

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

A book teeming with suggestions of much interest and some value is the Translation of Kant's 'Dreams of a spirit-seer: illustrated by dreams of Metaphysics' (London: Swan Sonnenschein). The translation is done by Mr. Emanuel F. Goerwitz, and the editing (with an Introduction and Notes) by Frank Sewall. It is certain that Kant was very greatly interested in Swedenborg, and certainly owed not a little to him. The 'Dream' is slightly satirical in form, but our reading of it suggests that Kant took shelter behind a certain earthwork of banter in order to veil his face from ridicule, and perhaps in order to chaff the metaphysicians of his day.

Kant was, in reality, a great deal of a Spiritualist, in philosophy, at all events. He knew, as well as any scientist ever did, the limitations of the senses: and felt, as keenly as any Spiritualist ever did, the need of postulating vastnesses beyond the bounds of matter, time and space. With him, 'the other world' was not a world hereafter but a world herein: and yet, strange spectacle! this profound thinker, after turning about these 'dreams of a spirit-seer,' shakes his head, with real or assumed hopelessness, and tells us that one of the uses of metaphysics is to show us our limitations. We close the little book, wondering whether, after all, Kant is pricking the bubble of Swedenborg or using him to hustle the metaphysicians into a hole:—a curious book!

Swami Abhedananda, writing in 'The New York Sunday Sun,' has been exploding some of our pathetic missionary tales about the wickedness of India. We have been harrowed by stories of how the 'heathen mothers' threw their babies to the crocodiles in the river Ganges. It turns out that there are no crocodiles in the Ganges, and that Hindu mothers know nothing of the crime imputed to them. The Swami says:—

I have walked on foot along the River Ganges from its source down to Calcutta, nearly 1,500 miles, and have lived among the Hindus of all classes and castes, but never have I heard the stories of Hindu mothers feeding the crocodiles with their babes, which the Christian missionaries had spread far and wide in this country, printing pictures thereof in Sunday-school books, in order to serve their purpose.

Even the car of Juggernaut has to go, so far as crushing its devotees in modern days is concerned. It is often said that the British Government has to be thanked for stopping this horror. Here is the revised version:—

The truth is that the car festival was never prohibited by the Government. It takes place every year in summer. I have seen it with my own eyes and have lived in Puri, or Juggernaut, for six months. If anyone wishes to verify my statements he can refer to the Commissioner of Orissa or

read the history of India by W. W. Hunter. The story created by the fertile brains of globe trotters that the Hindus throw themselves under the car of Juggernaut to get salvation is utterly groundless and false. No historical evidence can be adduced in support of such a story.

As to suttee, the Swami again denies that India is entirely indebted to the British Government for its suppression, or that it ever was what it was said to be. The following quotation from an article in 'The Arena,' entitled, 'Woman in Hindu Society,' is of value here:—

Self-burning of the widows was a great social evil in India. It was not sanctioned by the Hindu religion, but was due to other causes. It is often said that the 'Christian Government' has suppressed it, but the fact is, when the Mohammedans conquered India, they treated the widows of the Hindu soldiers so brutally that the women preferred death to such inhuman treatment. As the Hindus do not bury, but cremate their dead, when the funeral pyre was lighted it often happened that the poor and unprotected widow threw herself in despair into the fire—committed suicide—in the hope that she would join her husband after death.

To this, Mr. Abhedananda adds the following instructive remark:—

Some of the priests supported this by perverting the meaning of some scriptural passages. The educated classes, however, strongly protested against the priests who supported this custom (which prevailed only in certain parts of India), and efforts were made to suppress the evil by force; but as they could not do it without official help, they appealed to the ruling Government, raised a large sum, gave it to the officers, and asked the Viceroy, Lord Bentinck, to pass a law against suttee, which he did. Thus the evil was practically suppressed by the Hindus themselves through the help of the British Government.

As it is part of our duty to vindicate 'the common heart,' we gladly welcome all these explanations which tend to show that, in every age and nation, there is 'a soul of good' even in things evil.

M. Flournoy, a Professor of Science at Geneva, will, we hope, be very patient with his somnambulist subject who professes to speak and write the Martian language. She is a woman of no special education, an employée in a commercial house, and yet it is proved that she speaks both Sanskrit and Arabic in her trance condition. Her Martian writing, we are told, 'bears the test of experiments': by that, we suppose, is meant that repeated experiments yield a vocabulary and some sort of grammatical construction. We hear a good deal about Mars both from the astronomers and the occultists. It will be a very direct route to information if we find that, instead of Mars instituting a system of flashlights for signals to us, it can telepathically use suitable mediums. But, in the case of this particular subject, what is professed is that the medium was a Martian in a previous existence: but that might only mean that a Martian spirit has closely attached itself to her:—if such things can be.

'The Ideal Review' (London: Gay and Bird) is the child of 'The Metaphysical Magazine,' and is edited by Mr. L. E. Whipple. It unites the profound and the pretty in a

quite new way, and boldly puts into line Dr. Wilder, Dr. Franz Hartmann and Eva Best. No one can complain of want of variety. Eva Best can be very charming, and the learned philosophers very thought-provoking.

Our energetic friend, Moses Hull, is covered with war-paint in his tremendous attack upon Talmage in 'The Banner of Light': but he 'keeps his head.' His remarks on 'necromancy' are as sound as they are lively. Here is the closing paragraph:—

Let us try it once more; necromancy is 'consulting with the dead—especially dead prophets.'—See Groves' Greek Lexicon. Jesus, notwithstanding this inhibition, took three of his friends upon a hill, and held a night séance with Moses and Elias. Did Jesus in this act violate this law, or did he not? If he did not, then it is not a violation of this law to talk with the dead; but if he did violate the law, then he sinned, or he did not sin, in thus breaking the law. If he broke the law without sin, then it is no sin to break the law, and you are wrong in your condemnation of Spiritualists for breaking the law. On the other hand, if it was a sin to break the law, then Jesus was a sinner; Jesus being a sinner, must die for his own sins; having his own sins to die for he could by no possibility die for yours. Thus, away goes the Calvinistic system of salvation, then away go Calvinists, marching off hand in hand with the naughty Spiritualists to hell. Doctor, I am sorry for you, but that is just where your logic lands you. Your only salvation from your own logic is to get into the spiritualistic ark of safety.

THE REV. H. R. HAWEIS' ADDRESS.

We much regret having been unable to meet the demand for 'LIGHT' of the 5th inst., containing the report of Mr. Haweis' address to the London Spiritualist Alliance on 'Spiritualism and Christianity.' We printed a number of that issue far in excess of our usual requirements, but these all went speedily, and friends who had deferred their orders were consequently disappointed. We are pleased, however, to be able to state that the Alliance have decided to reprint the Address in pamphlet form, and copies will be ready in the course of a few days. They will be published at a penny each, or three half-pence post free. Spiritualist societies would do well to disseminate them freely, especially amongst ministers of the various religious denominations; and to enable them to do so copies will be supplied at the rate of a hundred for five shillings, carriage paid. Orders should be sent to the secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C.

A REMARKABLE HEALER.

'The Harbinger of Light' says: 'Another Slatter seems to have arisen in Montevideo, where a wealthy Spaniard named Don Ramon Penades, discovered, about two years ago, that he possessed a marvellous faculty for healing, by the mere laying on of his hands for from one to five minutes. We learn from the "Constancia," of Buenos Aires, that "El Diario," the leading daily newspaper in Montevideo, speaks in the most enthusiastic terms of his wonderful gift and its beneficent action; and enumerates about forty persons belonging to the highest social circles in that city, who have been completely cured of paralysis, gout, chronic rheumatism, neuralgia, sciatica, acute arthritis, and other maladies, by mere manual contact. A judge of the Supreme Court, officers in the army, ladies of high standing in Montevideo, eagerly bear testimony to the seeming miracles which have been wrought on their behalf; and of course the poor are not overlooked. Dr. Gonzalez, a member of the medical faculty, publishes a letter of thanks to Don Ramon Penades, full of emotion. His wife had been suffering atrocious tortures for twelve years; and, he writes: "This gentleman came to my house one blessed day, laid his hand upon her, and told her to arise and walk!—requested her to go down stairs and she did so! And now she can ascend the stairs, and go and come and run, so that we can scarcely believe the evidence of our own eyes. Full of joy, she is now upright and healthy." Speaking of her own case, she said: "Ah! sir, I prayed to God that I might die. For the last month I have had no more suffering. How wonderful! To think that I was in continual pain, without being able to eat or sleep; and that since this man touched me with his blessed hand, my pain is for ever gone." Up to the time of her cure, this lady had been so paralysed that she was unable to move a limb.'

MAN'S PLACE IN NATURE.

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

Newton's discovery of the outworking of gravitation left a great unknown quantity in his demonstrated fact of the attraction existing between distant bodies. No one could imagine how the sun was holding his planets by a force active in what was supposed to be a vast vacuum called 'space.' But the fact itself was there, so the questions continued until, at last, a satisfactory answer has been obtained. Space may, and does, appear to be empty, but it is now discovered to be full of a substance called 'ether.' And herein is, at last, an opportunity for a man to learn something of himself and his own powers, since he himself, like everything else, lives and has his being amidst this wondrous, all-penetrating ether, and is subject to its laws. In most respects we discover that ether is the very opposite of matter. It is so rigid that it holds the planets to their play around the sun, which requires more force than if there were a steel rod attached to every square inch of the earth's surface. So ether is more rigid than steel, and yet it produces absolutely no friction. It has not retarded the motion of our earth by even one second in ten thousand years. Since heat is arrested motion, we discover that this wonderful ether cannot itself be heated. The temperature of space is thus absolutely zero. Ether has waves, both longitudinal and transverse, by which energy travels before it is transmuted into light, heat, &c., in the friction of our atmosphere. And it is to-day a generally accepted fact that matter itself is composed of 'little whirls,' existing as modes of motion of the ether itself, and of course subject to its laws.

These interesting facts are now accessible to every student, and are already taught in our schools and colleges. I have thus alluded to them because I find therein a key to certain of the mysterious limitations that encompass a mortal in his earth life. It is from that standpoint I am proposing to study them in this article. I want to find out, if I can, more about both the limitations and the powers of manhood in its earth life.

