

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

We receive many indications, in letters of inquiry and sometimes in letters of remonstrance, that it is still difficult to unite equally sincere seekers after truth. We hold that this is because we go too far afield to find the needed link. Speculations, philosophies, creeds and so-called 'revelations' will never unite us. What then will? Two things, and two things only;—the consciousness of our utter helplessness and need of God, and the heart's rest in Him. All else is arrogance, foolishness, self-assertion or intellectual pride. Who of us, for instance, could fail to strike hands on this?

Speak to me, Lord! Thy word of consolation
Steals like sweet dew to freshen every hour:
Speak, I implore, a message of salvation
To shield my heart from keen temptation's power.
Thou art my life, my strength! Good Lord, remember
How weak I am, how prone to faint and fall!
When Love burns low, breathe on each dying ember,
And with Thy breath its fervent glow recall.
Thou art my hope! How could I reach Thy heaven,
If Thou no helping hand didst lay on me?
Thy mercy oft my wanderings has forgiven:
Forgive once more, and bid me live in Thee!

These simple but profound verses (written by Henry W. Hawkes) were sent us by one who felt their uniting power. They are true for us all: and we need very little more.

We dislike a creed but have a kindly nod for creeds. 'Let us go on making them,' is our verdict. Spiritualists must not and cannot accept any finality, but they can and they will go on voyages of discovery. This is why we like creeds. We welcome them all, but we say, with the policeman, 'Pass on, please!'

Here is one of the latest, from Maine, U.S.A. :—

1. A universal principle of life diffused or differentiated throughout the universe.
2. Truth, the revelator of life, the gleaner of wisdom.
3. Immortality, the divine inheritance of the race.
4. Eternal progression, the sublime destiny of man.
5. Spirit-return, as demonstrated by multitudes of evidence over all the earth.
6. Sympathy, by means of which better conditions are established for man on earth.
7. Love, the lever by which man is lifted to a higher and holier estate upon the earthly plane.

'These planks,' says 'The Lewiston Evening Journal,' 'are not unworthy or incredible.' We would prefer to say that they are entirely worthy and credible; but we are quite certain that we shall feel kindly towards many other creedal experiments. We like to hear the free wild birds in the woods; and love their differing notes. But they all mean the same things;—Life and Love and Joy.

Mr. E. P. Powell, with his usual blend of criticism and sympathy, writes in 'Unity' a notable little Article on 'Faith Cure.' His first sentence is a good specimen of the whole:—'Faith cure and hypnotism must be considered together.' Further on, another short sentence drives the matter home; 'Auto-hypnotism or mind cure is the result of the mind and will introverted to act upon self, rather than outwardly upon others.' Then comes the lucid amplification:—

The mental attitudes taken and the helpful programmes suggested are what the Christian Church and all other churches have taught under the general heads of prayer, fasting and incantation. Buddha sat at the foot of the Bo Tree repeating Om all day. Our friends prefer to repeat 'God is Good' or 'Let Us Love One Another.' The old-fashioned Christian repeated the Lord's Prayer, or the Golden Rule, or committed to heart the Beatitudes. The object was the same, to secure a condition of mind exalted above the sensations of the body, and so put the body under. The better school of Christian Scientists, or mental healers, or faith curists, is doing nothing but to bring this old idea forward, in fresh and beautiful forms, and with an emphasis that is needed in a time when physical science is all-masterful.

The final step is the uprising to what the world has always known as 'faith in God'; and faith anywhere is 'the power of love and confidence.' This faith, when it mentally and spiritually reaches up to God, is 'the wonder of all wonders':—

It is the highest achievement during the evolution of man above the beast. That it has power over disease is not so wonderful. It orders; disease disorders. A true science of faith power is what we most need; a false, selfish, superstitious faith system is exactly what we do not need. This much we know, that all right faith cure will start at the point 'Keep near God' and 'Hold in your heart only pure friendship.' Let your trust be sweet with the Father, and let your relations with the good predominate. Let no lie enter your soul, for lying is mental disease. Would you heal yourself let your will power be ever sacredly guarded from the unwholesome. Open your mind to the beautiful, the true and the good.

'Take life as you find it,' is a common cry, and there is wisdom in it, at times: but not always. There are times when rebellion is needed,—rebellion against life as it is. There are times when challenge is needed, sharp and swift and resolute. 'Life as it is,' often means—life lazy, ignorant, shallow, flippant. Well, that must, at fitting times, be forced, affronted, fought. But, for everyone, it would be safer to say; 'Take life as you find it: but do not leave it as you find it.'

Some time ago we were a good deal captivated by some 'Practical Thoughts on Christology' by 'An Indian Christian.' We liked their freshness and simplicity. This, for instance, in its homely sense, is a refreshing change from the style on stilts of conventional divines:—

The proverb, 'Penny wise and pound foolish,' may be applied to those Christians who are particular about the externals of religion, and indifferent to its essentials. Such men need be reminded of the force of the grammatical proverb, 'Take care of nouns and verbs, and the particles will take care of themselves.' Faith and Righteousness are the nouns and verbs of the Christian religion.

How absolutely perfect that is as a working truth! and

yet two-thirds of the quarrelling of our time over what people call 'Religion' is concerned only with external things, either of form, or decoration, or posture, or words.

There is no one in all this world whose belief in God is better based, or more assured, than the Spiritualist's. He is not shut up within material limits. He is aware, actually aware, of a spirit-sphere. Behind all things, for him, mind and intention seem to work. There is always something or someone who seems to know what He is about,—ay! and what He will be about in ten thousand years. The Spiritualist sees that Evolution is the manifestation of spirit-powers. Yes; it is easy for *him* to believe in God!

We sometimes think that people might at least give us credit for our ideal, even though they cannot admit what we regard as our real. They cannot deny that we pitch high the note of life. It is an infinitely finer thing to be an immortal spirit than a superior kind of ape,—to protest that we are climbing a mighty mountain than to assume that we are and must be on an inclined plane down a pit. But fancy anyone priding himself upon the ape and pit theory! There is great truth in this saying of a keen American critic;—

The worst thing about materialism is that it is so often entertained as a deliberately shabby explanation of the mysterious order of the world. It is strange that men should delight in what seems to them a mean explanation of great things, but many do. They enjoy taking other people down. When materialism is entertained in this spirit, it is a degrading system of belief. It is true, moreover, that, as popularly held, it lends itself readily to hard and sordid views of life. Bismarck's 'Blood and Iron' were Büchner's 'Force and Matter' writ large; and the falling away of Germany, in general, into the worship of militarism and machinery is only what we should expect from the wide popular acceptance and exaggeration of Büchner's hard and brutal and mechanical conception of the world.

The late Professor Bruce, of Glasgow, was one of the most accomplished of theologians and acute thinkers of this generation, and although he was a member of the most ultra Evangelical ecclesiastical denomination in Scotland (the Free Church) he had long ago broken through its rigid Calvinistic tenets. His Gifford's Lectures, recently published, are characterised by all the breadth of thought and lucidity of expression which formed his marked characteristic. The title of the book is 'The Moral Order of the World in Ancient and Modern Thought.' In the last lecture of the series, the Professor offers for our acceptance a very short and simple Christian Creed which will commend itself to all students of modern theological problems; and which perhaps a later generation of all denominations may yet find sufficient. These are the Professor's words: 'One supreme will at the heart of the Universe, good and ever working for good; man's chief end to serve this will in filial freedom and in loyal devotion to righteousness; life on earth on these terms worth living, full of joy, if not without tribulation, to be spent in cheerfulness and without ascetic austerities; life beyond the tomb an object of rational hope, if not of undoubting certainty.' To all this we certainly say Amen; but to the earnest Spiritualist the life beyond is more than a 'rational hope,' it is 'absolute knowledge.'

A pleasant and original looking book is 'What came to me in the silence,' by A. E. S. (London: T. Burleigh, Charing Cross-road). It contains ten spiritual allegories, after the manner of Olive Schreiner's 'Dreams': each one teaching a somewhat obvious truth concerning the life of the spirit, though here and there the allegory is not perfectly easy to follow. The stories—if we may use the word—are told in choice language, with just enough of picturesqueness to

make them artistic, without endangering their spiritual value. The dominant note of the little book is—The immanence of the Father in all things, and the supreme spiritual value of the soul's response to His call.

We have just been turning quietly over the leaves of Frederic Harrison's little hymn book, entitled 'Service of Man.' It is a placid, wholesome and, on the whole, a gently beautiful poetic stream; though here and there we wonder a little at certain rough snags right in mid stream. But there are some lovely and original things in it. This, by Guggenberger, for instance:—

MY TASK.

What, with this fenced human mind,
What can I do to help my kind,
I, such a stammerer! they, so blind!

Nothing; save through the single gate
Of utterance, throw my little weight
To swell the praise of what is great.

And when I hear the lark's pure mirth,
Or see sweet flowers gladden earth,
Sing forth the mood that feels their worth.

Or when a bitter woe in me
Is healed by tender sympathy,
To let the healing songful be.

So add what force a singer may,
To ring opinion's echoing sway
A few chords mellowed day by day.

Through chiming all that's pure and true
Through hymning steadfast love anew,
This is the most that I may do.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday *next*, November 17th, when

MRS. J. STANNARD

has kindly promised to deliver an Address on
'MEDIUMS; THEIR DUTIES AND RESPONSIBILITIES.'

Mrs. Stannard's subject is one of paramount interest and importance, and her Address will no doubt give rise to a useful and animated discussion.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1900.

A SUCCESSFUL FORECAST.

