, who has earned a high reputation in various parts of the country as a successful healer.—Ed. 'LIGHT.']

The Law Affecting Palmists and Mediums.

SIR,—In your issue of May 28th last you state that in the House of Commons on the preceding Monday, in reply to a question by Captain Phillpotts as to advertisements by people professing to tell fortunes by palmistry, the Home Secretary, Sir M. W. Ridley, replied that palmistry was not in itself illegal; an offence was only committed when there was an intention to impose. On reference to the (London) *Times* for May 17th and 24th last, I failed to find any mention of the above, and, although I am not a palmist, I should be glad to hear further particulars if you can conveniently furnish them. You very properly say that the Home Secretary's remarks may be held to apply to mediums. This is to an extent true, because two lines of an Act of Parliament (5 George IV., cap. 83, sec. 4) which applies to palmistry, were, in the prosecution in 1876 of two well-known mediums, Dr. Slade and Dr. Monck, held to be applicable to them. The two lines referred to, and which are, no doubt, what the Home Secretary had in his mind's eye, are: 'Every person pretending or professing to tell fortunes or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose,' shall be liable, &c. Sir M. W. Ridley's reading of these words is, no doubt, the true moral

construction of the statute, but the technical rule of construing Acts of Parliament, not by equity, but to collect the intention of the Legislature from the words of, say, an old statute, without regard to the changed conditions of society by the lapse of time, is oftentimes subversive of justice. There can be no doubt (as pointed out by Monck's counsel on appeal) that the Act in question was not intended to include anything supernatural, and spiritual mediumship, when it was passed in 1824, was unknown. How, therefore, could the phenomena produced through Slade or Monck be an offence against the statute? There is, however, an Act (9 George II., cap. 5, secs. 3 and 4) dealing with witchcraft, sorcery, &c., and in regard to this Baron Pollock observed, on Monck's appeal, that 'the dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others.' We must also bear in mind that the quashing of Slade's conviction was not due to the moral merits of his defence, as it should have been, but it arose from a legal quibble.

This shows what the best and most conscientious medium may be subjected to at the hands of some prejudiced and unscrupulous sceptic, and it is the duty of representative bodies of Spiritualists in England to get, say, a Spiritualists' Declaratory Bill passed by Parliament, to the effect that neither of the above Acts shall be held to apply to any medium for spiritualistic phenomena, who can produce either oral or written evidence of his mediumship. Surely there are amongst Spiritualists in England those with sufficient Parliamentary influence to do what is requisite to remove legal disabilities from the indispensable, but oftentimes despised, medium.

Sydney, New South Wales.

C. E. JOHNSON.

THE HAPSBURG WHITE LADY.

The Geneva tragedy recalls the old legend that when a catastrophe threatens a member of the House of Hapsburg a White Lady is seen in the Castle of Schönbrunn. The apparition was seen in 1867, before the tragic death of Maximilian, the Emperor of Mexico, brother-in-law of the Empress Elizabeth. Again, in 1889, prior to the Meyerling drama, in which the Archduke Rudolph perished, she appeared in the corridors of the Castle. She was seen shortly before the news arrived that John Orth, the ex-Archduke, had been lost at sea, and another apparition preceded the shocking death of the young Archduchess who was burned alive through trying to conceal a lighted cigarette in her pocket when caught surreptitiously smoking. The Geneva tragedy was also announced, says a 'Morning Post' telegram, for it cannot have been forgotten that a sentry on duty at Schönbrunn recently affirmed that he had seen the White Lady wandering round the Castle.

SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Brenchley spoke on Sir William Crookes' address at the British Association. Next Sunday, at 7 p.m., Mr. Dalley.—M.D.

193, BOW-ROAD, BOW.—On Sunday last Mr. Harris discoursed on the eminent services rendered to Spiritualism by Sir William Crookes, President of the British Association. Mr. Pearson also gave an address under control. Miss Gadbury, one of our young mediums, ably presided. Next Sunday, Mr. and Mrs. Weedemeyer.—H.H.

EDMONTON SPIRITUALIST SOCIETY, 2, THE CRESCENT, HERTFORD-ROAD.—On Sunday last Mr. W. Walker gave an interesting and instructive address on 'The Spiritual Ascent of Man,' followed by accurate psychometry, fourteen tests being given. Next Sunday, at 11 a.m., building committee, and at 7 p.m., Mr. Brenchley.—W. KNAUS, Sec.

BRISTOL, 24, UPPER MAUDLIN-STREET.—On Sunday last we had the pleasure of an address from Mr. Kenward, of Plymouth, who took for his subject, 'In what way can we help the spirit-world, and how can they help us?' All present were greatly interested; we wish more had been there.—W. WEBBER.