Man has been accepting things for just what they seem to be, and we know, from sad experience, that Nature leaves him to grope in the dark until he invents his own tallow candle. We have further discovered that man is subject to the laws of both matter and ether. He is really a compound of both. Certain of his senses are expressions in matter, while others work only through ether. Philosophy has not yet grasped the import of this, or of its effect upon manhood, so the student reader and I will try and blaze a path for ourselves through this forest of the unknown.

The limitations of man the mortal appear hopeless to the worshipper of matter. Indeed, in his Mathematics of the Probable he first takes the real manhood out of man, and then reduces him to an equation. He calls this the Law of Averages. He will take a large city and tell you how many will die next year, and how many will be sick and get well. He knows how many children will be born, and how many will die. He will also tell you the names of the diseases which will kill them. He will not only tell you how many will get married, but knows how many will commit suicide, and will describe the methods by which they will individually leap out into the unknown. In a myriad other details he will show you man in the swaddling clothes of his own surroundings. And this scientific calculator is usually marvellously correct. Give him statistics long enough and broad enough and he will absolutely prove that man the mortal is really the slave of destiny. But both the man and his calculator are gauging their lives by the limitations of matter. Some day these limitations will not work, and that will be when man knows more of his own powers which work and manifest in the ether.

Now let us look a little deeper into manhood, and its place in Nature. We have three factors to take into consideration:—(1) Man; (2) Matter; (3) Ether.

Man's contact with his surroundings and expression of his own intelligence is by means of sensory and motor nerves. To realise what this means we must here, for a few moments, fall back upon the laws of vibration as taught in our schools and colleges. Let a pendulum swing with

measured beat, and the student will discover that eighty such movements in a second will produce a sound which he calls 'tone,' and is the very deepest bass his sense of hearing can grasp. As the pendulum swings more and more rapidly, the 'tone' will ascend the scale till it at last vanishes into silence. His mortal limit has been reached in that direction. Some fifty or sixty thousand vibrations in one second have been recorded, and even echo has ceased. The silence marks the end of the possible power of hearing with mortal ear. Now comes a tremendous gap wherein the scientist finds no foothold, even for his imagination. Fancy that pendulum increasing its speed, faster and faster, till it has reached four hundreds of millions of millions of vibrations in one second, and mortal man once again senses its movement, but this time not as sound but as colour. He calls his first vision red. Then, following the chromatic scale a few more hundreds of millions of millions of vibrations, he first senses violet, and then becomes blind. He has discovered that on one side of his sight-limit heat rays sparkle and burn, and he guesses to-day that beyond the other boundary is the home of the X ray, which laughs at the so-called invisible. But what of that huge gap which has never been claimed by man? Intelligence has accepted and acknowledged sense limitation as the foundation of personality. Personality is, of course, itself a limitation of manhood, and the finite will always be limited. But herein is the trouble. It is all right and natural that manhood should have powers that commence at one end and finish off at the other; but why there should be a huge gap in the middle is the mystery, or rather the problem, waiting a reasonable explanation.

Give a musician a piano with just a couple of notes at one end, and part of an octave at the other, as all he can use, and you will have but poor attempts at melody, and a great deal of disharmony as the result. Now suppose a visitor from some other and more favoured planet were to see such an instrument, and learn that it expressed man's limitation, he would at once infer that there were notes and octaves somewhere that could and might fill up the gap, and let the soul of the musician sing its higher melodies. The visitor would say to the mortal, 'You have been accepting this gap as made by natural law, whereas your effort should be to reach out from either end of your instrument, adding note to note, and at every discovery increasing the musician's power of expression.' Among those he addressed there would be two classes of minds, alike interested. One would say, 'The gap in our instrument is God's design. Let it alone. Religion forbids your meddling.' The other class would simply keep toiling on, finding a new note now and then, until, perhaps, a whole octave had been gained in the name and by the efforts of science. But even then the awful gap remains as a disheartening fact, and practically unchanged. The idea of a piano is itself a limitation. Let the reader think of an instrument a mile long, with mortal man sounding a few notes at each end, and a great silence between. He will then realise more clearly this great gap, and what it means to himself and others. Man is an Ego, ever seeking to express himself by every means at his disposal, and, speaking for myself and the reader, Ego rebels at a limitation which may, after all, be one of ignorance only. Man is continuing to accept things for what they appear to be, at least until he finds out to the contrary. Thus to-day he calls himself 'lord of creation,' although he can only use a few notes at each end of his sense instrument, and has an awful gap of emptiness between one end and the other. This is the position which I want to discuss and examine, with a divine discontent at my own limitation.

Space has long been counted as filled with nothingness. Five or six miles' climb from ocean's level left man gasping for breath, and a mile or two further was the limit even to bird life. Man has now discovered that space is full—absolutely full, without even a tiny crack—of a substance which is the reality of the All in All, and of which matter is but the passing shadow. Man, in his ignorance, had talked of empty space between sun, planet, and distant star. It was for him just one of the huge gaps, like the one we are noting in sense limitation, only very much larger. Man, the student and explorer, now knows there is no gap at all, but just a solid roadway, over which the trained mind may

travel back and forth. With his telescopic and spectroscopic motor-waggon, man now wends his way to and fro, stopping, if he please, at comet and asteroid way-stations. Or, if he so choose, he travels inward to further and further homes of intelligence and activity. With such experiences the scientist now tells us the great gap in space was imagination, and born of ignorance. But all the same that scientist does not yet dare to deny the gap in his own sense limit, which leaves him a few thousands of vibrations on one shore, with millions of millions on the other, and all between just nothing at all. At this point the careful student may find a thought of comfort. He now knows, as a fact, that the space between planet and star is filled with ether waves, vibratory with energy. But man himself is immersed in ether as much as is sun, planet or star; so there can be no more vacuum for him than for space. His senses are merely manifestations of his own divine energy. At one end the coarse atmosphere vibrates for him into sound. At the other end he discovers ether waves vibrating with beauty and love. But there is—there can be—no gap between, since ether is the universal All in All, and man himself lives in it, moves in it, and thinks in it. The gap has been the imagination of ignorance—the auto-suggestion which has held him in the same quicksand which held and buried his grandfather. But, all the same, the fact remains to-day that man does not seem to have gained many octaves out of the millions that lay between his hearing and his sight. This both demands and justifies a careful examination of manhood itself, in the light of the recent discovery that Nature has no such thing as a vacuum, or even a crevice, in her whole system.

(To be continued.)

RUSKIN ON MINISTERING SPIRITS.

A correspondent asked the question, 'Was Mr. Ruskin a Spiritualist?' in our issue for February 10th, but received no response to his inquiry. The 'Harbinger of Light,' just received from Melbourne, gives a striking extract from his writings and introduces it in the following terms:—

'In the third volume of "Preterita," by the late John Ruskin, published so lately as last year, and at page 141, the writer explicitly avows himself a Spiritualist. Speaking of "the ocean gods of Solway, and the mountain gods of Cheviot," in the book and at the place mentioned, he thus expresses himself:—

"I must here once for all explain distinctly to the most matter-of-fact reader, the sense in which, throughout all my earnest writing of the last twenty years, I use the plural word 'gods.' I mean by it the totality of spiritual powers, delegated by the Lord of the universe to do, in their several heights or offices, parts of His will respecting men, or the world that man is imprisoned in;—not as myself knowing, or in security believing, that there are such, but in meekness accepting the testimony and belief of all ages, to the presence, in heaven and earth, of angels, principalities, thrones and the like—with genii, fairies, or *spirits ministering and guarding*, or destroying or tempting; or aiding good work and inspiring the mightiest. For all these, I take the general word 'gods,' as the best understood in all languages, and the truest and widest in meaning, including the minor ones of seraph, cherub, ghost, wraith, and the like; and *myself knowing for an indisputable fact, that no true happiness exists, nor is any good work ever done by human creatures, but in the sense or imagination of such presences.*"

From the passage 'not as myself knowing, or in security believing, that there are such,' it would appear that he did not speak from experience, and therefore was not a Spiritualist in our sense of the term, but that he accepted the fact of the ministrations of spirits as an act of faith.

THE PARIS CONGRESS.

We hope that those of our friends who find it convenient to do so, will, in arranging for their summer holidays, avail themselves of the opportunity of visiting Paris during the session of the Spiritualist Congress to be held in that city from September 17th to the 25th; and we shall be glad if Members and Associates of the London Spiritualist Alliance who propose to attend will intimate their intention to us at the earliest convenient opportunity.

A QUESTION AND AN HYPOTHESIS.

In connection with the article headed 'A Question and an Hypothesis' the following case of the sudden decomposition of the body is of interest. It is reported by M. Camille Flammarion in his recent work 'L'Inconnu et les Problèmes Psychiques.'

A flash of lightning killed a labourer as he was in the act of conveying a piece of bread to his mouth. Someone approached and touched the body, whereupon *it fell to cinders*; but the clothes remained intact. The electrical conditions in this case produced sudden decomposition of the hydro-carbon, unaccompanied by the ordinary process of decay, leaving the clothing that had been about the body undisturbed.

A. B. C.

Your correspondent 'H. A. D.,' in the article entitled, 'A Question and an Hypothesis,' propounds a problem of considerable interest.

Without entering directly upon a consideration of his inquiry, 'What causes the disintegration of a dead body?' may I be allowed to quote what seems to me an exceedingly suggestive and (in this connection) pertinent passage from a little work by Andrew Jackson Davis, entitled, 'The Philosophy of Death'?

Dr. Davis in this work graphically describes the interior side of a death scene as clairvoyantly perceived by him at the bedside of a dying patient. As the separation of the spirit from the physical organism became complete, the seer thus records what he beheld:—

'And here I perceived what I had never before obtained a knowledge of, that a small portion of this vital electrical element [vital electricity] returned to the deserted body immediately subsequent to the separation of the umbilical cord; and that that portion of this element which passed back into the earthly organism instantly diffused itself through the entire structure, and thus prevented immediate decomposition.'