'Modern Astrology' for last January contained a thoughtful paper upon 'The New Year, 1899.' It was noticed in 'LIGHT' at the time, but in view of recent events in France and South Africa, it may not be out of place to refer to it again. It was predicted that the climax of 1899 would be a 'Great War.' 'There had been petty wars and rumours of wars hitherto,' but 'the summer of 1899 would certainly witness the breaking of the war cloud, and the East would be red with its passage ere it burst.' Africa was judged as being 'the spot in which disturbances would arise and war break out.' There would be much bloodshed, and a great disturbance of the universal peace. April 12th, and subsequently October 15th, were specially mentioned as dates likely to see 'matters brought to a critical issue with regard to Africa and England.' Of France it was said: 'This nation will attract the eyes of the world. The greatest dangers may be averted by the benefic aspect of Jupiter to the Sun . . . but this will not prevent rash conduct and excitable actions. . . . France will have cause to remember the opening of 1899.' These predictions have been practically fulfilled, and they deserve to be recorded and set against the failures that so frequently attend the practice of mundane astrology. A. B.

PHYSICAL PHENOMENA INVESTIGATIONS.

A REJOINDER TO MR. HERBERT BURROWS.

Part of the work that Spiritualists are engaged on at the present day is to bring home to the masses the conviction that invisible beings are personally present in our midst. Among other methods to this end is that known as the physical séance.

The physical séance does not claim to be, on the one hand, an exalted religious service, or on the other a refined social entertainment, or even a means of close converse with the other world. It is simply a little scientific experiment to see whether these alleged invisibles can prove their presence by some ocular or audible demonstration of physical force. The moving of some article in the room is often requested by the company. Chairs and tables are handy, but heavy and liable to be damaged. Consequently it is a now established custom to provide toys, tambourines, bells, and so forth, for this scientific experiment, and as the dusk is a favourable condition for success these said articles are coated with luminous paint the better to record the fact of their movements. If these are moved under circumstances that preclude the possibility of any visible person having caused the movement, it is assumed to have been done by some occult force. Whether that occult force be controlled by some intelligence, superior or inferior or equal to humanity, or whether it be merely the product of supernormal nerve energy in someone present, is immaterial at present to the scientific mind recognising the importance of first proving the fact to mankind.

True, the vast majority of scientific students have not yet realised the importance of this line of research, but great leaders of thought have considered it of most transcendent interest and have experimented on the above 'physical lines with the aid of Daniel Home and Eusapia Paladino.

In aiding and preparing mediums for this special research Spiritualists have heretofore thought they were doing good and dignified work for humanity's progress. But Mr. Herbert Burrows, with an olive branch from the Theosophical camp, and addressing a body of Spiritualists, earnestly entreats us to desist from this practice. It is, he says, 'wretched and degrading.' Why is the practice of trying to elicit truth by this line of research wretched or degrading? Personally I feel it elevating and ennobling. I ask: Why is the practice of proving an occult force in a room, 'sheer materialism of the worst kind'? I ask: Why does it 'lead to nothing,' when mankind would alter its character and worldliness if convinced by these means of another world in their midst? Again, when he asserts that 'its only object is to stimulate a jaded and unhealthy curiosity,' he misrepresents us. As a conspicuous organiser at the present moment of this line of research among Spiritualists, I affirm that my sole object is to convince humanity of a fundamental fact of which I have been convinced myself, viz., that articles in a room can be moved by invisible forces. To meetings which I have advertised for this purpose I have distinctly only invited the attendance of such people as wish to be convinced or to convince others in their turn. That people reading these invitations come because they think it is a wonder show or a religious ceremony, is not our fault but theirs. Such visitors are unwelcome.

Again, when Mr. Burrows asserts that the practice 'tends to hold both sides emmeshed in earth bonds of the most lowering kind,' I can only make a counter assertion that my experience is to the contrary. The consciousness that one is doing useful work for humanity in the face of misrepresentation, misunderstanding and abuse, may emmesh one in earth bonds, but the work is elevating to the spirit, not degrading; and as for the 'other side,' no spirit has worked for long at physical or materialising circles without telling us that he has become happier and brighter.

I have always been, like Mr. Burrows, an ardent wisher that Theosophists and Spiritualists should work together in harmony, and I have shown this fact by my deeds. For more than twelve years I have worked in both camps equally, and have contributed to the literature of both parties, but when Mr. Burrows publicly abuses my work among Spiritualists by sneering at my recent efforts to establish two

physical mediums, I must stand forward personally and show the onlookers that, in making his statements, he travesties the circumstances in the spirit of a scoffing antagonist and not as a brotherly fellow-worker in the field of truth. These are his recorded words:—

'Not long ago I went with some friends, by special request, to see two mediums about whom a great deal has been written to 'LIGHT.' I am absolutely convinced that the whole thing was a barefaced fraud from beginning to end, but it was better so than if it were genuine. Tin trumpets, squeaking dolls, window laths, intermingled with sham trances and illuminated tambourines, would make angels weep: and I believe that otherwise educated, spiritually minded people sit with these mediums for development. . . . Not so is the spiritual Kingdom of Heaven to be won.'

Now if Mr. Burrows had said, 'I saw that these mediums professed to have the quality of aura by which invisible beings can manifest their presence by moving objects in their room, and as I was scientifically interested in the question, I accepted their invitation to come and experiment with them. So I went to see for myself, personally, whether these tambourines and toys were moved, as affirmed, by invisible forces or by the mediums' hands or feet, and I came away not at all satisfied that the movements had been done by the invisibles because the room being so dark I could not estimate how far the mediums' feet may have been consciously or unconsciously used'—if he had said this he would have been publicly criticising our work in a perfectly legitimate and rational way.

No one can be more conscious of the failings of our little weekly Tuesday experiments in this respect. On Thursday we do not profess to offer any proofs—only to give our band of invisible workers facilities for practice. This is what we mean by development. But on Tuesdays we wish to give persons who approach us in a true scientific spirit, however sceptical, some little proof that those tambourines and so forth are moved by no visible mechanical means. However, we are such beginners—only a few months at it—that we must in the presence of strangers subdue the light to a point below that in which movements of limbs become visible to all present. Besides this, whenever anything is taking place the mediums feel so strongly the sensations as if they are doing it themselves, that they automatically make movements in unison with the movements of the articles, and have not yet acquired the habit of checking these spontaneous impulses; consequently things look suspiciously against them in the dark. But they have always fairly said, 'As you come for experiment, if you think it is our hands and feet making the movements, it is for you to devise means to put that factor out of the question.' At first we tried getting responsible persons to hold the hands and feet of the two mediums, but, when movements of objects occurred nevertheless, no sceptic in the room believed, for a moment, that the mediums were being properly held; and the responsible persons being strangers, were often put down as accomplices or fools. Seeing that this plan was labour wasted, the mediums made the following offer at every meeting: 'If anyone thinks our hands or feet are causing the movements, he is at liberty to come to us privately by engagement and we will do anything he may reasonably suggest to satisfy him that it is not so.'

This seemed a fair offer, but only three or four persons have so far had the scientific patience and fairness to accept it; and these persons have *one and all been satisfied* that movements do take place independently of the mediums. Of the rest of the visitors some few have not had the opportunity to continue the experiments privately, but the vast majority came only to laugh at what they thought we professed to be a show of marvels, or, like Mr. Burrows, to weep because we were not making a sublime service for entrance into the Kingdom of Heaven. So the majority formed suspicions, and without accepting the mediums' offer to put them privately to the test, went away and stated their convictions of fraud as proven facts.

The world is full of such hasty people, so they may be forgiven, as we are confident that the day will come, after patient working, when we shall be able to demonstrate these movements so clearly as to make the fair-minded acknowledge their mistake. In fact, for the last month I have

pointed out to the mediums that for the sake of their own honour—which, uneducated though they be, they value as much as Mr. Burrows does his—they ought to devise some means which will compel people to relinquish suspicions, and we have devised the following plan. We have made two large bags or sacks of cloth, and I have provided strong steel chains and padlocks. The other evening, when we were by ourselves, we made this experiment. I fastened these bags firmly to the floor in front of their chairs by means of drugget pins; then the mediums inserted their feet and I closed up each bag by running the steel chain through the tape hem and padlocking it round their waists and the backs of their chairs. I then tested the fact that they could not move their feet beyond a radius of a few inches nor reach forward their hands to pick up things from the floor without toppling over their chairs behind them. I then placed these same illuminated tambourines and toys that Mr. Burrows finds so ridiculous and degrading well out of the reach of all of us. We waited patiently for a short time and then we three got a result which we consider of stupendous importance if we can reproduce it on public occasions. As we sat there under these conditions—one medium close on each side of me with their hands on my knees—the little toy organette started playing by itself and the curtains five feet off shook and swayed!

I can state the above fact and fifty more in defence of the accused, and Mr. Baggally and Mr. Richard Harte can corroborate me. And I assure Mr. Burrows that though the whole host of his 'angels' may weep at my degradation, I mean to go on patiently. For I am firmly convinced that the work Spiritualism is setting itself, to prove the unseen by the seen, is a noble and not a degrading one; that the scientific world wants more of such material evidence; and that if we Spiritualists foster and develop these two mediums for a few more years patiently and kindly, the proofs which the unseen will give in their presence will far transcend any given through Eusapia Paladino, or even through Daniel Home. I have faith in them because, after I discovered them only a year ago, I privately tested them for three months, with the help occasionally of some of the members of the Delphic Lyceum, and it was only after a long series of patient sittings that we at last got an incontrovertible proof to us of the genuineness of the movements. I have never published that proof. It was this: We placed a tambourine on a small table inside a cabinet; we barricaded the entrance with the side-flaps of a high Sutherland table; and we sat, some five or six of us, outside with the mediums, in plain light; and that tambourine danced and beat time inside that cabinet! I can call five witnesses to this fact. After that, out of my own small private means I found these mediums a house and means to devote themselves to this cause. To prove my faith in them I moreover gave up my other work in the development of mediumship at the Delphic Lyceum, to concentrate my time on these two once or twice a week regularly, and although I am living now in the country, I have come up for the sole purpose of supporting them at their public meetings, not getting back home again until midnight. I have taken all this trouble because the more I see of them the more I am convinced, by constant proofs, of their genuineness, and because I see also, from the class of persons who accept their invitation to attend, the necessity of some constant protector over them.

