

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT ! MORE LIGHT !"—Goethe.

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

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## NOTES BY THE WAY.

We observe with regret the indications of a slow decay of the Shaker communities in America. Thirty years ago they had eighteen communities and about nine thousand members. To-day the membership has declined to a little over a thousand; and good judges are of opinion that these are held together as much by commercial as by any other considerations. This result is very much to be regretted, but it is not surprising. The practice of celibacy has worked in more ways than one to bring it about. Moreover, these are not times that foster fanaticism; and, good in many respects as Shakerism has been, it was from the first essentially a fanaticism. Still further, the times are not favourable for any form of communism. The gospel for the day is,—'Hold your own, and as much of other people's as you can get.'

The crumbling process may be stayed; and we hope it will be. We shall be sorry if these honest, simple and interesting communities have to disappear,—washed away by the prevailing tide of sordid selfishness and social common-place.

The spiritual thinker, the spiritual theist, will always run the risk of being regarded as a Pantheist: but the designation does not truly apply to him, unless we revise the meaning of the word. 'Pantheism' has hitherto meant the merging of God in creation. Let it mean the merging of creation in God, and we are fairly content to accept the word. But we prefer the setting forth of the spiritual truth as Saradananda gives it in 'Prabuddha Bharata':—

The materialistic 'Pantheism' is not at all a suitable name for the religion of the Vedanta; you might express it better by the word Hypertheism or Supertheism or something higher than Theism. The God of the so-called Theism is outside this world. Vedanta leads us a step higher and proclaims the immanency of God in and through all this creation and process of evolution, and so we might better term it Hypertheism, Supertheism or Monism.

It must never be forgotten that 'immanency' does not necessarily mean loss of personality, but possible personality in some transcendental sense which the experience and the faculties at our command do not enable us to comprehend; but that personality of the immanent God is higher, not lower, than ours. The infinite is ever more real than the finite, even as spirit is ever more real than matter.

At the one extreme, old-fashioned evangelical Christians, who impute to God decrees against which humanity revolts, tell us that we have no right to sit in judgment upon the Almighty. At the other extreme, a John Stuart Mill, for

instance, warmly protested that he would rather be damned than call that just in God which is unjust in man. The Spiritualist, in common with the Theosophist, can mediate between these two. On the one hand, no rational human being can help, in a sense, sitting in judgment upon the Almighty. How else could he judge God to be venerable and lovable? And, on the other hand, a really moral being must, at all hazards, abide by the verdicts of conscience.

Lilian Edger, in a late number of 'The Theosophist,' indicated a middle course which has long seemed to us to be of increasing use. The following sentences have distinct value:—

We must not judge the actions of the Gods by the same standard whereby we judge our own, for They, having wisdom, can safely and rightly do that which, if done by us in our ignorance, would bring pain and ruin upon others as well as upon ourselves; just as a skilled surgeon can use the knife so that out of the immediate pain shall come ultimate recovery, while the same knife, in the hands of one who had not the skill to know when and how to use it, would but aggravate both the pain and the disease. Our own course thus becomes clear, to go on working for our own righteousness and for the helping of others, with perfect confidence in the law of love which is guided by the wisdom of the Gods.

'Science Siftings' tells the following queer story:—

### MARRIED BY A DEAD MINISTER.

Although the father of Miss Edith Smith, who was married recently to Mr. F. T. Mercereau, had been dead for several weeks, it was his voice that pronounced the marriage ceremony. The young people had been engaged for some time with the approval of their parents, and it was settled that the bride's father, a clergyman, should marry them. Mr. Smith was, however, taken suddenly ill and died. Before his death he recited the marriage service into a phonograph which was actually used at the wedding. It was probably the oddest marriage ceremony ever performed. The bride and bridegroom answered the questions that came like a spirit voice from the machine, and the spectators were strangely affected.

With all respect for 'Science Siftings' we do not believe in its story. Of course, words could be spoken into and recorded by a phonograph, but we do not see the use of reciting into it the whole of the marriage service. Besides, in this country, at all events, no such marriage would be legal. It would only be silly and dangerous.

'The greatest thing ever known' (London: G. Bell and Sons) is another of Mr. Trine's thoughtful studies on his one subject—the identification of the Divine life with the Human: but we do not find much that is not contained in his other works. This dainty little book is, in title and appearance, an echo of Dr. Drummond's famous Discourse on 'The greatest thing in the world,' but, in other respects, it bears but little resemblance to it.

Dr. Drummond's book was very tender and beautiful, and thrillingly practical: this is tender and beautiful, too, in its own way, but much more philosophical and abstract. We entirely agree with the writer that the deepest sense of religion can be found only in the consciousness of the life of God in Man.