In other accounts, which I have read or heard of, the death process this phenomenon of the return to the body of a certain portion of the vital fluid has been likewise described, and it has been added that but for this fact the decomposition of the body would be greatly accelerated, if not, indeed, swift and immediate. From which it would appear that the vital forces are not only animating, but also integrating principles.

D. G.

In answer to 'A Question and an Hypothesis,' by 'H. A. D.,' I should like to be permitted to say a few words. Physical scientists have practically been brought to the conclusion that matter is not what it appears to our senses; that no particle of matter has been found so small that it might not be further sub-divided; that all matter, howsoever ponderous and solid it may appear, is constantly in a state of motion as regards its own atoms; that the Roentgen or X Ray has demonstrated all this in a remarkable manner, causing, in its more perfected application through photography, animal tissue, for instance, to almost entirely disappear from view; and leaving the appearance of the bones as merely more or less dense shadows. What does all this evidence tend to prove other than that all physical manifestation is nothing but the eternal and universal substance called 'Ether' in various rates of vibration? 'Thought' is the power which manipulates and controls this ether; and no physical condition exists but which is the result of 'Thought.' In a modified and automatic manner this power is exercised by all sentient life; for example, animal and insect life, in cases too numerous and well-known to need mentioning, demonstrate its power. The instinctive thought of the insect or animal to hide itself from its natural enemies, causes its shape or colour to change with its changing habitat. The hare of the northern regions, for instance, the moment the ground is covered with its winter mantle of snow, feels itself a too palpable object of attraction to all its foes; and forthwith the power of thought commences to demonstrate itself by the changing of its fur to the snowy whiteness of its surroundings. And, as regards man, we all know, and too well sometimes, what 'thought' can do for us; how instantly the entire body is changed or injured by a thought of intense fear or anger.

All this is what may be termed the automatic power of thought; and we are hereby brought to the consideration of its power in the hands of more perfected control up to the omnipotence of Divinity itself. Now comes, to my mind, the answer to the question of 'H. A. D.'

All matter is subject to laws appertaining to the plane of physical existence; therefore, under those laws, minerals would be disintegrated and resolved to their original element by the action of oxygen; and all vegetable and animal tissues, after what is called 'death,' are resolved by the action of yeast germs, producing first, fermentation; secondly, acidification; and finally, decomposition.

The power of 'thought,' however, is the universal law which is above and has control over physical laws; and in so far as man learns to live in accordance with that universal law, which is the law of Love and not 'bloodshed and slaughter,' will the omnipotent power of thought-control be gradually manifested. As the writer, 'H. A. D.,' instances, Jesus and many others, from time to time, have possessed and demonstrated its powers.

Again, under the severest test conditions at various manifesting séances, the application of the power has been over and over again demonstrated by matter having been passed through matter; to do which it was necessary to temporarily dissolve the 'vibrations' which composed the physical substances in question. Another instance is afforded by the experiments of Colonel de Rochas, as shown by the reproduction of the photographs issued some time since as a supplement to 'LIGHT.' The last illustration is that of the girl whilst in a deep mesmeric trance and under the influence of music. The head, hands, and part of the arms had dissolved and resolved into vivid bands of light; which means that her vibrations, being no longer under her own thought control, were subject to the temporarily dominating power exercised upon her by the mesmeriser and combined in a wonderful manner with the effect of music. As soon, however, as that power and influence were removed, did her original vibrations, or, in other words, normal appearances, re-establish themselves.

How to gain perfect thought-control should be the aim and religion of every human being; but it must never be forgotten that it is only possible in so far as the law of universal Love is absolutely obeyed. We, therefore, can form a tolerably fair idea of how near, or rather, how far we are from the enjoyment of such power, which is ours by inherent right, when we for a moment glance around upon the so-called civilised and religious portion of mankind of the present day.

One word further. It must not be imagined that the possession of this power of perfect 'thought-control' will or can subvert physical laws. Man must first learn to obey the laws of his physical being in their entirety, which of a necessity include the moral laws, before he will gain any degree of it much above the automatic power possessed, as before stated, by all sentient life.

J. F. DARLEY.

'THE SPIRITUAL REVIEW.'

Number One of the new and enlarged series of Mr. J. J. Morse's monthly magazine gives promise of a useful and, we trust, prosperous career for this latest addition to the literature of Spiritualism in this country. The articles have been well selected and the contents generally are sufficiently varied to meet the requirements of well-nigh all classes of readers. The Editor gives a kindly and appreciative sketch, and presents with each copy of the 'Review' a portrait, printed on plate paper, of Mr. E. Dawson Rogers, Editor of 'LIGHT,' and President of the London Spiritualist Alliance. The printer's 'reader' has not been as careful as is necessary and there are other signs of hasty production, but these will doubtless be remedied in subsequent issues. This laudable endeavour on the part of Mr. Morse to provide the movement with a good Review, deserves to succeed, and we trust he will be adequately supported so as to secure that desirable result.

OCCULTISTS' DEFENCE LEAGUE.—The first annual general meeting of this league will be held at Turner's Restaurant, 16, Todd-street (near Victoria Station), Manchester, on Wednesday, May 23rd, at 3.45 p.m., when it is hoped that there will be a full attendance of members and friends.

SOME INTERESTING SÉANCES.

By 'AN OLD CORRESPONDENT.'

I.

I return again to the case of C., dealt with by me in 'LIGHT' of December last. Very soon after its publication I had a letter from my military friend abroad, to whom I always forward a copy of 'LIGHT,' informing me that he had recognised the person there referred to by the circumstances attending his sudden transition, and the letter went on to inquire if, among the officers killed in the present war who have returned and showed themselves to the medium, the eldest son of C., a captain in a certain regiment, who was killed in one of the recent battles, had not come back and disclosed his identity. My correspondent at the same time informed me that he had, when in this country, been on intimate terms with this young and promising officer, and, in short, he wanted any news I could give him on the subject. Down to the present date (May 4th) Captain C. has not been one of the 'ghostly visitors' to the clairvoyante, although she has had a succession of reappearances by a considerable number of officers and some non-commissioned men who have been slain in the war, whose names I duly forwarded to the Editor of 'LIGHT.' I may also state that before receiving the letter from abroad above referred to, I was aware of the death of Captain C., and of his relationship to the deceased gentleman dealt with in my former article; but I had carefully refrained from informing the medium of the fact just because I expected C. would in all probability bring his officer son back with him the next time he visited her. Well, the unexpected always, or almost always, happens in Spiritualism, for Captain C. has never reappeared; but, strange to say, his father, during the month of March (I kept no note of the date), reappeared one day to the medium, asked after my welfare, said nothing as to any member of his family, and particularly made no mention of his son having been killed in action, but continued to 'harp' on the old case of 'B— v. T—,' in which he appeared to have been so profoundly interested, and in which perjury, according to his view, had been committed by one of the leading witnesses, thus causing a virtual miscarriage of justice; and C. further appeared profoundly gratified when the medium informed him that I had discovered and read up the case, although it was not in the law reports. In short, the whole communications from C. in March were simply a sequel to his former visit to the medium and written message to me thereafter penned by her.

This visit of C. and his silence as to his son bothered me very much, because I reasoned from a 'human' standpoint that if we are 'encompassed about by a cloud of witnesses' surely C. would be watching his son on the battlefield, and would be concerned at his early transition, and he ought certainly at least to be cognisant of his son having been shot dead by a Mauser bullet while storming the trenches in Cape Colony at the head of his company. I therefore took the earliest opportunity of putting the case before my sister-in-law, Miss Jane T. (a bright and most intellectual spirit), who came to me at my first séance with Mrs. Treadwell in April last (afterwards to be detailed); and her reply was to the effect that C. was in all probability too much concerned with his own spiritual surroundings and conditions to take any thought regarding those left behind; at least, that was often the case; and it was more than probable that this personage was as yet unaware that his son had 'joined the great majority.' As she assured me, 'our rules regarding life in the beyond are not like those prevalent on the earth, but depend entirely on the spiritual condition of each entity as he or she comes over to us.' With this explanation I must meantime be content; but I have warned the medium that if C. again returns she is to inform him that his son, Captain C., has passed on, and told her to ask him if he has known the fact and when it came to his cognisance. I now come to the first séance had by me this spring with Mrs. Treadwell, in her house at St. John's Wood; but to deal with this requires another article.

(To be continued.)

THE FRENCH PSYCHICAL JOURNALS.

'Revue Spirite' contains a notice of M. Flammarion's new book, 'L'Inconnu et les Problèmes Psychiques.' From this review we quote the following passage:—

'After wise, judicious and learned reflections on the various causes in operation in the collection of phenomena which present themselves for the consideration of investigators, M. Flammarion concludes that it is possible to see without eyes, and to hear without ears, not by means of the hyperæsthesia of the ordinary senses of sight and hearing—the cases under observation contradict that hypothesis—but by an interior sense, psychic and mental. Not only does this interior vision see what occurs at a distance, but it can cognise in advance what will occur in the future. "The future" (this is quoted from the author himself) "exists potentially, determined by causes which produce succeeding effects. Positive observation proves the existence of a psychic world, as real as the world known to our senses."

M. Camille Flammarion's volume contains 186 cases of apparitions of the dying seen by witnesses awake; 70 cases of apparitions of the dying, when the observer was asleep; 57 cases of thought-transference, without the concurrence of the physical senses; 49 of vision at a distance in sleep or in the somnambulistic state; 76 premonitory dreams and divinations of the future; altogether 453 cases.

'Annales des Sciences Psychiques,' for March-April, contains the following narrative:—

'On Tuesday, May 25th, 1897, at eight o'clock in the morning, Mme. de Lagenest, during the absence of her maid, was making her bed in her apartment, rue du Gros-Noyes, when, in front of her on the other side, she saw her uncle, M. Bonnamy, who lived at Loché (near Loches), whom she thought to be in good health. She saw him smile contentedly, but as the apparition fatigued her Mme. de Lagenest passed to the other side of the bed, hoping to escape it. To her great surprise, she then saw her uncle in the place she had quitted. She then spoke to him, asking why he had come, without obtaining any reply from the apparition, which continued to smile, looking kindly at her. To escape from this gaze which disturbed her, attributing the phenomenon to hallucination, Mme. de Lagenest descended to the apartments on the rez-de-chaussée and entered her husband's study. The same phantom stood before her. "But, my uncle, why have you come? Are you dead then?" The apparition disappeared immediately after Mme. Lagenest had said these words.