Hard-headed sceptics, persons of suspicious nature, scorers, and curiosity hunters, are not the only objectionable types who turn up at the scientific meetings which Spiritualists call physical séances. Will the earnest world believe me when I say that at meetings when I have unfortunately been absent, sitters have come for the sole purpose of fooling the rest of the company? On one occasion, as soon as the room was darkened, one of these visitors began rubbing lucifer matches on his hand and calling attention to spirit lights, until Mrs. Giddins stood up and denounced him; then he said he had had enough of it and slunk out of the house. On another occasion a visitor began throwing lumps of soap about. He afterwards wrote an apology to Mrs. Giddins, for the genuine phenomena that took place that evening frightened him into earnestness.

It was these experiences that induced Mrs. Giddins to raise her fee to two shillings, not greed; for she barely

earns enough to buy her bread and butter. Persons who come for larks or sneers do not like paying the higher fee, while persons who are earnest scientific students, like Mr. Harte, have thought even the higher fee too little to pay for the experiments.

I am painfully aware that Mrs. Giddins, not being educated, may occasionally offend the taste of overcultured and uncharitable visitors, and also that the system of acting as if we were in the company of light-hearted, simple-minded invisibles may horrify the conventional minds of those who believe that Red Indians and clowns are highly improper company, and that all invisibles should act as decorously as if they were angels. The first fault will rectify itself as time educates her inexperience; and as for the second, I have already pointed out in 'LIGHT' that if we find experimentally that we gain better results by treating these invisibles for what they purport to be, it is scientific and not degrading to do so. As a traveller all over the world I can affirm that these children of nature are often pleasanter, happier companions than the conceited and conventional products of civilisation; and physically are more advanced. Therefore I for one am happy in their company, in or out of the flesh.

Now for the immediate future. I do not know yet whether the sack test will be successful when uncongenial or suspicious visitors turn up, but for the protection of the mediums I am asking them always to try it at the Tuesday experimental meetings. Better that nothing should take place than that there should be suspicions against their honesty. As for the Thursday development meetings—over which Mr. Burrows is so scornful—we are not sitting for the purpose of 'entering the Kingdom of Heaven' by those means, but at present for the more mundane purpose of giving our band of invisible workers the opportunity to practise the chemical process of building up visible forms out of the aura collected from our projected psychic bodies—in other words, for materialisation. Already when we are by ourselves we hear the rustling and movements of invisible beings behind the curtains of the cabinet. In due course, it may be after long patient development, we expect to welcome our friends as they step forth to greet us in the garb of mystical-woven flesh. When this happens we shall not make the mistake of inviting any chance comers to witness the phenomenon, but only those whom we can prove to be earnest, truthseeking, and congenial. I suppose Mr. Burrows will weep at all this and think we are despiritualising ourselves and our friends. It is an old-world superstition that matter is vile and spirit only divine. The Buddhist monks started it and the Alexandrine hermits continued it. But it is time that a new school be started to teach the world that the right hand side of Deity is as noble as the left and that it is no more degrading for a spirit to materialise than it is for a material being to spiritualise. Descent and ascent of life are equally Divine.

F. W. THURSTAN, M.A.

MR. W. J. COLVILLE.

Notwithstanding the exceedingly inclement weather there was a large attendance of Members and Associates of the London Spiritualist Alliance, on the evening of Friday, the 3rd inst., when Mr. W. J. Colville delivered an eloquent address on 'The Truth about Mental Science.' We have a report in type but unfortunately cannot find room for it in this week's 'LIGHT.' It shall appear in our next issue.

Mr. Colville's course of lectures (as advertised in last week's 'LIGHT') opened auspiciously at 99, Gower-street, W.C., on Monday last, at 3 and 8 p.m., and they are being continued every Monday, Wednesday, and Friday, at the same hours, till December 1st, inclusive. Mr. Colville is treating of spiritual science in its many and varied aspects, and invites both written and oral questions at every meeting. The interesting subject of Cheirosophy, or 'how our hands reveal our characters,' will be dealt with in two supplementary lectures (see advertisement) on Tuesday and Thursday next, November 14th and 16th, at 3 p.m. Mr. Colville is open to engagements for Sunday lectures in or out of London; address 99, Gower-street, W.C. But in no case can he make an engagement beyond the present year, as, in the very early days of 1900, he will start for Australia.

DEEP BREATHING.

The letters that have appeared in 'LIGHT' recently upon deep breathing have been very interesting and suggestive but by no means conclusive as regards evidence for the claims put forward by the several writers. May I be permitted to call attention to the very helpful chapter in the 'New Thought Essays,' written by Mr. Charles Brodie Patterson, entitled: 'Breath Vibration'?

Mr. Patterson contends that physical exercise is of little benefit save as it becomes the vehicle for the expression of inner things. Strong, true, uplifting desire causes us to breathe strongly and deeply, while weak, vacillating, and false desires result in mere superficial breathing. The thought of anything black produces a restraining influence on the breath, while the thought of something white or yellow invariably tends to freedom in breathing. It is evident, he affirms, that the breath is affected by different mental emotions; thus hate or anger cause short quick breathing, while loving and peaceful thoughts are accompanied by deep, long breaths. It is therefore possible, through thought action alone, to effect a marked change in the circulation of the blood, but, with a mentally controlled and directed action of the breath, such a change may be more rapidly and effectually produced. This practice will also aid in the development of the power of mental concentration, and this is most important, because it is not so much the long, deep breath that gives the strong, true thought as it is the strong, true thought that gives the long, deep breath. Under controlled and directed action the breath penetrates, or circulates, among all the molecules of the body, and it will therefore be readily realised how important it is for all who desire to retain good health, or to regain it, that they should recognise the need for intentional and helpful deep breathing. And not only so for physical well-being, but as man grows more spiritual—as his desires become more centred in the inner conscious world—this practice of deep breathing will undoubtedly facilitate the development of the 'inner breathing' by which his psychic powers are liberated and his entrance into the 'superior state' is secured, in which condition he may be said to become 'a spirit among spirits,' and have the higher life opened to his aspiring and responsive soul.

The great difficulty that I find in dealing with this matter is the fact that while the necessity for, and benefits of, deep breathing are so eloquently descanted upon, none of the writers give practical advice as to how we are to attain the desired results. Most people seem to think that deep breathing merely means opening their mouths and lifting their shoulders and taking in as large a mouthful of air as possible. But this is not what is needed at all. Mr. Patterson truly says that the right base of all breathing is the diaphragm, and that 'it is the *outgoing* breath that requires the most attention, for upon its perfect control depends the incoming breath. The outbreathing corresponds to, and is affected by, desire; the inbreathing is the response, the inspiration, or fulfilment of desire.' But even Mr. Patterson does not describe *how* the breathing should be performed; perhaps he thinks it is too elementary to need explaining; but my experience has proved to me that few people give any attention to the subject, and fewer still attempt to study or practise the art of scientific breathing—there would be far less consumption and fewer coughs and colds if they did. Breathing for health and strength, as also for successful voice culture, must include abdominal breathing. Every inspiration should be accompanied by the extension, and every respiration by the contraction, of the whole abdomen. The breath should be drawn through the nostrils steadily, but the shoulders should not be raised until the body as well as the chest appear to be filled; the breath should then be retained for a few seconds and the reverse process should be slowly performed until the air has been expelled from the lungs as completely as possible. The muscular action involved in these alternate movements will be immensely beneficial and the liver will receive an effective squeezing, while, if properly and persistently carried on, the stomach will be effectually stirred and the work of digestion be materially assisted. By the general adoption of these

methods round shoulders would soon become unknown—for no one who breathes properly can fail in being upright; and by the natural vigour and buoyancy resulting from attention to these details—including the strong mental desires for good and cheer—life would wear a rosier hue, troubles flee away, or be more easily vanquished, and the spiritual man would gain increased liberty and power as the consequence of the combined physical and mental culture and energy acquired by deep breathing, clear thinking, and strong willing.

BREATHING.

The phenomenal number of applications which I have received for 'Respiro's' pamphlet on Internal Respiration, shows that a new plane of thought is being opened in the minds of Spiritualists; so great as almost to remind one of Pentecost. The following additional experience is interesting; the friend who sent it me received it by letter from the lady herself.

'My experience was the outcome of sorrow and difficulties of long continuance, which brought a great need in the whole being; and I knew my "extremity was God's opportunity." I was taught first to breathe in an extended bodily way, and I wondered what it meant. Then I felt I was getting out of the bondage of the body and of the mind, and that the spirit had more power to work the machinery. For six months, or perhaps a year, I used to tell people who seemed to need help, that I had a place of light to which I went when I needed help; and after a time, in breathing deeply outwardly, I became conscious *only* of an inner, not an outer, respiration which seemed to expand the whole being, to renovate, to make even bodily fatigue give way, and I felt I had power to feel strong in many directions. Often the meaning of the words came to me, "He giveth power to the faint, and to them who have *no* might He increaseth strength." I feel about it as if I am getting spiritual food, just as I get natural food for the body. I call it aspiring and inspiring. It is not by any means continuous with me, and it is altogether a matter of will, need, and demand; but I can get the supply any time and anywhere. If I can only close my eyes, I at once seem to be in contact with the source of life; a long distance off doubtless, but exactly fitted to my requirement. My life has not been easier lately, harder from an ordinary outward point of view; but I am no longer the servant of circumstances. At my breaking-up gathering the other night some mothers were wondering at my youthful appearance and power to endure; and I then told them the cause; they said they believed me, but thought it was far from them. Many do not seem to understand; none deny a remarkable change; all who have formerly known me tell me how well I look. Sometimes I am shadowed over with the work of other people's lives; but I am never held or bound by overwhelming forces. My experiences are very wonderful, but I cannot tell of their fulness because much is mixed up with another life, that of my husband. I am always willing, nay, delighted, to help others by telling of good to come for them in this way; but I do not like publicity of any kind, although I will not shrink from what I think duty. I want to be an "emptied vessel," that life may pass through me to those I come in contact with, who are ready for it.'