EAST LONDON SPIRITUALISTS' ASSOCIATION (STRATFORD CENTRE), WORKMEN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Davis occupied our platform, and delivered an inspiring discourse, which was followed by some interesting questions from the audience. On Sunday next, at 7 p.m., Mr. Peters will give clairvoyance. On Monday next, at 7 p.m., Mr. Bibbings.—J. J. P.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last Mr. E. Adams conducted the meeting, giving a review of Sir William Crookes' address upon psychical science before the British Association at Bristol. On Sunday next, at 11 a.m. and 6.30 p.m., Mrs. Ellen Green, of Manchester.—E. A.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Peters dealt with two subjects chosen by the audience: 'What is the Condition of the Suicide on the Other Side of Life?' and 'Has Spiritualism a dark side while we are here?' He also gave eleven clairvoyant descriptions, nine of which were recognised. Next Sunday, at 6.30 p.m., Mr. Wallace. 'LIGHT' on sale.—L. H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N.—We were crowded to excess last Sunday by friends and inquirers to hear Mr. Sherwood's first lecture on 'Animal Magnetism.' Mr. Sherwood demonstrated the matter by putting a lady friend in the cataleptic state, much to the evident appreciation of the interested audience. A solo, 'The Chorister,' was ably rendered by Mrs. Clegg. Next Sunday, address by Mr. Davis. Clairvoyance by Mr. J. A. White.—A. CLEGG, Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday last the open-air meeting in Finsbury Park was conducted by Messrs. Brooks and Thompson. In the evening, at 14, Stroud Green-road, Mr. Jones in the chair, the subject of 'Friendship' was introduced by Mr. Brooks, and interesting remarks followed from Messrs. W. Wallace, Hewett, and Jones. Next Sunday, in the park, at 11.30 a.m.; at the hall, 7 p.m. Tuesday, at 8 p.m., and Wednesday, at 8 p.m., members' circle.—T.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, Mr. John Kinsman in the chair, Mr. George Dalley gave an excellent trance address on 'Spirit and Matter,' afterwards giving psychometry to a few of the audience. We give Mr. Dalley every encouragement for the development of this gift, as his tests were decidedly good. On Sunday evening next Mr. J. Bullen will give a trance address and clairvoyance; at 11 a.m., open-air in Victoria Park.—H. BROOKS, Sec.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. Drake gave an earnest address, Messrs. Adams and Boddington following with short speeches. Solos by Mrs. Gould and Mrs. Murrell. Mrs. Boddington presided. There was a good meeting in the park. Mrs. Boddington and Messrs. Stebbins, Adams, and Boddington addressed an attentive audience, and ably replied to the criticism of two Christian opponents. Our Saturday night social meetings are proving thoroughly successful, members and friends spending a most enjoyable time together. The usual meetings will be held on Sunday next.—P.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last we had a good attendance at our public circle. Mr. W. E. Long conducted. Several clairvoyant descriptions were given and recognised. At our evening meeting in the large hall, Mr. W. E. Long, through his guide 'Douglas,' gave a discourse on 'Salvation through Life or Death?' which from beginning to end was thoroughly interesting. At the meeting of members held after the service, fourteen new inquirers were elected as members. On Saturdays, at 8.30 p.m., at 12, Louth-road, Camberwell, S.E., we hold a circle for those of our members and associates who care to attend. On Sunday morning, at the hall, at 11 a.m., public circle, inquirers specially invited; 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, 'The Future of Spiritualism'; at 8.30 p.m., members' circle.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The return of Miss MacCreddie to the platform of the Marylebone Association, after some weeks' well-deserved rest, was the signal on Sunday evening last for the gathering of a large audience at these rooms. After a solo ('The Holy City') by Mrs. Paulet, which was highly appreciated, some pertinent remarks on spirit return were made by Miss MacCreddie's Indian spirit attendant, who afterwards gave upwards of twenty-five clairvoyant descriptions. Very clearly were these descriptions given, some cases, especially, being accompanied by most striking details which proved of much evidential value. Surrounding conditions did not, however, appear as conducive as usual to the successful demonstration of the remarkable clairvoyant power around our co-member and medium, Miss MacCreddie, and yet the descriptions were as lucid as ever. Ere the meeting dispersed, however, some descriptions were remembered and pronounced correct which had not been called to mind at the time of giving; and thus it is pleasing to report that up to the time of writing half of the descriptions had been fully recognised. Next Sunday, at 7 p.m., Mr. G. H. Bibbings visits this association, and a trance address will be delivered at the above rooms, the subject being 'Is Death a Failure?'—L. H.

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