'The lady took a turn in the garden to recover from the emotion which affected her, and half an hour later, hearing the doorbell in the street, without having seen anyone arrive, she said to the servant who was near her: "Go and fetch the telegram which arrives; my uncle is dead." This was correct; M. Bonnamy had died at 1.15 a.m. on the morning of May 25th, at Loché.

'The vision, Mme. de Lagenest thinks, lasted ten minutes. It caused her excessive fatigue, which only passed off late in the evening. (Signed) F. BODROUX.'

The fatigue *might* be due to emotion merely; but it might also be due to the fact that Mme. L.'s psychic force was drawn upon for the manifestation of the apparition.

LITTLE BY LITTLE.

"Little by little" as on we go,
Tiny the seeds by the way we sow.
Inch by inch the seedlings grow;
Reaper—the meadow is fit to mow.

"Little by little" creeps on the bark—
Starless the sky and the night is dark.
Slow but sure—hark! skipper, hark,
To the bell buoy's toll! We are near our mark.

"Little by little" we fight the foe;
Weary the march through the slush and snow.
Night by night in the bivouac glow
Counting the hours for the final blow.

"Little by little" each wood and rill,
River and hamlet, the landscape fill.
Step by step to the top, until
We reach our goal and have climbed the hill!

"Little by little" we plod along,
The sharp-cut stones and the ruts among.
Day by day we grow more strong,
Thanking God, though the fight be long.

H. M. J.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE EVOLUTION OF THE SPIRIT.

The special need of the hour is clear thinking concerning the genesis of the human spirit, and in the light of the fundamental fact that Evolution has produced mind as well as body by a process of modification through experience and environment. This alone will enable us to escape the grip of Materialism and to thread our way amid the entanglements of Theosophy. Science, we are told, is the handmaid of Religion: and Science may be and one day will be the best friend of the Spiritualist. Through a right understanding of the doctrine of Evolution, we shall arrive at an understanding of the way in which God is creating man a living soul.

Now there are, of course, various planes or stages of mind,—from the stage occupied by the sensitive plant to the stage occupied by a Plato, a Mozart or a Tennyson. Man has been rather egotistical and arbitrary as to mind. The human animal has long hesitated to grant the possession of mind to his poor relations, 'the lower animals,' as he is fond of calling them. He has consented to attribute to them 'instinct'; and, because he could never attach any particular meaning to the word, he made a present of it to these 'lower animals.' But does he know what reason is, or mind, or spirit, or soul? Our wisest and most logical course might be to make these words very flexible, and, for instance, to recognise mind wherever we perceive receptivity and responsiveness. From the insectivorous plants which seem to display many of the characteristics of mind, and of a curiously subtle mind, up and on through countless grades to our great philosophers, musicians and poets, we may trace the marvellous unfoldings of this mystic power. Who or what it is that starts the process we do not know. We may call Him or It, 'God,' or 'Nature,' or 'Father,' or 'The Power, not ourselves.' What does it matter? What matters is that, behind all this seeming tangle of antagonistic forces and semi-tragic experiences, there is a seeming Purpose and a Will,—and a Purpose and a Will which seem to be quite adequate for all that 'Evolution' means.

The soul has not pre-existed, but all the powers it possesses, and all the vital experiences of which it is the embodiment, have. If anyone chooses to say that the soul proceeds from God, no fault can be found with that so long as God is identified with that infinite ocean of life-forces from which all modes of manifestation of life proceed. 'The soul, as such,' says a modern thinker, 'does truly arise for the first time in man. But its elements have pre-existed,

originally as simple mind-stuff, and at a later stage as lower mind-structures; and finally, so long as we bear in mind the material character of mind-stuff, we may in this sense correctly speak of the soul as a product of universal spirit.' In that sense, God is a necessary inference: but Evolution is His instrument, and the unbroken earthly order indicates His method: and reincarnation is only the return of, or the persistence of, fresh complexities of character, acquired by heredity, by means of which God slowly secures the creation and education of the race.

This view was most significantly set forth some time ago at the University of Glasgow by Dr. John Cleland, Professor of Anatomy, as the following very original passage will show:—

The largest feature in the evolution of both plants and animals consisted in that which was simple passing into the manifold, and the manifold being compacted together in a higher unity. And, however imperfectly zoologists might yet agree as to the evolutions in detail in different parts of the animal kingdom, it is plain that in the human form an organism has at last appeared constituting an abode of intelligence such as existed in no other, and that in man alone intelligence reached the capability of ascending beyond the wants of the physical organism in the contemplation of abstract truth. That organism has not improved with the progress of discovery in modern science, but is at least as complete in the heroes of antiquity as in those of recent times. It is surely, then, an assumption to suppose that evolution as distinguished from variation in animal forms must go on unchecked till astronomic change shall have ended the capability of this world to support life. It is far more probable that the evolutions of the future are to be sought in realms with which the zoologist acknowledges that he has nothing to do.

But this notable passage takes us at once farther afield, for it pictures not only the emergence of the soul on the earth-plane but its evolution out of and beyond the body into a more congenial sphere. And is not this eminently reasonable? On any theory of Nature or God, the laws of Evolution and Continuity come out as the certainties of the Universe: and these, any way, are unspeakably grand as unfolding the successive Acts of a stupendous progressive Drama. But what a ridiculous absurdity the whole fizzles into when we conclude that as the whole began without plan so the whole will end without purpose—alike beginning and ending in mindlessness! It has been well said:—

In Schopenhauer's quasi-Buddhistic philosophy we find an *apparent* breach of continuity in the chain which begins with the Unconscious, and which goes on, evolvingly, until quite suddenly the flash of *conscious* Intellect lights up the universe. Schopenhauer's ethics are sublime and pure, but dogmatically his system is like most forms of Buddhistic philosophy, not only *atheistic*, but also *akosmic*. If the Unconscious is the Beginning, and the *nirvānic* Unconsciousness the end, what is the use of going through the farce of this evolutionary waltz, which ends where it began, and which ought not to have begun at all, and which can only be pardoned in consideration of the Unconscious not being accountable for its primordial fidgets?

Surely the only rational conclusion one can come to is that human consciousness is an unfolding in response to a brooding consciousness higher than itself, and creative, towards which it ever tends, and up to which it is destined to climb.

So then, the whole of the intellectual, ethical and spiritual self has been evolved, and the immortal spirit is as much a product of evolution as the mortal eye. But, just as the evolving of the eye came as the result of stimulus from without,—a world of wonder appealing to be seen,—so the evolving of the spirit came as the result of stimulus from without and from within—the Heaven of God appealing to be desired and loved. And just as the eye, in being evolved, and in trying to see, was a constant prophecy of the world awaiting it, so the spirit, in being evolved, and in trying to aspire, is a constant prophecy of the God and Heaven awaiting it. This is not poetry and rhapsody; it is science and common-sense.

ELLA WHEELER WILCOX ON SPIRITUALISM.

Ella Wheeler Wilcox has written so many helpful and spiritually stimulating verses, that, like Lilian Whiting, she has won for herself a place among the world's advance guard in the great army of progress. Seeing, then, that she had been expressing her thoughts upon Spiritualism, we naturally expected from such a source something cheery and sympathetic, and on the whole have not been disappointed. Miss Wilcox says:—

'An eminent divine avowed his belief in the possibility of communicating with departed souls. He was followed by two or more of his class, who made similar announcements of faith. It is difficult to understand why these assertions should seem remarkable, coming from students of the Bible—a book whose entire philosophy is founded upon Spiritualism.

'An orthodox young woman told me that she believed the dead returned to earth and spoke inspired words in Bible times, but had never been allowed to do so since then. She seemed to think the Creator's methods of manifesting Himself were subject to periodical fashions, and that spirit manifestations were quite out of date since the times of sacred history. But the universe goes on unfolding itself in very much the same manner century after century; it is only the ideas and habits of men which change.

'However, to-day, among the large majority of religious-minded people a professed or secret belief in "Spiritualism" is almost universal. By Spiritualism I mean possible communication with the dead.

'Personally, after careful study and experiment, I am convinced that such communication exists much oftener than even the believers are aware of; but it rarely comes through paid mediums.

'My faith in unseen guides, who endeavour to protect and lead us for our best spiritual interests, grows daily stronger. That these guides are not all-powerful, nor all-wise, but merely possessed of clearer vision and truer insight and freed from some of our material restrictions, I also am convinced.

'They suggest and prompt us often; they cannot control us when we are determined to follow our selfish impulses.

'Most of us who have set our heads wilfully to follow some absolutely selfish impulse have experienced a peculiar loneliness and disappointment when the goal was gained. This is because our guides cannot go with us to this goal; and who has not felt the almost material touch of invisible wings and arms when selfishness has been overcome and the right road pursued?

'It does not seem to me that these guides are the spirits of our dead friends, but rather beings who have been delegated to look after us from the hour of our birth; divine nurses, as it were; beings who have perhaps in other incarnations and on other spheres been associated with our lives.'

But, surely, this is somewhat illogical. If these guides are not all-powerful, nor all-wise, why should we suppose that they are 'divine nurses,' 'delegated to look after us from the hour of our birth' and not 'spirits of our departed friends'!

Most experienced Spiritualists draw a line between 'guides' and their personal friends and relations. People who have recognised 'guides' are generally those who are mediumistic and are chosen for a special work by a band of 'teaching spirits,' and Miss Wilcox may well be inspired to write her verses by spirits of that class. She continues thus:—

'“Mediums” have often in trance given me messages which were said to be spoken by the spirits of dead friends, but I never found them to be convincing. I think many of these psychic people hear and see things which are occurring in space about us, and hear our desires and believe they are in communication with spirits of the dead when they are simply in touch with thought forces.