In the other numbers of 'Respiro's' series of pamphlets, the student will find many side-lights thrown on this subject of spiritual breathing, from different standpoints.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

KIND WORDS.

We are pleased to notice that several of our American contemporaries have been paying 'LIGHT' some handsome compliments. Lucy A. Mallory, the Editor of 'The World's Advance-Thought,' published at Portland, Oregon, after stating that the Rev. H. R. Haweis described 'LIGHT' as 'one of the most cultured, high-toned, and sensible of all the publications devoted to the subject of Spiritualism,' remarks that she 'cordially endorses that sentiment.' Helen Wilmans, the Editor of 'Freedom,' a breezy 'Mental Science' paper, published in Florida, said, in a recent issue: "'LIGHT' is a noble paper which has established an almost unprecedented character for newspaper courtesy. I did not know what an admirable thing newspaper courtesy was until I took to reading 'LIGHT.'" . . . There is something about the paper that holds me. This something has caught me by the best and most friendly feelings in my nature.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, NOVEMBER 11th, 1899.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane W.C.

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

RESPONSIVE LOVE.

The best part of our testimony is that which relates to the secret of true life, which lifts the conscious self above the sub-conscious cravings, and centres the mind and will on the bright uplands of Love. Here is the real significance of life: for it is not real life to be a mere meeting-place for foraging appetites. True life, on the human plane, begins with affection, intelligent and responsive, created and purified by that which is higher: and in that, if we were wise, we might find the permanent meeting-place for all the spiritually-minded, for all religionists, and certainly for all true Christians—the Christian religion, properly understood, being neither more nor less than the great human Gospel of Love.

It is not generally recognised, but it is nevertheless the fact that, not Paul, but John brings us nearest to the earliest heart-expression of the Christian religion. John's Epistles are intensely spiritual, and belong to us even more closely than the Gospels themselves. His first Epistle might be rightly called, 'The revelation of Divine and Human Love, in Essence and Unison.' It pictures God as Light and Love, not as symbolised by Light and Love, but actually *as* Light and Love; so wherever we find Light and Love we find God. It declares boldly that he who dwells in Love dwells in God, for God is Love. It protests that everyone who loves is God-born, and that they who know Love know God. That is the glorious refrain of this heavenly Poem all through.

But one saying in this Epistle is of great significance, as taking us to the very inmost, the Holy of Holies of pure Spiritualism. 'We love,' says the writer, 'because He first loved us.' This is the rendering of the Revised Version, a rendering which brings out the broad and ampler truth, not only that we love God because He first loved us, but that we love at all because of His awakening love. The love of God, in other words, is like the sunshine. It creates: it reveals. It is as though the leaves and flowers and grasses could speak, and say to the sun: 'We are beautiful because thou shinest upon us with thy beauty; and every petal and blade and tint is the response to thy persuasive life.' So, by the mother-heart is the child-heart taught to respond, and heaven and earth meet in that unceasing miracle of human affection.

From this it follows (and only the Spiritualist can rightly and fully understand this) that human love is not an accident. It is a part of the eternal spiritual order. It may be regarded as a product of the mighty evolutionary

process, just as conscience is, or reverence, or the sense of awe, but it is none the less—really, it is all the more—a manifest part of the universal order,—a part of the divine intention, appearing in its season as a higher manifestation of the hidden but eternally working Power. All its manifestations, then, express something of the plan and purpose of the Great Evolver. It is, in truth, a sublime revelation in and by itself,—a portion of the Everlasting Gospel of the Grace of God, which is supreme above all sectarian and ecclesiastical Gospels: for these may be only of the letter, but that is of the spirit: these are external to man in an arbitrary institution, but that is enthroned in the human soul.

Human love is therefore a revelation from God, the purest, the deepest, the highest. It tells us what it really is that lies at the heart of all things; what is the secret of true life, and what the condition of abiding happiness.

Love is the root of creation; God's essence; worlds without number

Lie in His bosom like children: He made them for this purpose only.

Only to love and be loved again; He breathed forth His spirit

Into the slumbering dust, and, upright standing, it laid its Hand on its heart, and felt it was warm with a flame out of heaven.

Hate, selfishness, lonely brooding, are chaotic. They belong to the old order from which The Human has emerged or is emerging; and they would drag us down and back to the brute if they could. Our only hope of progressive life is Love: and that is true whether we think of the home, the workshop, the nation, or the larger Brotherhood of the world. In a word, the only hope of the human race is to be found in its spiritual development. Jealousies, conspiracies, underminings, wars, belong to the bestial or infernal orders. Only Love is Life.

It seems to follow from this that Love is capable of infinite expansion. In the order of Evolution it has arrived, as its highest product: and John, foreseeing this, dared to hail it as the very highest and ultimate product; that, indeed, which lifted up the brute to the human, and is lifting the human to the divine, as we have seen. With sublime grasp of ultimate consequences, he said: 'Beloved, now are we God's children, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him.' Not one of our modern evolutionists has got beyond that. Very few indeed have climbed as high. It sees in Love that which links man and God, and predicts the ascent which can end only in identification. It is a tremendous thought.

But the true Spiritualism cannot end here, any more than God can end here. Love in God led to creation: and Love in man must lead to service. John saw that, and in his usual strong way (the strength of Love) he said: 'Love laid down his life for us, and we ought to lay down our lives for the brethren.' Actually lay down our lives! Well, we are a long way from that: but the ideal shows us what is the real nature and significance of this genuine responsive Love.

WEST CROYDON.—On Friday, November 24th, at 8 p.m., Mr. E. W. Wallis, secretary of the London Spiritualist Alliance, Limited, will deliver a trance address on 'Man, Spirit and Angel' in Dennett Hall, Dennett-road, Broad Green, under the auspices of the Croydon Psychological Society. Admission free; collection to defray expenses.

LONDON SPIRITUALIST ALLIANCE, LIMITED.—It is pleasing to be able to record that the steady growth of the London Spiritualist Alliance, Limited, still continues. At the council meeting on Wednesday last eight new Members were accepted and twenty-one Associates. The treasurer reported the receipt of a small legacy of money left by the late Mr. Thomas Shorter, as well as a number of valuable books relating to Spiritualism.

PRACTICAL SPIRITUALISM.

BY V. C. DESERTIS, AUTHOR OF 'PSYCHIC PHILOSOPHY.'

It is probably within the experience of every one who has received real help on life's journey from a certainty of the existence of the spirit world, and has begun to realise the true dignity of the immortal soul to which this life is but an episode, that to those with whom he would most desire to share that light whose glow he himself feels, his arguments are singularly unconvincing. If those best friends forbear to hint that he must be credulous and deluded, they nevertheless show plainly enough that affection or respect for himself is at the root of their tolerance, and their kind or polite incredulity brings home to him that their own personal experience is necessary before they can even understand the bearing of his statements. It is amusing indeed to see how the convert, who, in the days of his scepticism, would take no man's word, now expects his word to be not only taken but acted on. But should any friend have enough interest to attend a few sésances and enough resolution to dismiss from his mind the great mass of utterly unconvincing phenomena, and to fix on the few which are outside the limits of trickery, he will assuredly say, either that the whole thing is wrong, or that it is trivial and useless, unless indeed he should chance to make both statements. And it must be conceded that both lines of thought are almost irresistibly suggested to a sane mind by too many sésances and their frequenters.

When I was an inquirer into the facts of Spiritualism I attended many such, and the darkened rooms, the strict rules of contact of chairs or hands to make a circle, the obvious protection of the medium by 'friends' on either side who might well be, and perhaps sometimes were, in collusion to 'assist' the production of phenomena: the voices and moving lights, the casual touches of 'spirit hands,' and the faces silhouetted against boards of luminous paint or rendered visible for a few seconds by their faint light, produced on me (a most sincere inquirer) a thoroughly unsatisfactory impression. It is not the purpose of these notes to recount how, in the midst of these entirely unconvincing phenomena, the apparition of the well-known face of one whom I had parted from in a distant land, a face which I and another friend often saw again in these sésances in the colour and glow of life, brought the conviction that I had to deal with objective realities and not with subjective imaginings. It is probable that some such experience will always reward perseverance and the determination neither to accept inconclusive evidence nor to treat failures as positive proof that successes are impossible apart from trickery.

But when the proof has been reached, what intelligent man or woman who has an outlook over the great human fields of interest which are worked by the duties of life, or those wherein the labours of great minds are preserved to us under the names of Literature, Science, and Art, can avoid contrasting the attitude of those leaders of thought and action who have done durable work in the world, and that of the stalwarts who have followed them, with the attitude of the frequenters of these dark rooms and secret chambers where 'Joey' and 'Obadiah' squeak and gibber meaningless platitudes and feeble jokes: or a 'Greek priest' recites night after night the same scraps of the Lord's Prayer; or some dumb phantom is said to be Tennyson, or Gladstone, or some even greater voice of the past?