The American Congress of Religion had many tones in it, but one predominated, and precisely the one that every good Spiritualist would only enjoy. Dr. Updike voiced this when he said :—

The thought that God rules in us, and not over us, infinitely transcends the idea that He is afar off, and that He rules over us as the king rules over his subjects. This is a formal matter ; the other is a vital matter. When we think of God as living beyond the clouds, sometimes breaking through to rescue His favourites, to issue His laws, to mete out His punishments, then going back leaving men to themselves, we have a formal conception of God ; but when we think of God as immanent in the world, and in human life, as the soul is in the body, working through the faculties that He has given to men, so that the voice which speaks to man is the voice that speaks in him, there is no need of any differences of opinion about God. By your philosophy alone you may never be able to find Him, and you may never be able to agree as to what He is, but when you find Him by experience as a living spiritual presence in the soul, quickening and inspiring all the powers of our life, then there can be no possibility of doubt. We become partakers of the divine nature, and we can say with the certainty of Paul, 'I know in whom I have believed.'

This seems almost too simple to be satisfying, but it is the essence of the whole of our philosophy of spiritual religion.

Hope West, a writer we never heard of before, has written a delicately beautiful poem that ought to give peace and strength to many. She entitles it 'A heathen,' and it will repay the reader to ask why ; and to find an answer :—

She loved the very earth.  
She said no better plan  
Could be than toil  
And rest for man.

She loved the vaulted sky  
In storm or sunny blue.  
She said its stars  
Sang clear and true.

She gently pitied wrong.  
She said it gathered pain  
And bitter tears,  
And prayed in vain.

She smiled at want and care.  
'For would we have,' she said,  
'When life is past,  
Just pleasure dead ?

'No terror overcome ?  
No memory of need  
Sublimely met  
With quick, strong deed ?'

She smiled at weary feet,  
And said of waxing age,  
'Would I be robbed  
Of life's last page ?'

When Death came urging on,—  
Love's lance the merest breath,—  
She turned soft eyes  
And smiled at Death,

And said to those she left,  
'Each life is knit to all,  
The shuttle speeds  
And cannot fall.'

#### A PROPHETIC DREAM.

Mr. Max Hecht has sent to 'M. A. P.' the following remarkable little story :—

'Felix Mottl, the Covent Garden conductor, who is staying with me, on coming down to breakfast this (Sunday) morning, said to me :—

"I had a sad dream. I was in Kapellmeister Hermann Levy's bedroom in Munich. He was ill. He lifted up his head and kissed me ; then he fell back and died."

'At two o'clock, while we were at lunch, a telegram was handed to Mottl from his wife in Carlsruhe : "Levy died this morning in Munich. Am sending wreath !"'

#### A PSYCHIC HOSPITAL.

Noticing in 'LIGHT' of May 12th the suggestion of an 'Anglican Clergyman' for a Psychic Hospital, allow me to say that I have always had a conviction that something of this kind, where different methods of healing outside the orthodox ones might be proved, would do more for the cause of Spiritualism than all the phenomena put together. It is a work in which I take great interest, and if started I would willingly subscribe a small amount (say £1) yearly.

E. OLDHAM.

60, Clarendon-road,  
Whalley Grange, Manchester.

I am glad to see that the idea of a Psychic Hospital is being put forward in 'LIGHT.' I think, as Spiritualists, we ought to provide some opportunity for the poor among us to get the best advice from the sources which they have faith in, without paying. I know of a case recently of a man going to three hospitals without avail, and then curing himself by means of a little help which he got at home from 'the other side.' I hope this matter will be taken up by friends whose means will enable them to do more than write about it.

J. MARRIOTT.

79, Great Titchfield-street, Portland-place.

I quite agree with 'Anglican Clergyman' that the time is ripe for Spiritualists to start a hospital where their healing mediums may work, and show to the world their great power in restoring the sick to health in a natural way. Surely there could be no more fitting memorial to Mrs. Emma Hardinge Britten than this. I propose that a house be taken ; that it should have public wards for males and females, and private accommodation for paying patients ; that donors and subscribers should have the usual privilege of recommending patients for admittance, and that wards and beds be named after such ; and that only Spiritualist doctors should be appointed. I also propose to train paying probationers, who have the gift of healing, in Mental Science, so that in time branch homes may be started. Let Spiritualists support this hospital with donations of books, clothing, &c., as well as money, for there are many who are only waiting the opportunity of showing their love to God and their brethren.

I have nursed in three large hospitals, and for some time past as private nurse and masseuse, and hold testimonials from doctors and patients. I am a student of Mental Science, an Associate of the London Spiritualist Alliance, a magnetic healer and give clairvoyant diagnosis, and have a powerful band of spirit doctors who were once Earth's renowned physicians and surgeons, who desire to accomplish a yet wider field of work through mediums.