'I remember going to visit numerous mediums in company with a lady who had recently lost a child and intensely desired another. Every psychic save one told the lady that her spirit friends were about her saying she would be the mother of a child before two years had passed. Several gave the names of these dead friends—people who had really passed away. Yet the woman has never been a mother since then, and a period of ten years has passed.

'The mediums heard the woman's desires and believed they were hearing it from spirit voices.

'Many of these psychics foretold other events for this woman, and for me, which really occurred later; but the trouble with most of these people is they do not understand their own powers, and they are not able to tell the difference between telepathy and absolute seership.'

It is quite likely that mediums do not fully understand their powers, and it is equally as probable that Miss Wilcox has not fully understood the nature of mediumship. Thought-transference we know to be possible, but it should be equally well known that those who visit mediums should not 'intensely desire' anything—lest they should dominate the sensitive and preclude action by their spirit friends.

Most of us will endorse the following thoughts and deplore the tendency that is sometimes displayed to fly to the spirits and be wholly directed by them:—

'We are often asked why, if the dead can come back at all, they do not frequently return to aid, comfort and protect the dear ones who remain, often to pass through the direst afflictions and misfortunes.

'This question I have answered satisfactorily to myself. We are pupils in college; the dead are graduates gone forth into the larger world. We may write, telegraph and telephone them back to us on rare occasions, to give us their sympathy and assurances of their continued regard; they may even surprise us now and then by an unexpected visit. But were they to come continually to assist us at every turn and tell us the answer to every problem, we would never develop our characters, never acquire the education we are sent here to obtain, and they would not be able to go about their Master's business.

'Professional "Spiritualists" who consult the spirits of the dead for advice on every act of their daily lives are destroying their own individuality precisely as would the scholar who asked an older person to work out all his examples.

'God never intended anyone, human or divine, to live another's life. Nor did He intend us to peer and pry into the future constantly.

'I think the reason professional mediums are so rarely well physically, and so frequently unfortunate in their own affairs, is because they are meddling with things which do not of right concern them, and making a mercantile matter of what does not pertain to that realm.

'If we develop the best, truest and most unselfish qualities of our natures we shall gradually be given the foresight and seership necessary to our own highest progress in this life. Then, if our dead have any message to give us, they will find means of communication, and if we live absolutely worthy of their association they will come to us oftener than any medium can bring them for the consideration of a dollar.

'I am convinced that the souls of the departed do sometimes, though rarely, seek communication through these mediums because we have not established our own spiritual wires. But these "centrals" so mix the messages with their own and our own thoughts and feelings that meagre satisfaction results.

'As a study these experiences are interesting—no more; but it is through the medium of our own souls we must look for absolute knowledge finally.

'I searched through strange pathways and windings

For truths that would lead me to God;

But further away seemed the findings

With every new by-road I trod.

I searched every wisdom and knowledge—

They fled me, the fiercer I sought;

For teacher and text-book and college

Gave only confusion of thought.

I sat while the silence was speaking,

And chanced to look into my soul;

I found there all things I was seeking—

My spirit encompassed the whole.'

While we recognise the force and beauty of the ideas expressed by Miss Wilcox we cannot help feeling that she is stating but half the truth. Mediumship can never be a successful substitute for self-development—for spiritual unfolding—but it may be, and often is, one method of awakening and intensifying the spiritual consciousness.

We confess that we do not share the contempt for professional mediums which is but thinly veiled in the article in question. They are a much abused but a very necessary class of people. If Miss Wilcox and others who are so ready to condemn were to change places with some of the mediums for a few weeks they would feel very differently. Aye, if they could read the letters which we are continually receiving and listen to the appeals for help, counsel, and guidance which are made to us so frequently, they would not wonder at the recourse of inquirers to professional mediums for the personal experiences and for the messages and ministrations from individual spirits which they thus hope to obtain. Mediums stand in the same position that the pastor does to his flock—with this exception, that very few pastors possess the

mediumistic 'gifts,' which can neither be bought nor conferred. Doubtless if the world acted wisely the gifted ones would be tenderly cared for, their powers would be nurtured under proper psychical conditions, and they would be set apart for their duties. But, as no school, or retreat, or institute exists for such purposes, the poor mediums must needs do their best and join the professional classes—the preachers, physicians, lawyers, and musicians—with this difference, that while the others are well paid for their advice or tuition and are regarded as 'honourable men,' the medium is grudging his fee and is looked upon as a 'rogue and a vagabond.' Frequently it is the sitter who is responsible for the character of the séance. The mercenary spirit is often introduced by the inquirer, *not* by the medium; and those true and worthy mediums who desire *spiritual* communion, and strive to maintain a high tone in their séances, generally have hard work to keep going.

Further, we are afraid Miss Wilcox is overstating her side of the case when she affirms that if we 'live absolutely worthy of their association the departed friends can come oftener to us than any medium can bring them.' They *may* come to us—but the point is are we conscious of their presence? Mediums do not *bring* them—but they give us messages from them which enable us to *realise* their presence. We do not all possess the mediumistic temperament. Some are more intuitional than others. But even intuition is not a safe guide. People who rely upon their intuitions very often do and say silly and absurd things; the wish is father to the thought. Mediumship may afford us but fragmentary evidences, but scanty proofs of spirit-presence and identity—may give us but the veriest glimpses of the spirit life—still it is well to bear in mind that it is the only *evidence* we have! We may rhapsodise about our spiritual insight and may assume superior airs because of our spirituality, but it is, and always has been, through mediumship—by phenomena, by message, by proofs of independent existence of the intelligent operator at the other end of the line—that the world's craving has been met, and the question 'If a man die shall he live again?' has been satisfactorily answered by the demonstrated proofs of personal, conscious, continued existence.

It is true, philosophically speaking, that *all* knowledge is a state of consciousness, and in that sense our 'spirit encompasses the whole,' but let us be just to the spirits and kindly, appreciative and sympathetic to the mediums. We should surely try to look all round the subject and give honour where honour is due.

ANOTHER CONGRESS IN PARIS.

There are some suggestions and schemes which, quite apart from the question of their direct utility, are of interest and value as indicating the present trend of humanity's aims and aspirations. They serve as a sort of tidal register, and no one who does not wish to remain blind to the meaning of the movements which are going on around him can afford to ignore them.

The journal called 'La Paix Universelle' announces that among the various gatherings to be held in Paris during the Exhibition, it is proposed to hold a congress which is designated as 'Congrès d'Humanité.' Its principal object, as stated in one of its articles, is to present to the world a great demonstration of solidarity, of peace and of union by love, at the threshold of the new century; and each member of the Congress is considered pledged by his presence to be true to this object throughout the sittings of the assembly. All Congress members and friends of the principle of Human Unity, Solidarity and Fraternity are cordially invited to this gathering on September 23rd, 1900, at noon precisely, in the Great Hall of 'L'Hotel des Sociétés Savantes,' rue Serpente, No. 28.

At the exact moment when the earth enters the autumnal equinox (for the northern hemisphere) and the spring equinox (for the southern), *i.e.*, at 12.29 noon in Paris, one of the Presidents of the Congress will pronounce aloud to the assembly, uncovered and standing, the following words:—

'Glory be to Humanity, one fraternal solidarity in many members!'

'May peace, love and justice be henceforth the three great aspirations, the three great fundamental laws of the

world; may peace, love and justice unite all persons of good will!'

'We declare the sitting of the Congress of Humanity for 1900 to be open. We desire that Peace, Love, Justice, Prosperity and Happiness for all may ever be the result of its labours!'

In a footnote the reasons for fixing this date and hour are stated, and among them is the following, which we partly quote and partly epitomise:—

'At the risk of being little or not at all understood, we openly affirm that if on the 23rd September next at the moment of the equinox, all the congressists of the world would voluntarily unite in a unanimous aspiration of love, in one sentiment of solidarity and fraternity, in the same ardent desire to see and know and comprehend each other, they *would see and know and comprehend* one another, and would thus hold communion even at an immeasurable distance apart. This astronomic date has been fixed upon to facilitate for all inquirers and thinkers the exercise of their psychic faculties of expansion and of receptivity, the faculties which can be exerted across material obstacles in all places . . . resulting in clairvoyance, ubiquity, and immediate contact with the power of universal substance. . . . Immense consequences and teachings as the result may be developed at the Congress.'

By the British mind this manifesto will be regarded with some suspicion. It savours of melodrama, and we are not wont to prefigure our profoundest aspirations and aims in the style of a theatrical display. Nevertheless it is true of this sensitive, versatile people, that they *are* the weathercock of Europe, and anyone who would understand the direction which European evolution is taking should observe the indicator, *i.e.*, France. Mr. F. W. H. Myers pointed this out in an article published in 1888:—

'So long as the French mind, at once logical and mobile, continues to be the first to catch and focus the influences which are slowly beginning to tell on neighbouring States, so long will its evolution possess for us the unique interest of a glimpse into stages of development through which our own national mind also may be destined ere long to pass.'

In view of this consideration, such a scheme as that which we have noticed above ought not to be altogether ignored. It is a characteristically French way of indicating the growing tendency of European races to recognise the solidarity of man (a truth of which Mazzini was, for this century, one of the early prophets), and also it emphatically asserts belief in the powers of *thought* to surmount all material and spacial conditions and to act dynamically between minds in harmony; it suggests further that combined thought may alter surrounding conditions.

We know that there is an electrical field and a magnetic field, that electrified bodies are supposed to produce such a stress upon the ethereal medium as to induce electrical and magnetic conditions in objects within the field of this influence, objects with which the originating cause of the stress is not in immediate contact. Is there then any logical reason why thought may not similarly have its field of ethereal influence? If so, earnest minds operating in harmony to think and will peace to mankind, may affect not only one another but a large number of other minds who unconsciously lie within the thought-field of these peace-makers. Facts of experience lend support to this conclusion.

Anyone wishing to attend the Congress should write for information to the general secretary, 36, Boulevard du Temple, Paris.

H. A. D.

THE BRIGHT SIDE OF DEATH.