I have returned after years spent in India, the cradle of religious and metaphysical thought, to find the same futilities going on. Are flying tambourines and raps on the head with speaking trumpets the outward and visible signs of a power which is to leaven the dull lump of unaspiring men, and make them fit to deal with the problems of to-day? And yet I appeal to my brother Spiritualists whether their experience has not been like mine, and whether, in spite of strong desire for better things and acute pain at the utterly unworthy and unpractical nature of these 'manifestations,' they have not attended many a sésance where the evening has shown nothing whatever except these paltry and contemptible results.

Far be it from me to despise the day of small things; laws are revealed as surely in the fall of an apple as in the orbit of a world. Still less is it meet to deride the comfort which many have found, in the certainty of the presence about them of their beloved dead and the glimpses of a dearly loved face, in the consolation of messages which show the lost to be but gone before, still alive with human hopes and fears. But if this thing is to be a force to-day, it must work in the sunlit world; it must give solutions to vexed questions, and must be living and growing, not stationary. Above all, none must be able to taunt its workers with the instances, still too common, of weak appeals to 'the dear spirits' for guidance in the difficulties which, in the human, as natural selection in the animal, world, are the appointed means for the development of skill, courage, fortitude, judgment, and faith in God.

I believe there are very many of us who would gladly raise the tone of our sésances. I know that there are some who have already made the attempt, and have succeeded in their own circles. But how to begin? All are not interested in what may be called the physical laws of manifestations. Fewer still have the time and the ability to investigate psychological ones. Many who are beyond the stage of seeking conviction, and have never yielded to the foolish love for excitement which takes many to sésances, are yet at a loss how to make their meetings a growing reality and source of enlightenment. To these I have to make a very simple suggestion. Let the circle meet as friends, and, in the quite ordinary conversational way, let them select some topic of wider interest than any personal question. Let them, carefully avoiding all partisanship and the argumentativeness which engenders disunion, thresh out something to be said on some of the sides of the question—(Carlyle said well that the simplest question is at least hexagonal) and then let the sésance be opened with all the physical conditions which experience shows to be necessary, and with the one desire for light on the questions raised. I am confident that the result will not disappoint them.

OBSERVATIONS WITH A FRENCH MEDIUM.

In the October number of 'Revue Scientifique et Morale du Spiritisme' there is another remarkable article by Ch. Brochet and Dr. Dusart, describing extraordinary experiments with the subject 'Maria.' As the writer justly says: 'Many of these cases are so exceptional that readers will hardly accept them as facts, until a larger number of observed experiences have been accumulated to support them.' In commenting on his observations, he says:—

'The spirit of "Maria" when liberated (*i.e.*, from the body), seems urgently impelled to go far away. As material objects offer no difficulty, it travels sometimes long distances. It does not enter everywhere with equal ease: some houses are closed to it. Why, and by whom? We know not. Having once entered, it can manifest, as we said, by producing both physical and intellectual phenomena, like departed spirits. Once it visited V., and took a nut, which "Maria" said became at once invisible. She brought it to D., where a sésance was being held, and as soon as she let it go it was seen to fall, as a material object, on the table. "Maria" cannot explain how the thing is done, any more than other spirits can. She willed; that is all the explanation we can get. In this free state the spirit feels neither heat nor cold and has the notion of all its surroundings, by night as by day. On one occasion we requested her to exteriorise and to go in her spirit-state and stand before a glass. She did so, and told us that she saw herself at first like a cloudy column, in the midst of which appeared a little flame, and then all the features of her face appeared. It is thus that she sees most spirits, except a few who are seen in complete human form, and ordinary costume. Some feminine phantoms have a sort of veil on the head. This description is all the more interesting when we remember that "Maria" was completely ignorant of the descriptions of spirits given by others.'

TO ADVERTISERS.

Owing to its world-wide circulation among thoughtful and intelligent people of all classes, 'LIGHT' has become an exceptionally valuable medium for trade advertisements. There must be many of our readers in business who would find it to their advantage to utilise our space, and, at the same time, to give a helping hand to this journal.

MORE ABOUT ELECTROÏDE.

The October numbers of 'Revue du Monde Invisible' and 'La Lumière' both contain articles on Electroïde, by Dr. Hann and Dr. Lux respectively. The former seems to think that the discovery of this force will explain spiritistic phenomena without spirits. When Darwin's discovery of the wide operation of evolutionary force was first announced, some people supposed that an intelligent Operator was no longer a necessary factor in creation; a curiously illogical deduction which will probably be repeated in principle many times in the history of discovery.

Dr. Hann concludes his article by saying that, on the testimony of Lang and the members of a special commission who have investigated the facts, there is reason to believe in the correctness of the statement as to the effects produced by electroïde; to these effects he refers at the beginning of his article; concerning them an account was given in 'LIGHT' of September 30th. He then proceeds to express his hope that, by a prompt divulgence of the secret of his apparatus, Rychnowski will remove any suspicions which may exist as to the value or genuineness of his discovery. 'If electroïde is not a myth,' says Dr. Hann, 'its discovery will be really of extraordinary importance for humanity.'

Dr. Lux's article occupies six pages of 'La Lumière'; he gives a very full and interesting account of the results obtained by generating this force. Without repeating the statements made on a former occasion, and passing over much which would be comprehensible only to scientists, we will give a few extracts from this article. The opening paragraph runs thus:—

On April 19th, 1899, M. Jan Roszkowski,* formerly Professor of Physics and Chemistry at the University of Fribourg in Switzerland, made an important statement on the subject of Electroïde before the Polytechnic Society of Lemberg. This statement has been published in the 'Stowo Polskie,' of April 15th and 17th, 1899, and a German translation, with numerous additions by V. R. Lang, has been published in the 'Uebersinnliche Welt.' This article in 'La Lumière' has been derived from the matter thus afforded.

We learn little that is new about the construction of the apparatus. It seems to consist of a cylinder of glass in which, by means of a crank, another cylinder or roller can be turned. Of what substance this roller consists is uncertain. By its friction it is supposed that it decomposes vapour of water into the subtle matter which is Rychnowski's 'Electroïde.' The apparatus has two openings in the form of tubes, one above, the other below. The experiments are habitually carried out at the superior orifice, to which an india-rubber tube is attached in direct communication with the interior of the apparatus.

The account of the experiments, although not wholly intelligible to the uninitiated, is rather fascinating. We are told that when electroïde is directed upon a series of globes or rings it causes them to rotate on their axis in the same direction, with the exception (strange contradiction!) of the last of the series, which turns in the reverse direction. Metal substances are not as permeable by electroïde as glass.

Whilst there is at present no proof of identity between electroïde and electricity, the former is known to be capable of producing electrical phenomena.

When electroïde flows out of the apparatus it produces a sensation as of a cool current of air. When, however, instruments for testing the pressure of air are placed before the orifice there is no evidence of the presence of such a current and there is no lowering of temperature apparent; whereas the freshness caused by a current of electricity is rendered perceptible by its effects on a mano-metre. Electroïde produces violent explosive effects upon an Edison lamp if it is brought near to the opening of the apparatus.

It is when an obstacle is interposed which seems to arrest the propagation of electroïde, by acting as a sort of condenser, that the productions of electrical phenomena are observed.

Its medicinal effects are stated to be of great value. Among the cures alleged to have been effected by its means are an advanced case of cancer in the tongue, and cases of rheumatism, sciatica, and deafness.

When discussing the remarkable effects produced upon vegetable life in the acceleration of growth, Dr. Lux raises

the question: Are we in this discovery approaching nearer to the mystery of vital force? And he concludes his interesting article as follows:—

'To prove the genuineness of electroïde would be to establish correlation between physical and vital phenomena, which would thus be proved to be identical in nature, differing only in degree. Therefore we await with impatient interest, but also with a wise reserve, the publication of the original memoranda of Rychnowski upon his discovery. These memoranda are to appear during the course of the present year, and they will probably contain an account of the new experiments which this savant is said to be making with a machine three times as large, which we are told has been constructed.'

H. A. D.

THE 'CHARACTERISTICS' OF SPIRITUALISM.

I have neither time nor disposition for controversy at present, but allow me, as one who has not yet found it necessary to disclaim the appellation, 'Spiritualist,' to enter a simple protest against a dogmatic assumption of my old friend, Dr. Wyld, in 'LIGHT' of the 4th inst. Dr. Wyld says: 'The characteristics of the "theosophic" doctrine are the belief in Mahatmas and reincarnation, and those of the Spiritualists are the belief in mediums and the facts and theories got through their assistance.'

Is it not the fact that, except those of the so-called 'Anglo-Saxon' race—and they are divided on the question—nine-tenths of the Spiritualists of the whole world are reincarnationists? And how many educated and thinking Spiritualists of any race will accept the unqualified statement of their 'belief in' mediums, or will recognise, as due to mediums, any positive gain to our knowledge of spiritual truth, or of spiritual conditions transcending that of the merely surviving and unprogressed consciousness? We owe to mediums (1) a knowledge of the possibility and actual occurrence of physical effects exceeding the normally operative powers of our embodied personality, and (2) knowledge of the fact that 'death' is not a cessation of all conscious existence of the individual, nor a total and immediate withdrawal from earthly interests, associations, and memories. Perhaps if we really appreciated, without prejudice, this our experience of the 'departed,' we should also understand from it that such survival is only, except in the sad case of the 'earth-bound' (or the prematurely dying), an euthanasia, like the interval between waking and sleep, and is as far as possible from being itself the 'immortal' state. And if we could universalise our conceptions of law or process, not supposing it to be confined to a single scale of its operation, we should infer that the alternation of states, to which all the nature subject to our observation testifies, is repeated on that larger scale of human life, of which the smaller or diurnal scale is the miniature and representation. But from communications obtained through mediums, we can, of course, only know the gradually disintegrating consciousness of the intermediate state, which is merely a memorial state. Does not our experience bear out the analogy? How few, for instance, are the identifiable communications from those who have died at a good old age, tired out, and not kept awake (awake, that is, from *our* point of view, though what for us is sleep may be a much more exalted or comprehensive consciousness) by preoccupation with the solitudes of the earthly life.

As to 'Mahatmas,' I think 'Theosophy' should not be contrasted with 'Spiritualism' on the ground of that belief. Surely Theosophy is more fairly judged by the views of such an enlightened member, or former member, of the Society as Mr. Herbert Burrows, than by the early extravagances of the devotees he ridiculed in his capital address. When I left the Society in 1884, it was with express reservation of a belief in 'Adepts' (though very much *minus* the divinity attributed to them as Mahatmas), on the *a priori* ground that whereas 'in the West we know little or nothing of psychical science, in the East it has been cultivated for thousands of years as the most important occupation of man.' If Spiritualists believe in the possibility of psychical science, they ought to share my presumption that the Theosophical Society is right in asserting the existence of experts in it.

C.C.M.

* Is this a misprint for Rychnowski?

EXPERIMENTAL ANALYSIS OF SLEEP.

WITH NOTES BY 'QUESTOR VITÆ.'

(Continued from page 527.)

Dealing with the possibility of establishing volitional connection between the active and passive minds, the author points out that these usually function in alternation (constituting the active and passive personality or normal and secondary personality). Attention may, however, be carried into the sleep state. For this to be effected it must be fixed on a subjective image which must be carried into the dream state, thus establishing the connection. The faculties of the active mind may, in this way, he says, be carried from without to within and brought into relation with the passive involuntary mind, with its memory and imagination. Attention is not inhibited in this process, yet it is momentarily suspended in the transference from without to within.

The images presented in dreams become clearer and more concise as sleep becomes deeper, and as the attention, transferred from external relations, is brought to bear on the representations of memory and imagination (re-combination of existing images). The same intensification of acuteness in perception applies also to sensation, as will be seen further on. Isolation (insulation?) from outer relations is accompanied by intensification of internal impressions and sensations. Attention becomes concentrated involuntarily on the subjective presentations, and these are accepted as actual.¹

In order to carry the volition through into the sleep state, the mind must be fixed on a recollection, or on one of the images floating before the mental eye in the early stages of sleep. The images will become more precise and clear as sleep deepens. If the images lose their distinctness, the student may feel assured that he is awakening. To contend against this let him keep the body immovable, and turn the attention inwards; focus it on any part of the dream image left and it will regain its distinctness and colour, as in a camera. He may then be sure that sleep is deepening again, and may turn the attention to other scenes presented.

Awakening entails loss of clearness in the mental images, while deepening of sleep involves progressive growth in distinctness and intensity. This can be verified by causing one's self to be awakened artificially from deep sleep, and then contrasting the remembrances with those left in the memory when awakening naturally in the morning.

The author caused himself to be awakened repeatedly at different times for this purpose and invariably remembered his dreams. He gradually learned to remember while dreaming that he was dreaming, as also to awaken himself at will and write down notes. He found it more difficult to awaken himself from the deeper stages of sleep, accompanied by lucid dreams, than from the superficial stages which are accompanied by incoherent dreams. A reflex action, he says, was entailed in the thorax and abdominal region by this effort.

He claims that he learned to select an image while dreaming, retain it and analyse it. He learned to direct his course during sleep among the images presented from his memory and avoid painful presentations, evoking pleasant ones, as he would guide his path among the real surroundings of life when awake. For instance, he quotes a case in which he dreamt that he was galloping through a wood on horseback. Coming to a crossway he voluntarily selected to turn to the right, then to stop, then to enter a castle. He also gives cases of reasoning in the dream state.

Dreams are produced by the involuntary emerging of ideas previously registered. But the bodily condition reacts on the mind during sleep, as mental ideas react on the body during awakened, active life. Internal sensations, pathological and morbid organic states, entail mental images. The natural spontaneous unrolling of a continuous chain of reminiscence may be disturbed by the influx of a foreign idea from physical, accidental causes. Hearing, feeling, smell persist during sleep in lesser degree, and may give rise to associated ideas in dream.²

External causes may thus intervene in internal representations and provoke associated images. A noise or an insect prick may become magnified by the hyperæsthesia

appearing in passive states, and give rise to morbid sensations. Sensibility becomes abnormally intensified and acute in sleep. A prick may be exaggerated into a snake-bite. The crack of some furniture may become a pistol shot. Knocking at the door may suggest a cooper making casks. Nightmare is caused by this hyper-sensitiveness and intensification of attention on an idea the purport of which becomes magnified, accompanied by the suspension of will and power of motion.

The accentuated acuteness of perception that occurs when attention is focussed on one idea, applies also with regard to sensation and emotion, entailing hyper-exaltation of sensibility, above any degree of sensation possible when awake, thus presenting a momentary revelation of the wonderful resources of our faculties when concentrated inwardly. Anger, pleasure, terror, pain become ridiculously exaggerated and intensified in dream. The temperament may change under the impelling force of ideas so presented during the suspension of controlling will. Peaceful people find themselves pass into intense anger. Terror takes extraordinary proportions. All sensations become intensified. Moral exaltation appears and delicious sensations also. The mental faculties assume extra vividness, lucidity, and rapidity of execution. Calculations are made with extreme rapidity and correctness.³ It is well known that problems pre-occupying the mind during waking life are sometimes solved with complete facility during sleep, i.e., by the passive consciousness.

In order to experimentally trace the working of association, the author established associations artificially. He caused a certain tune to be played and every time he danced with a particular lady. The same tune played in a neighbouring room while he was asleep caused him to dream of that lady, as he found when awakened by his servant immediately after the tune had been played. He similarly associated a particular place with a certain scent. His servant dropped some of this scent on his master's pillow while he was asleep and then woke him up, when he found himself dreaming of that place. He associated a picture with a certain taste by repeatedly eating some of the substance in question while painting the picture. The same flavour held to his mouth while sleeping evoked the image of the picture.

He made similar experiments on friends, waking them up after making some sound to arouse associations, or whispering a few words.⁴ When awakened it was found that their dreams had woven associated incidents around the suggestions made (as also occurs in artificially induced sleep).

Past recollections may be modified in dream presentation. Figures seen painted on china became alive in a dream, numerous arms growing out of their bodies, the faces altering. Architectural forms were modified by combination, thus illustrating the functioning of imagination. Such new combinations presented in dream may be re-presented subsequently, as if belonging to actual experience.

He found that events were sometimes presented to him in dreams before their actual occurrence. He thus assisted in dream at a discussion on a paper of his which was to be read before a committee. When the discussion occurred it was exactly as he had foreseen it in prevision. A chess player is similarly quoted as having in a dream seen simultaneously a whole series of consecutive moves entailed by one given move, right up to the final checkmate. A general saw all the conditions of a battle and its final result.⁵

The author found that the inferences of his own mind sometimes assumed an allegorical form of presentation, previsions being presented to him as through the form of a somnambule. In another case an argument assumed the form of a dialogue, the two aspects of the question being personified by two ladies. He also had the experience of travelling outside of his body, looking at his body from outside of it, while it lay asleep.⁶

P.S.—The 'Revue de l'Hypnotisme' gives a report of a paper on this subject read before the Académie des Sciences by M. Vaschide, in which he deals with the researches made by Maury, Dechambre, Hervey, Lelut, and Serguyeff, who all consider dreams to continue throughout sleep. M. Vaschide himself experimented on forty-six subjects, including himself. After assuring himself of the depth of their

stages of sleep, using the methods of Kolschutter, Spitta, Michelson, he woke them up suddenly. He concluded from these experiments that we dream throughout the whole of our sleep, even in the comatose sleep resembling syncope. It is during the deeper stages of sleep that problems, over which we have vainly puzzled in our awakened state, are suddenly solved with wonderful facility.

While the dreams of superficial sleep are chaotic, those of deep sleep appear to be directed by a sub-conscious reason, attention, and will.

Dr. Pilcz is quoted as having observed that our more recent experiences emerge into representation in superficial sleep, while the incidents belonging to the earlier periods of our life re-appear in deep sleep. The more profound the sleep the clearer, more stable, the less fugitive, are our dreams. The dreams of any given night, though apparently disconnected, will be found to have a connecting relation running through them.

NOTES BY 'QUÆSTOR VITÆ.'

¹ This occurs also in volitional concentration by occultists and mental scientists. The process is the same and the stratum reached is the same: the passive consciousness. It is the same stratum that emerges in artificially induced and mediumistic sleep, as also in morbid pathological sleeps or partial states of passivity. In the latter the experiences are involuntary, and the memory is discredited; in the former the will being brought into connection, may direct or inhibit the experiences.

The two minds being then inter-connected the memory emerges into the active awakened mind. It may be observed here that concentration is but arrested or focussed attention. Attention implies concentration. The mind is ever active and presents a series of ideas, just as the vital circulation is ever active, and presents a series of atoms of vitality to the organism. What tires us in concentration is the effort to stop this natural psychic circulation and arrest attention on one idea.

Thought alone is inefficient to effect this concentration. It must have the added intensity of wish, desire, emotion, which renders it vivid, living. Thought alone is lifeless; it must be vivified by desire, and desire implies feeling, emotion.

² The sight of external things is suspended in natural sleep, but internal sight, *i.e.*, lucidity or clairvoyance, appears in profound stages of artificially induced sleep in many subjects and in mediumistic sleep. The general uniformity of the phenomena appearing in natural and in artificial sleep, would infer that lucidity must also appear in the deep stages of natural sleep, as prevision and telepathy (projected exteriorisation) are also shown to do.