Spiritualism should at least help us to bear without selfish grief the inevitable separation from our friends who are promoted to the higher life. Our sorrow should be tempered, and our suffering mitigated, by the knowledge that they are living and well. While we commiserate ourselves for our loss, we should not be unmindful of their gain. For, if it be true that this stage of existence is but the prelude to the greater drama in which we shall all participate, we may well take heart and feel that all is well; especially so when we know that a good, well-ordered, and useful life of active service has been spent by the departed, and that our tears and heartache must inevitably add to the pain of separation experienced by the one who has fared forth in the pilgrimage to experience the joys of renewed strength, extended horizons, and increased opportunities of effort, expression, and attainment, as well as sweet renewals of friendship and new associations and spiritual relationships. Truly death is swallowed up in victory, and the knowledge of Spiritualism gives us unspeakable comfort.

W.

'MATTER, ETHER, AND MOTION.'*

This work, which was recently very favourably reviewed in the 'Spectator,' is one which possesses the merit of being thoroughly up to date, and of giving the reader well-authenticated information concerning actually established facts, and the most modern views of scientists upon those facts; and this information is given in a volume of moderate compass, and in a comprehensible form.

The imperative duty of obtaining such knowledge is making ever wider claims upon all intelligent minds. This material world is the class-room in which we find ourselves, and the principles on which our Great Father governs His universe are taught here in elementary forms by object lessons suited to our present capacities. To refuse to learn those lessons, to be indifferent to scientific discovery, is a very serious neglect indeed, since it cripples our fitness for service here, and probably for progress both here and hereafter. Such a book as this one by Professor Dolbear is therefore very opportune, and should be widely read, especially by all who investigate psychic subjects. For if there is one subject with regard to which knowledge of physical science is more important than another, it is Spiritualism. Half truths are always misleading, and to ignore physical science means to ignore half the truth of the world. Some people may be inclined to object that where there is so much to know, a selection must be made as to what shall be studied, and that it cannot be a duty to select physical science. That there is relative importance in subjects claiming our attention we fully recognise, but we should certainly place physical science only second to religion in its importance as a subject of study, and that for the obvious reason that physical nature is evidently intended to be one of our main sources of education in this world, and because it helps so enormously to the right comprehension of others.

This particular volume is delightfully progressive; we mean that the writer is no bigot, tied and bound by conventionally accepted opinions. He has, in Sir W. Crookes' most expressive phraseology, 'a mind to let.' He recognises the danger which besets scientific minds, as well as others, of becoming crystallised. He says:—

'When one has achieved distinction in his line of work, especially in physical science, he is likely to possess his own philosophy of things . . . and is not likely to attempt, or suffer others to attempt, to displace it by definite mechanical conceptions. To change one's fundamental conceptions necessitates a change in his philosophy throughout—a change that is not only difficult, but highly distasteful.'

That Professor Dolbear guards himself against this scientific sectarianism is apparent to his readers, and although the pages of his book are occupied with discoursing on such subjects as ether, energy, heat, electricity, chemism, &c., he treats these subjects without rigidity, leaving the mind of the reader room to move among his ideas, as his own thoughts move among the facts. It is this sort of treatment which makes the study of his book educative.

It seems hardly fair to pick out some of his most interesting and suggestive paragraphs for quotation, for they may be misleading when taken separately, producing the impression that the book is discursive, rather than what it really is—a solid study of scientific facts; and moreover it is rather a pity to deprive the student of the pleasure of finding these passages for himself. But we must allow ourselves one quotation, which will convince readers of 'LIGHT' how closely the subject of the volume trends upon psychic questions. Apropos of the existence of the ether, and its relation to what we know as matter, the author says:—

'Any scheme of things that ignores this knowledge or fails to make the proper distinctions cannot be entitled to respectful consideration. Indeed, such physical materialism is now absolutely irrational, for it ignores much knowledge in our possession which is as certain as any we possess, and it ignores the trend of all the physical knowledge we have. . . . Every physical phenomenon runs at last into an inexplicable, into an ether question; and the final reason for it flows from nothing we know or can assume. No one may assume for an instant that the possibilities of ether

phenomena are limited by such interactions as have hitherto found expression in treatises on physics. Indeed, there is already a body of evidence which cannot be safely ignored, that physical phenomena sometimes take place when all the ordinary physical antecedents are absent, when bodies move without touch or electric or magnetic agencies, movements which are orderly, and more or less subject to volition. In addition to this is still other evidence of competent critical observers that the subject matter of thought is directly transferable from one mind to another. Such things are well vouched for, and those who have not chanced to be witnesses have no *a priori* right from physics or philosophy to deny such statements. . . . If these things be true they are of more importance to philosophy than the whole body of physical knowledge we now have, and of vast importance to humanity; for it gives to religion corroborative testimony of the real existence of possibilities for which it has always contended. The antecedent improbabilities of such occurrences as have been called miracles, which were only great because they were plainly incompatible with the commonly held theory of matter and its forces, have been removed, and their antecedent probability greatly strengthened by this new knowledge; and religion will soon be able to be aggressive with a new weapon.'

Such a passage as this gives matter for reflection. If scientists are thus recognising the value of the investigations which Spiritualists and psychic researchers have been pursuing for the last fifty years, it is all the more incumbent upon those who have pioneered this investigation through evil report and contumely to rise to the height of their mission, and to prepare themselves to carry their work out by careful study of the conclusions arrived at in the domain of physical science, by scientific exactness in observation of phenomena, and by strictly guarding themselves against the vagaries into which the over credulous are frequently led, to the detriment, not only of their own minds, but also of the cause with which they identify themselves.

H. A. D.

THE INWARD LIGHT.

BY 'HACTENUS.'

Slowly, but surely, the world is breaking away from the old literalism and sectarianism. Just as the anthropomorphic idea of Deity has been discredited and largely abandoned, so the conception of 'the Christ' is undergoing a rapid transformation, and the more spiritual interpretation—which affirms 'the Christ *within*'; which recognises and appeals to the divinely immanent Christ-spirit, or Love principle of every soul—is being welcomed and adopted by an ever increasing number of thoughtful and spiritually-minded, truth-seeking people, who 'hunger and thirst after righteousness' because of the awakening of the higher self within them to the realisation of its divine origin, relationship, and destiny. Spiritualism is contributing a wonderful impetus to the trend of the world's thought and feeling in this direction, and to the extent that it promotes this growth of spiritual self-consciousness, and leads to the spiritualisation of the ideals and expressions of those to whom it has ministered, it is contributing to the emancipation of mankind from formalism and materialism; giving vitality to faith, warmth to love, and strength and beauty to life.

Self-knowledge is impossible for any one of us in the true sense of the word—of self-realisation—until we become aware of, and consciously realise, and are thrilled into, the joyous manifestation of the strength and beauty of the Divine Self—the Christ within. Religion is the consciousness of this oneness with the Infinite; is the throbbing response of the human spirit to the inbreathing of the Life and Love Divine; is the endeavour of the Christ-in-us to become vocal and respond to the Divine summons to 'come up higher.'

'Awake, thou that sleepest' is the call which the Supreme is making to us in all the trials and joys of life. By all the stings of adverse circumstances, the storms and losses, the temptations and the lash of consequences, the Father seeks to stir, to arouse, to quicken, to win from us the loving response and ready obedience which alone can afford us enduring happiness.

In an able article by Henry Wood in the May number of 'Mind' this interpretation of the true Christ is very beauti-

* By A. E. Dolbear, Ph.D., Professor of Physics, Tufts College, Mass., U.S.A. Published by the Society for Promoting Christian Knowledge. Edited by Professor Alfred Lodge.

fully presented under the heading 'Christ was asleep,' and based upon the following well-known text: 'And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish?—Mark iv. 38.' Mr. Wood says:—

'That part of the sea of human life which lies within the latitude of the intermediate or psychic zone is subject to sweeping storms and tempests. During the long and adventurous voyage of the soul's spiritual unfoldment, the craft is freighted with a miscellaneous cargo of varying and untold value, while the sailing-master in charge has not fully mastered the science of navigation. In the subjective hold are stored a variety of earthly forces, untamed emotions, wild passions, experimental and unsymmetrical imaginations and impulses.

'The voyage begins well. There are many days when the weather is calm, the sky serene, the sunshine bright, and the surface of the great deep glassy and unbroken. During the dreamy days of spring and summer there are periods when the zephyrs hardly raise a ripple. The sails are lightly filled and the course lazily followed. Everything goes smoothly. But suddenly, at the close of a long summer afternoon, heavy clouds roll up around the horizon, the lightning flashes, and peals of thunder break the stillness of the atmosphere. Now the wind howls through the shrouds, the angry waves threaten, and the crew is seized with the utmost alarm. There is a hurrying to and fro. The craft pitches and rolls violently, and the cargo shifts and sets up a corresponding commotion. The ship's timbers creak and groan, and there is imminent danger of sinking. All on board are affrighted, and as a last resort the cry is heard, "Awaken the Christ!" Ever since the voyage had begun, he had been comfortably sleeping upon "a pillow." So far only the psychic faculties have manned the yards, shifted the sails, set the compass, and handled the rudder.

'The noble vessel now seems likely to sink. The spiritual Ego is prostrate, unconscious, and out of sight. Call him on deck! He only can rebuke the soul's tempest. It is now his office to command the winds, and to cry with authority, "Peace; be still!"

'The storm had been invited. But for its appearance the divine Self would have remained latent and undiscovered. The Christ, or spiritual Ego, was hardly known to have been on board, or if so he had been forgotten. As an actual passenger he had not been visible, and as a commander no need of him had previously been felt.

'The Christ of the Jesus of nineteen hundred years ago is present, even though quiescent, in the deep background of every soul to-day. He is no mere historic character or supernatural visitant from a far-away heaven, but the normal and present divinity, always and every day "on board." He is waiting to be awakened. Bless the psychic storm that alarms the crew, for nothing less than its buffeting would have served the purpose. The tempest was neither evil nor in vain.

'Put the divine Ego in command and let him remain on deck. Then, though the winds shriek and the billows surge mountain high, there will come a great calm. In spite of the stress of psychical storm and physical tempest, the soul-craft will triumphantly ride the waves and in due time reach the desired haven.'