³ The same hyper-sensitiveness appears in artificially induced sleep and in some morbid sleeps, as also the intensification of perception centred on a suggested idea. The mental faculties are generally more acute, and abnormal faculties often appear. It is probable that the feats of calculation performed by some subjects occur in a passive state. The artificial sleep state is involuntary, like the natural sleep state. Associated ideas group themselves automatically round a suggested idea as in natural sleep. The imaged idea suggested also appears as an actual experience.

⁴ Dr. Paul Farez now applies therapeutic suggestion in this manner.

⁵ Many cases of prevision have been described by the old school of French magnetisers as occurring to their subjects, during the artificially induced sleep state. Dr. Ochorowicz also describes some instances in his 'Suggestion Mentale.' The timelessness of the dream state may have some bearing on such prophetic vision. Brought into relation with a cause working in the timed world, the subject, while his consciousness functions in the timeless state, may possibly see the result as an effect of continuity of process.

⁶ Both prevision and exteriorisation occur in artificially-induced sleep. Occultists and mental scientists claim to produce exteriorisation by volitional concentration of the active on the passive mind, such experiences being accompanied by external lethargy. Mediumistic exteriorisation is also accompanied by trance. (Sleep, lethargy, trance are terms applied to different stages of passivity.) Spontaneous exteriorisation, accompanied by sleep, also occurs in hysterical patients.

(To be continued.)

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

TRANSCENDENTAL PHOTOGRAPHY.

Dr. Maier, the Editor of 'Psychische Studien,' contributes to that journal an interesting article entitled 'Explanation of Transcendental Photography,' giving an account, contributed by Dr. W. Hotz, of some séances, the report of which originally appeared in the 'Neue Spiritische Blätter,' and is now reproduced in letters to Dr. Maier, accompanied by four plates. The medium for these experiences was Frau Minna Demmler, and the photographic apparatus belonged to, and was manipulated by, Dr. Hotz, at that time residing in Brunswick, now Director of the Kurort Finkenmühle, at Königsee, in Thüringen. A translation, somewhat condensed, of part of the first paper will, perhaps, be interesting to readers of 'LIGHT.' It is headed 'Spirit Photography,' and is dated April 21st, 1892:—

'It is a pleasure to me to be able to tell friends and adherents of Spiritualism that with the kind and willing assistance of Frau Minna Demmler, I have succeeded in obtaining genuine spirit photographs; and in some cases their identity with deceased persons has been established.

'We made the first trials on July 7th and 8th, 1891, with the magnesium light, by the aid of which I simply photographed four persons, including the medium, who was not entranced, these forming a chain. At these two séances the only abnormal results were streaks of light across the plates. At the second séance the medium seemed so exhausted and upset by the fumes from the magnesium that no further trial was attempted till the following 8th of January, when another séance was held under similar conditions, but equally without success.

'It was therefore decided to ask for directions from the spirit guides, who accordingly gave them in automatic writing, and said that we should make the next trial on January 11th, by *daylight*, and that the medium must go into trance, the other sitters forming a circle round a little table upon which was the photographic apparatus. The experiments, the first of which took place on January 11th, were conducted as follows: I stood in the centre of the circle thus formed, so as to take the photographs at a sign given by the entranced medium. At each sitting I took only two negatives, not more than two minutes elapsing between each exposure, so that all was finished in from four to five minutes. The spirit forms photographed were not visible to the sitters. The plates were directed to be developed immediately afterwards in the dark room, when I took the opportunity of inserting fresh plates in the dark slides, which I then sealed, so that they could not be used without my knowledge. . . . Nothing appeared on three of the plates used at the first two sittings, except light streaks, but the fourth plate showed an indistinct spirit form, while in the third experiment, which took place on January 21st, the first plate showed an outstretched arm and the second a clearly defined female figure, supposed by the Demmler family to be that of a cousin, A. H.

'A séance took place on January 31st, and another on February 5th, at both of which one of the two plates had an indistinct spirit form, not recognised. But our experiment on February 14th amply recompensed us. This time the *deceased mother of one of the circle* was very distinctly represented on the second plate. From henceforth we have no need to cast longing glances towards England and America, where spirit photographs have been obtained for the last fifteen years; we have secured the same results in Germany, and, what is very important, not with a professional photographer, but with an amateur.'

From the second account of these experiments, which appeared in 'Neue Spiritische Blätter,' we take the following:—

'The last experiment I spoke of took place on February 14th (1892), and our next were on March 28th and May 15th, both of which were very interesting in their different ways. At the first there was nothing very special, but at the second there appeared on the first plate the figure of a man with a beard, and on the second that of a woman with long flowing hair. We were told by the control that the man's figure was that of a teacher of Frau Demmler in her youth, whom she could not remember; the second, however, was recognised as her aunt by Fräulein M. S., one of the sitters.'

Dr. Hotz goes on to say that the photographic apparatus, which was a very primitive one constructed by himself, had been much injured by the effects of the great heat, and that he resolved, in view of the important nature of the experiments, to purchase a new camera, which he did. 'Very disappointed was I,' he says, 'on asking our spirit friends one evening if we should obtain better pictures with this, at being told that the new apparatus ought first to be

saturated with "fluid" (magnetism), and that the old camera was the more valuable for having been put together by myself.'

The doubts thus expressed were verified by the non-success of the three next sésances, at neither of which was there the slightest abnormal manifestation; and at the third sésance the advice was given to use the old camera again. Another cause of the failure was said to be the presence of some unfavourable 'fluid' with the medium, who, in fact, two days after the last experiment, was taken with a severe illness which confined her to her bed for six weeks. This appears to terminate the experiments; the doctor says that after each exposure with transcendental results, Frau Demmler suffered from violent pains in the head and neck, and he questions whether this had not something to do with her illness, which was inflammation of the brain. Dr. Maier adds a note in which he expresses the opinion that the animistic theory will not account for these spirit photographs. The plates, four in number, may be seen at the office of 'LIGHT.'

M. T.

AN INTERESTING EVENT.

THIRTY YEARS OF SERVICE.

On Saturday last, the 4th inst., a number of the personal friends of Mr. and Mrs. J. J. Morse met, at the invitation of Mrs. Morse, at her home, Florence House, Osnaburgh-street, London, N.W., to commemorate the completion of Mr. Morse's thirty years' service to our Cause, and the service also of those unseen inspirers who have done so much of the platform work through their ever-willing instrument during the above-mentioned period. The visitors were received by our hostess, who was assisted by Miss Florence Morse in that pleasing duty. While the gathering was not a formal function there were nevertheless a few spontaneous speeches pertinent to the occasion, delivered by several of the old friends of our esteemed co-worker.

MR. MORSE welcomed the company, and humorously remarked, in doing so, that, like all ladies, his good wife was very modest, and shrank from public speaking; her work was of the silent sort, but none the less important on that account. Therefore, they would have to imagine that what he said was as if said by her, and that she was, temporally, incarnated in himself for the moment. They had met not so much to do him honour, but rather to honour those good and faithful spirit friends, his two chief controls, who had done so much to spread the principles of Spiritualism, and the nobler thought of Immortality, during the past three decades throughout our country, and across the seas. For himself, he felt blessed indeed that he had been the servant of two such noble souls, and that he enjoyed the personal friendship and confidence not only of those gathered before him, but, he believed, of many more who were unable to be with them that night. He paid a warm tribute to the loving care and sympathy of his wife, and said that it was there that Mrs. Morse had done so much for the work. He was glad to know that his lengthy services had borne some fruit, and that he had lived long enough to see the great cause to which he had devoted himself grow to such proportions from its small beginnings when he entered it at first. He was also proud to believe that he had always been on terms of amity and comradeship with his fellow-workers, and possessed their fraternal esteem and confidence. In closing he warmly thanked them in the names of his wife, daughter, and himself, for their presence, and read an interesting and sympathetic letter from Mr. and Mrs. Wallis, who were unable to be present, from which our space permits but a short extract: 'Mrs. Wallis and I sincerely regret we are unable to join you and the friends who will assemble to-night to celebrate the successful completion of your thirty years of public service to the cause of humanity and the truth, as the servant of the angels, and their honoured instrument. The arduous character of your long and devoted labours can perhaps be best appreciated by those who have served under the same banner as comrades and friends, and we assure you that we do heartily congratulate you upon the completion of so long a term of

faithful and invaluable service, with "good will towards all, and malice towards none." . . . We hope and trust that you will long be spared to the cause of which you have been so worthy an apostle, and that, with continued health and unimpaired vigour and ability, you will continue your zealous labours, both upon the platform and in the Press, for both the "children of a larger growth" and those of the rising generation in the Lyceum work which you so ardently and successfully promote. . . . To your dear wife and daughter, who, by their love and care, have so largely contributed to the success of your life-work, we would also express our congratulations and heartfelt good wishes, and we trust that there may be many years of happy life before you ere you hear the angels call to come up higher.—Your sincere friends and comrades, E. W. and M. H. Wallis.'

MR. E. DAWSON ROGERS, the Editor of 'LIGHT,' and President of the London Spiritualist Alliance, said that he was pleased indeed to be present and bear his testimony to their good friend, Mr. Morse; he had known him for more than thirty years, and in all that time had found him zealous, active, and in all things honourable. Mr. Morse had never been associated with any scandal, he had always worthily upheld the honour of the movement. He and Mr. Morse had been very closely associated, in connection with 'LIGHT' in its early days, as well as in other public matters in relation to our Cause, and never had a cross word passed between them. It was a sincere pleasure to him to be present, and he most sincerely congratulated his friend on the completion of his thirty years of honourable service.