This spiritual self-possession, this re-cognition of our Son-ship, this reliance upon and free exercise of the latent energies of the divine Self—with full assurance of over-coming—is what we all need: viz., the rational and spiritual faith in ourselves because we are God's—for in trusting ourselves we prove that we trust Him!

The universal religion of the spirit, with its natural manifestations in morality and reverence, in aspiration and service, in worship and benevolence, is more or less operative in all human hearts and lives. It is expressed within all churches where love and goodness are made manifest, as well as outside all such institutions where heroism, self-sacrifice, and righteousness are displayed. This spiritual life is being revealed with increasing frequency and fulness, and we are rapidly coming to recognise the sympathy of religions. Though systems differ, and creeds keep men asunder, the spirit is the same, and the service that Love renders to the suffering is the outward sign of the indwelling Divine Grace. The unity of the spirit foretells the joyous life everlasting.

TO CORRESPONDENTS.

The communications of E. M. B., A. C. S., W. H., and others are necessarily held over for a future issue.

HAUNTED HOUSES.

BY W., ILFRACOMBE.

I do not wish to claim the distinction of living in a haunted house. Ours is altogether too new and modern for that. Yet at one time a series of little incidents occurred which made us wonder what would happen next.

First, one of the iron gate posts was broken in two during the night. It was a clean break, with no sign of flaw or violence. The landlord came to look at it and seemed quite as much at a loss as we were to account for it.

About a week later I was sitting in the dining-room writing—only two other people in the house besides myself, and each in a different room, the house perfectly quiet—when suddenly there was a tremendous crash in the bay-window (or outside, I could not quite locate the sound), and I felt as if part of the house had fallen down. A large china ornament in the bay shook with the vibration. I jumped up and looked out of the window. It was a beautiful moonlight night, with not a sign of accident or calamity anywhere; but the next morning we discovered that the sash-cord had broken, and consequently the pulley-weight, about 14lb., had fallen down the slot from the top to the bottom of the window frame.

Shortly after this incident, while at dinner one day, a picture fell, but fortunately without breaking or doing any other damage. It chanced to be the portrait of my youngest brother, who died many years ago, and who, a few years after his death, gave me a very comforting message. 'Had we only been superstitious,' I said, 'we should be sure now that "something was going to happen," as people say.'

We had not long to wait ere another picture fell; but this one, being at the head of my bed, and falling in the middle of the night, was the greatest shock of all. The next morning, when I looked to pick up the fragments, great was my surprise to find that beyond the breaking of the cord no damage had been done.

In commenting on the fact of these incidents happening so quickly one after another, I laughingly suggested that perhaps our house was getting haunted. But for some time afterwards nothing else of importance occurred either mysterious or otherwise.

But if our house is not old enough to be haunted that is not the case with one where a friend of mine used to live before she married. It was an old Elizabethan farm house, with large rooms and massive walls; heavy doors and wooden bolts; far away in the country and no other house within sight. My friend's family had not always lived in this house, but removed there shortly before her marriage. The way she came to tell me about its being haunted was this. We were talking about psychometry, when, handing me a Christmas card with a few words written on the back, she asked if I could tell her anything about the writer, a lady. I described a bright, merry, good-natured girl; one who, without being conceited, always felt a power within her to accomplish anything she desired to do. She had faith in herself, self-confidence. Her life seemed to have been a success, and she usually got her own way; but having a friendly nature and pleasant manners she was not likely to make enemies.

'Is that like your friend?' I asked. 'Yes,' came the short reply; but I felt that what I had said was not fully satisfactory, that more was looked for.

While still holding the card there came a sudden change of feeling; the character completely altered. All the life and merriment were gone; the feeling of continual progress which I at first noticed had ceased; the subject had become cold, reserved, and as if the joy of life had departed. I asked if her friend had ever received a great shock, for I thought the change could only be accounted for that way, or partly that way, and partly disappointment.

'You are quite right,' said my friend, 'but I only recently got to know about the shock. The card is from my sister.' Then she told me about their house being haunted, and her own experience with the ghost. It was to the following effect:—

'We are only troubled occasionally with the ghost; sometimes there are long periods without any disturbance whatever. My first experience was while busy at work making

my trousseau, a time of all others when one would be least likely to think of such things without cause. I was alone in the house, but so absorbed in my thoughts and work that I quite forgot that fact, so that when I heard footsteps in the room overhead during the intervals of working the sewing machine, it made no impression on my mind. Suddenly the thought came to me that the footsteps were unlike those of any member of the family. Then it flashed across my mind that I was alone in the house. Was this a burglar? I knew not what to do. Stay in the room I dared not, yet I was almost equally afraid to go out, for our house is not only very old but very curiously built. The staircase to the room over the dining-room led out of the dining-room direct, so we always kept a heavy curtain across that end of the room, and that shut off the door also. I was so full of fear, for the footsteps never ceased pacing up and down the room, that I knew not what I might see when I drew the curtains apart. But at last I mustered courage and then made a rush for the door. In the hall I felt comparatively safe, so waited there till some of the family returned. Father was the first to come, when I told him what had occurred. To pacify me he looked all over the house, into every cupboard, and under every bed, but not a trace could he find of any human being. So he told me I was getting nervous and imaginative, and he laughed at my fears. That, however, did not alter my belief that I had heard actual footsteps, and now a feeling of horror crept into my heart as something seemed to whisper in my ear "The place is haunted."

'Nothing was heard or seen by anyone, however, till my first visit home after my little girl was born, and then I am convinced that she saw the spirit that haunts the house, for one night after putting her to bed, and leaving her feeling that all was well, we were suddenly startled by hearing her screaming. I ran up to her at once. She was flushed and seemed to be quite in a fever with fear. I took her in my arms and tried to soothe her, but was unable at first to discover the cause of her fear. Presently I saw her looking intently at something visible to herself alone, then clinging close to me she cried out, "Man! man!" Then I remembered that this was the room in which I had heard the footsteps, but I neither saw nor heard anything now. I had to wait till my next visit for that, and then I had, indeed, a horrible experience.

'Before that visit I was one day sitting on the couch in this room, and for a moment just wondering whether to go or not, when suddenly I felt myself to be there. I saw the bedrooms distinctly, and in it was a man of a most forbidding aspect. I now believe that this man is the unhappy spirit who haunts the house.

'On the next visit I did not sleep in the same room as before, but in one in which, like the dining-room, the stairs to the room above led direct out of the room. In the middle of the night I was awakened by hearing a great noise, as if some heavy object were being thrown down, or was falling down, these stairs. I could not see anything, for the room was dark, but I presently heard footsteps coming towards my bed. Then a hand suddenly gripped my right arm, and was as quickly put on my side, as if to hold me down in bed. My little girl was sleeping with me; I thought only of her, and so thought nothing of fear. I seized hold of this being's arm. It was a skeleton! There was drapery hanging from the arm, but I distinctly felt the two bones of the fore-arm. I took hold of the hand, and that, too, was nothing but bones. "Who are you?" I asked. There was no reply. "Speak," I said, "or I will break your arm." Then I tried with all my strength to break or bend the arm so that the pain might compel the intruder to speak, but a muffled kind of groan was all the reply I got. Then in a most mysterious way the arm was drawn from my hand. I heard the crockery on the wash-stand rattle as if someone had stumbled against it. Then the footsteps retreated, and, with measured tread, ascended the stairs, when, just after getting to the top, all sound ceased. Then it flashed across my mind that the door at the foot of the stairs was bolted. Was it possible I had forgotten to fasten it? I wondered. I struck a light. The door was bolted fast.

'You can imagine my feeling of horror. I trembled all over and there was no more sleep for me that night. The next day there seemed to be some kind of a spell upon me; I could not tell my experience to anyone. Several times I tried to speak but words would not come.

'Some time after this I went on a visit to a married sister, and one day began talking about the other sister whose card you have been psychometrising. I was blaming her because she had left home and persistently refused to return even though she knew how much she was wanted. "But," said my sister, "do you not know why she keeps away?" "No, indeed I do not," I said, "why is it?" "Because she has seen the ghost!" was the reply. Then, continuing, she told me that this youngest sister awoke one night with a feeling of there being someone in the room, also seeing a light. Then looking towards

the door, where the light was, she saw a man. The door was shut, but he appeared to come through it. He went towards the bed and put his hand under the pillow. My sister thought he was a burglar, so told him there was nothing there, but from sheer fright could only speak in a whisper. The man did not reply, but, putting his hand on her chest, drew it slowly down to her feet, then walked to the door where, without opening it, he disappeared. It was afterwards discovered that the door was bolted on the inside, just as it always was at night. The following day she found herself under a strong spell of silence and could not tell a word of her experience to anyone. This lasted for about six months, when, one day, whilst out cycling with a friend, she suddenly felt herself free. Calling to her friend in an excited way to stop, they dismounted, and she then and there related her experience, fearing all the time whether the spell might not return before she had finished.

'The shock seems to have completely altered her character. My poor sister is now just as you describe her—cold, reserved, and as if the joy had departed out of life.'

Alarming as these experiences undoubtedly were, they are at the same time very suggestive of burglary, especially as on one occasion the ghost appropriated a diamond pin. The bolted doors, however, are a difficulty not easily got over. Whatever the real explanation may be, my friend firmly believes in the ghostly nature of the unwelcome visitors.

On the top storey of the house is a walled-up room, and recently they have discovered that the doorway to this room is just where the footsteps which were heard ascending the stairs suddenly ceased. But my friend's father objects to breaking into the room on account of the house being so very old.

On another occasion my friend had an experience of a very different nature. Awaking one night with the feeling as of a presence, she saw, though the room was quite dark, a spirit being with flowing, white drapery, long dark hair, and a beautiful face. Without actually speaking, this guardian spirit gave the assurance and feeling of protection, then slowly vanished.

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.

Grateful Acknowledgment.

SIR,—Having been a subscriber to 'LIGHT' from its first issue, I beg to ask a favour of you. I have been seriously ill, and would like, through your valuable paper, to inform the numerous friends who have inquired about me that I am much better, and to thank them for their kind sympathy and good wishes. I am in my seventy-eighth year, but should like to rally and remain here a few years longer to enjoy the knowledge of the new outcomes of our noble cause.

GEORGE SADLER.

Houten House, Llanishen, Cardiff.

Matter and Spirit.

SIR,—I beg to offer the following explanation, to me perfectly clear and intelligible, of the phenomena referred to in the answers to questions 25 and 26:—

Matter is the manifestation of spirit.

Matter is permeated and saturated with spirit, as a sponge can be permeated with water, with this difference, that the water can be pressed out of the sponge, but matter with the spirit departed from it is NOT.

The different forms of matter are different rates of vibration of their component particles.

Particles can be infinitesimally divided.

Infinitesimal division having taken place, or matter having been reduced to the tenuity necessary for the experiment, and rates of vibration thus made temporarily to coincide by one or several WILLs working harmoniously together, matter can pass through matter.

The aggregate 'weights' of gases (air) and solids (human and other bodies) are different rates of vibration. When these rates of vibration are made to coincide, as above, levitation can take place.

Brighton.

H. W. THATCHER.

'LIGHT' SUSTENTATION FUND.—The Treasurer acknowledges with thanks the following contributions to this fund: W. Tebb, £5; T. Pole, 10s. 6d.; J. W., 10s.

SOCIETY WORK.

73, BECKLOW-ROAD, SHEPHERDS' BUSH.—On Sunday evening last, Mrs. Whimp gave most accurate and successful clairvoyance, nearly all descriptions being recognised. Messages were also given from spirit friends. On Sunday next, Mr. Horatio Hunt will give an address.—C.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY, 241, Westbourne-grove, seems likely to prosper, considering that it only appeals to a certain section of Spiritualists. Meetings are held on Fridays, at 8 p.m., and visitors are welcome. Last Friday the subject of 'Baptism' was considered. A message was also given from the other side through a clairvoyant medium.—F. V. D.

DUNDEE SOCIETY OF SPIRITUALISTS.—On Sunday, May 3rd, we had one of a specially arranged course of Sunday evening services, the medium being Mrs. Young, of Edinburgh. The meeting was highly satisfactory, there being a large audience, who listened to the address on 'Spiritualism, and What it Teaches,' with marked attention. Mrs. Young afterwards gave one or two clairvoyant delineations.—JAMES MURRAY.

BARRY SPIRITUALIST CHURCH, DOCK VIEW-ROAD, BARRY DOCK.—On May 8th, the inspirers of Mrs. Ellen Green, of Manchester, gave a most uplifting address on 'The Resources of Spiritualism.' Many descriptions of spirit friends were also given by this gifted lady, only two remaining unrecognised. Mr. E. Adams, of Cardiff, ably presided. On the 13th, Mr. George Harris delivered a splendid address on 'There shall be a new heaven and a new earth'; which gave great satisfaction.—E. J. T.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB, LECTURE HALL.—On Sunday last, the services conducted by Mr. A. V. Peters were most successful. The subjects for the addresses were supplied by the audiences, and the speaker's thoughts were greatly appreciated. Excellent clairvoyance was given in Mr. Peters' well-known clear and forcible style. There were large audiences. On Sunday next, at 11 a.m. and 6.30 p.m., Mrs. L. A. Peters, Manchester.—ALFRED O. WHEATLEY, Hon. Sec.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. E. Whyte, president, addressed our meeting on the claim made by the Rev. H. R. Haweis, in his recent address, that Spiritualism has given back to Christians, and to all in common, the Bible, Christ, Immortality, and God, each conception being reinstated with new significance. Mr. Whyte spoke in his usual clear, earnest, and impassioned manner, the audience being most attentive and appreciative. On Sunday next, at 7 p.m., Mr. J. J. Morse.—Cor. Sec., Miss Johnson, 81, Dunsmure-road, N.; Financial Sec., Mr. V. R. Hickman, 95, Rectory-road, N.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—The president, Mr. John Kinsman, addressed the meeting last Sunday evening upon 'The Reasonableness of Spiritualism,' in his usual clear, scientific, and comprehensive style. On Thursday, May 10th, at Millfields-road Board School, Clapton, Mr. E. W. Wallis lectured on 'Where do the Dead go?' the startling title of what proved to be a very stirring address, to which the audience—consisting of over three hundred persons—listened with marked attention and interest. Next Sunday, at 7 p.m., Mr. A. Peters will give an address and clairvoyance. A members' circle is held every Thursday, at 8 p.m., at 226, Dalston-lane.—O. H.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Last Sunday evening Mr. Philip Tovey's address on 'The Power of Thought' was greatly appreciated. He gave some interesting illustrations of the great influence our thoughts have upon our lives, and claimed that so long as we think evil there will be evil. At the close of his address Mr. Tovey very satisfactorily replied to written questions. Mrs. Boddington presided. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., Mr. D. J. Davis, of Canning Town. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., a social evening.—YULE.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The unabated interest and attendance at our services is most gratifying. The morning service is essentially an inquirers' circle, from which much acknowledged good results. Last Sunday evening Mr. W. E. Long explained in his usual comprehensive manner the theological differences of opinion regarding 'Heaven and Hell,' followed by various illustrations of the fact that 'the Kingdom of God is within us.' At the after circle earnestness of prayer (the key-note of spiritual communion) filled the hearts of many, giving them strength, peace and joy. Next Sunday, at 11 a.m., a public circle will be held (doors closed at 11.15 prompt); at 3 p.m., children's Lyceum; and at 6.30 p.m., a guide of our leader will deliver an address upon 'Spiritualism and Christianity.'—J. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A crowded meeting once again accorded to Miss MacCreadie a hearty welcome, when, on Sunday evening last, this good worker gave convincing clairvoyance. Twenty-four descriptions were given and ere the meeting dispersed nearly every one had been recognised. Several incidents in connection with these descriptions were especially noteworthy, inquirers and Spiritualists alike being greatly interested. Miss Samuel sang the solo, 'God's Lily,' most effectively, the audience greatly appreciating this finished musical effort. On Sunday next, at 7 p.m., trance address by Mr. E. W. Wallis on 'Man—His After-Death States and Destiny.'—L.H.

WOLVERHAMPTON.—The desire for truth in this town is fully evidenced by the continued success of the services in our church. Last Sunday morning, Mrs. M. H. Wallis was greeted by an audience of nearly one hundred people, who listened earnestly to her address on 'The Judgment Day—What and When?' which was a masterpiece of logical reasoning. Some five or six clairvoyant descriptions were given and each recognised but one. At the evening service the church was packed to excess, and the ante-room was filled with people standing the whole time. Mrs. Wallis's address on 'Spiritual Gifts and Graces,' was full of beauty and thought, which must have left a lasting impression for good. Clairvoyant descriptions were again successful, being given in such a clear, definite way as to leave no doubt of the personal presence of the friends described. Mrs. Wallis will again visit us on Monday next, at 8 o'clock. Written questions answered, followed by clairvoyance. Silver collection towards Lyceum Fund. Mr. George Featherstone next Sunday. Welcome to all.—G. E. ALDRIDGE.

WOKING.—A spiritual service in connection with the passing on of Mr. Breasley, of Canning Town (an Associate of the London Spiritualist Alliance), was held in the chapel at the Woking Crematorium on Monday last, May 14th, conducted by Mr. H. Brooks, of the Hackney Society of Spiritualists, and supported by Mr. G. Tayler Gwinn, of Workman's Hall, Stratford, Mr. Spruce, of the Ashburton-road Society, Canning Town, and Mr. and Mrs. H. Boddington, of the Battersea Society; Mr. Daws, Mr. Hale, and Mr. Jackson, personal friends of our comrade, also accompanied. The service throughout was sweet and bright, and the short addresses were of a particularly joyous and encouraging character. Why should they not be so, since the grave has lost its victory and death its sting? for its 'cold wave does not divide the soul we love from ours'! We had not long to wait for a proof of this, as our brother sent a message through Mr. Spruce on Sunday evening last, saying: 'I am perfectly conscious of my new surroundings, and was not staggered at the sudden change—it was so natural. I will accompany the little party to Woking and attend their service of love on the morrow.'—H. BROOKS.

NEW PUBLICATIONS RECEIVED.

- 'The Spiritual Review.' No. 1. Edited and published by Mr. J. J. Morse, at 26, Osnaburgh-street, London. Price 4d.
- 'The Sage and Roxane.' An Allegory. By EFFIE JOHNSON. Published by the Author, Eulingcott, Headley, Liphook, Hants. Price 2s. net.
- 'L'Inconnu et les Problèmes Psychiques.' By CAMILLE FLAMMARION. Paris: Librairie Ernest Flammarion, 26, Rue Racine, près l'Odéon. Price 3fr. 50c.
- 'Modern Spiritualism: Its Religious Value and Ethical Importance'; and 'God's Mightiest Angel.' Two Trance Addresses delivered through J. J. Morse. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 1d. each.
- 'The Theosophical Review,' for May. With articles on 'Theosophical Activities,' 'The Ideal Philosophy of Leibnitz,' 'The Psychology and Philosophy of the Christian Mystic Rosmini,' 'Appollonius among the Gymnosophists,' 'Theism and Pantheism,' 'What is Theosophy?' 'The Value of Devotion' (by MRS. BESANT), and 'Some Misconceptions about Death' (by MR. LEAD-BEATER). London: Theosophical Publishing Society. Price 1s.

THE PRICE of 'The Arcana of Spiritualism,' referred to in our 'Notes by the Way' last week, is 3s. 6d. (post free 3s. 10d.), not 2s. 6d., as stated.

DR. SLADE.—According to a telegram in the 'Daily Express,' Dr. Henry Slade, who has been unwell for some time past, has recovered his health and is now giving séances in New York.

KRUGER'S FATE.—The 'Times' hears from Lorenzo Marques that Mr. Kruger has been consulting a youthful Dutch seer, who prophesied the restoration of peace on June 14th, and the death of Mr. Kruger three months later. Both the President himself and other burghers are fully convinced of the accuracy of the predictions.