MR. H. WITHALL, the esteemed treasurer of the Alliance, joined with them all in congratulating Mr. Morse; and tracing the work back by decades, he showed how it had grown term by term, and how doubtless thirty years ago Mr. Morse would little think of the position he would reach, or the warm friends he would make.

MR. W. J. LUCKING said his first acquaintance with Mr. Morse dated back more years than he would then say, but the first address he heard from him arrested his attention more than all he had previously heard or read upon Spiritualism, and lived in his memory as brightly now as when he heard it. He was always astonished at the amount of work that Mr. Morse got through, and yet he was always as energetic as ever, and apparently none the worse for his exertions; while, in conjunction with Mrs. Morse, they were always opening their home to give a reception or a farewell to some worker or visitor who came to our shores, or who was known and esteemed at home. Mrs. Morse deserved the thanks of all for her warm-hearted hospitality, and he hoped many of those present might again assemble to congratulate Mr. Morse on the completion of his second thirty years of work for the cause.

MR. W. T. COOPER, vice-president of the Marylebone Association of Spiritualists, bore his testimony to the excellent qualities of our friend, his ever-ready willingness to assist the good work by advice and service, and they were always delighted to listen to the addresses of his inspirers at the Sunday services at the Cavendish Rooms. He received his early lessons in Spiritualism from Mr. Morse, and he was grateful for that, as well as pleased to be present to offer his congratulations in person that night.

MISS FLORENCE MORSE then rendered in her charming manner Piccolomini's sweet song, 'Sancta Maria,' at the close of which 'Tien' made a brief, but movingly eloquent, address in reference to the occasion which had called them together, and he was followed by the 'Strolling Player,' who mingled humour, wit and pathos in one of his inimitable little speeches. Both controls gratified their listeners with their excellent remarks.

The company then adjourned to the dining-room, where our hostess had provided a bountiful array of good things, and all thoroughly enjoyed themselves while justice was done to the provision made for their refreshment. With much good-will and hand-shaking the friends finally dispersed after what was universally described as a memorable and most happy gathering.

Among the many friends present your reporter noted the following: Mr. E. Dawson Rogers, Mr. and Mrs. H. Withall, Mr. and Mrs. W. J. Lucking, Mr. W. T. Cooper, the Misses

Florence and Bessie Cooper, Mr. and Mrs. J. J. Vango, Mr. and Mrs. Lealtad, Mr. Leigh Hunt, Mr. E. Whyte, Miss Marshall, Mrs. Rushton, Mrs. Mason, Mr. Bertram, Miss Porter, Miss Jacques, Mr. and Mrs. Willsher, and Mr., Mrs., and Miss F. Morse.

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.

Dr. Garth Wilkinson.

SIR,—Some of your younger readers may not be aware that Emerson in his 'Representative Men,' treating of Swedenborg as his typical 'Mystic,' spoke of Mr. Wilkinson, of London, as 'a philosophic critic with a co-equal vigour of understanding and imagination, comparable only to Lord Bacon's.' This was in 1849, just fifty years ago.

E. D. G.

Metaphysical Literature.

SIR,—Referring to my previous letter on this subject, you will no doubt be glad to hear that many of your readers have availed themselves of my suggestions, and I have been able to help them accordingly. I am exceedingly glad to find that many others have realised the healing power of mental science, and the testimonies recently inserted in 'LIGHT' are most encouraging. Whether the cures are wrought by magnetism, or thought, or by any other non-material process it matters not, they are certainly effected by spiritual means, and that should suffice. In the case of friends who would like to cultivate it for their own good and the benefit of others, I have been able to direct them to literature which gives explicit details as to the development and practical use of the power, and I shall be pleased to assist any of your readers who are seeking light in this direction. To such friends the following extract from a letter from a member of my circulating library may be of interest. Referring to the last book sent she says:—

'While meditating on the contents (as I have previously meditated on dozens of books), I received a sort of illumination which enabled me to perceive and feel clearly what I had before only intellectually grasped; I found my higher self, and the connection between it and my external self became clear. Now I feel as if nothing could cause me unhappiness or trouble me much again. This elation of feeling will probably diminish as the novelty wears off, but I do not think I shall ever lose the abiding consciousness; again thanking you as the instrumental means of my enlightenment.'

In order to remove doubt as to the value of the metaphysical literature, I intend during the year 1900 to circulate magazines, &c., through the post under conditions, which may be had on application; and allow me also to intimate that any of your readers can have any books regularly stocked by me on approval on the conditions named in my advertisement in last week's 'LIGHT.'

G. OSBOND.

Scientor House, Devonport, Devon.

Spiritualists' National Federation Fund of Benevolence, formerly known as the O.P.S. Funds.

SIR,—With your permission I desire to acknowledge the receipt of the undernoted contributions to the above fund which have reached me during the past month. In addition, I particularly desire to call your readers' attention to the urgent need in which the fund stands for further and immediate assistance. In making our November payments to the few whom we are in a position to assist, it was necessary to make an overdraft on our esteemed treasurer, and, needless to say, that gives us some considerable anxiety as to our December payments. In sending me his cheque he remarks upon the seeming apathy of many Spiritualists concerning our poor, and deplores that so little is really done for this fund. Probably the alterations in the secretaryship, and in the conditions under which this work is now placed, may have caused some confusion in the minds of our friends. But as this fund is now under the care and management of the National Federation, a representative body, I sincerely hope that the confusion will clear away, and the former satisfactory stream of contributions set in again towards this necessary and beneficial work. May I hope that my appeal may not be in vain, and that before this month closes I may have received at least £20, so that our accounts can be balanced at the end of the year, our monthly disbursements assured for the next three months, and a balance be available to meet any cases of pressing emergency that may arise? Friends who respond will please address their com-

munications and make all remittances payable to the undersigned, who will promptly send the official receipts in return. Again soliciting a prompt and liberal response from all,

I remain, yours truly,

Florence House, J. J. MORSE, Hon. Sec.
Osnaburgh-street, London, N.W.

Contributions received: Miss E. M. Hodges, 2s.; Mr. M. C. Lacy, 5s.; S. H. Searle, 1s.; Mr. R. Forbes (from the Plymouth Society for C. Ware Fund), 3s.; Box at Mrs. Morse's Hotel, £1 2s.; Mrs. Beaman, £2; Miss Hodges, 1s. 6d.; 'S.E.' Whitley, 2s.; total, £3 16s. 6d.

SOCIETY WORK.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, our vice-president, Mr. H. A. Gatter, occupied the chair; and after a reading by Mr. Kinsman, a lady visitor—Mrs. Rendle—addressed the meeting and gave a few clairvoyant descriptions. On Sunday next the platform will be occupied by Mr. Alfred Peters.—O.H.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last Mr. Bradley's control took for his text 'And I saw a new Heaven and a new earth: and He that sat upon the throne said, Behold I make all things new'—a very interesting address, throwing a new light upon an old subject. We are to have Mr. E. W. Wallis on Tuesday, November 28th. Further particulars will be announced later. Sunday, November 28th, at 7 p.m., open meeting.

MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).—On Sunday last we had the pleasure of listening to some excellent addresses delivered by Mrs. Ellen Green (Manchester), in a style that won the highest appreciation of the audience. Our hall was crowded in the evening, and splendid conditions prevailed, the clairvoyant descriptions being recognised instantly, with one exception.—W. M. H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday morning last the subject of the 'Possibility of not Dying' formed the subject of conversation. In the evening, Mr. Willis presiding, Mr. Hewitt read a paper on 'The Supremacy of Spirit.' Some interesting experiences were given by several members, one by the chairman of a visit to his home circle of a soldier killed in the war, giving his name and message, the facts being corroborated in Saturday's 'Daily Mail.'

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. Alfred Peters gave a number of clairvoyant descriptions of spirit forms, of which almost all were recognised. Mr. Peters gave a brief preceding address, deprecating settlement of national disputes by war and bloodshed. He foreshadowed the substitution of mental influences conducted by the rapidly spreading wave of Spiritualism. On Sunday next, the 12th inst., at 7 p.m., our president, Mr. E. Whyte, will occupy our platform; solo and part singing by the choir. At 3 p.m., Lyceum. Circle, 142, Stoke Newington-road.—Miss JOHNSTON, Cor. Sec., 81, Dunsmuir-road, N.

LONDON SPIRITUALISTS' CONFERENCE.—Meetings were held on Sunday last in the Workman's Hall, West Ham-lane, Stratford. At 3 p.m., Mr. Gwinn presided. Delegates were present from Braemar-road, Plaistow; Workman's Hall, Manor Park; Martin-street, Hackney; Stoke Newington; Shepherds Bush, and Battersea. The following resolution was passed: 'That it is desirable to amalgamate the London Societies, and that a committee be formed at once for the purpose of carrying into effect this resolution.' The committee was then formed. Tea had been provided by the Stratford friends at 6d. each. At night Mr. Gwinn presided, and addresses were given by Messrs. Steel, Brooks, and 'Evangel' (White). Bro. Ballen gave a few good clairvoyant descriptions.—M. CLEGG, Secretary.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last our morning public circle was most interesting. A very attentive audience listened with earnest appreciation in the evening to the quotations from the Bible, followed by explanatory comments by our leader, Mr. W. E. Long, relating to the subject. Mr. Long's control afterwards gave an enlightening, detailed, and encouraging study of the possibilities of powers possessed by man. He exhorted his hearers by strict attention and prayer to strengthen and purify themselves, to unfold those gifts, which should be used, not for self-aggrandisement, but to the glory of God and the benefit of humanity. Next Sunday morning, at 11 o'clock, a public circle will be held; strangers and investigators particularly invited; doors closed at 11.15 prompt; at 6.30 p.m., an address will be given by our leader's guide, the subject being 'Casting out Devils.'—J.C.