I am in deep sympathy with an ex-nurse who is also a powerful healing medium and diagnosing clairvoyant, and should a hospital be started, I feel sure that we should be suitable to undertake the charge of it. We have both been told by the Great Healer of old that we shall be endowed by His power to heal the sick in large numbers.

NURSE DORA.

The suggestion of 'An Anglican Clergyman' which appears on p. 227, is sure to rouse deep interest in the minds of your thoughtful readers who are scattered throughout the world. It must be admitted that your correspondent has given to us but a bare suggestion which in itself contains but little that is definite.

Does he mean that the institute shall 'be simply a place for the healing of disease' by *psychic means* ? That is how I understand him.

It has been said of certain ones 'they shall lay their hands on the sick and they shall recover (Mark xvi. 18), and on the authority of the One to whom these words are attributed, and of whom we read He healed the sick, gave sight to the blind, cleansed the leper, and caused the maimed to walk, by either a touch, a word, or by *virtue* going out from Him, it can be said of one who receives psychic force from the Divine, 'Greater works than these shall he do.' (John xiv. 12.)

Granting even that the means used by the Master were



Divine, they were nevertheless psychic, and clearly indicate the great possibilities within psychic force for the healing of disease.

Those who know the rudiments of psychic law will make no such mistake as to labour under the impression that the mere placing of hands upon a sick person will heal disease. Something more is necessary. There must be *preparedness*; training in the knowledge of spiritual correspondences, that effects may be treated from causes and not, as hitherto, effects from mere effects, or from the inverted order of trying to deal with causes from effects which must always be unsatisfactory in its ultimate results.

One of the first lessons to grasp thoroughly and perfectly is that 'Every disease corresponds to its own evil. The reason is that everything of man's life is from the spiritual world; wherefore, if his spiritual (psychic) life sickens, there is also evil derived thence into his natural life, which then becomes disease.'—Swedenborg.

Yes. 'A Psychic Hospital' would be a splendid institution. It would have to be one, however, in which the strengthening of the spiritual life would be an essential, and the development of psychic force always a desideratum, if any real benefit were to be realised. This, of course, would not prevent man's being *naturally* healed, for God's law is *one* through the celestial, the spiritual, and in all its ramifications through the natural, causing the Lord's Providence to concur with enlightened natural methods of healing.

'A Psychic Hospital' involves that the doctors, the nurses, or the healers, called by whatever names be decided, would need to be strong in their own spiritual life, so that, through them as *media*, counteracting spirit influences would be brought to bear directly upon the evil which is the primary cause of disease. 'An ideal hospital!' Let it be so. The truly spiritual is the truly psychic; hence 'a Psychic Hospital' would *have to be* an ideal hospital.

Is the ideal possible? As your numerous readers are in all parts of the world, and come into contact with widely differing psychic influences, much valuable information could appear in the columns of 'LIGHT,' and some very practical suggestions will undoubtedly be forthcoming that may be successfully carried out, and the consummation devoutly wished would soon become a grand realisation. With your permission, sir, in conclusion, I would again quote Swedenborg:—

'Evil closes the smallest and quite invisible vessels, of which the next greater ones, which are also invisible, are composed; for the smallest and quite invisible vessels are continued from man's interiors; hence the first and inmost obstruction, and hence the first and inmost vitiation of the blood; this vitiation, when it increases, causes disease and at last death.

'But, if man had lived the life of good, his interiors would be open into Heaven, and through Heaven to the Lord, thus also the smallest and invisible little vessels—*vascula*. . . hence man would be without disease, and would only decrease to ultimate old age . . . and when the body could no longer minister to its internal man, or spirit, he would pass without disease out of his earthly body into a body such as the angels have.'—(A. C., 5726.)

By passing out of the earthly body into a spiritual body Swedenborg obviously, from other parts of his writing, means that the *man*, when earth consciousness ceases for want of suitable media, becomes conscious of spirit surroundings, and finds himself in possession of a spiritual body perfectly adapted to the conditions made plain in the new or restored consciousness, for 'A man lives a man after death as he lived before in the world. . . Man after death is perfectly a man, yea, more perfectly than before in the world; for before in the world he was in a material body, but in the spiritual world he is in a spiritual body.'—(C. L., 182.)

WILLIAM HEALD ('SPHAERA').

Blackpool.

May 13th, 1900.

MR. THURSTAN desires us to call attention to the fact that owing to press of private engagements and arrangements for the development of materialisation, the public experiments at 31, Bedford-gardens, Campden Hill, will be discontinued from the end of this month until further notice. But the mediums, as now advertised, are open by appointment for experiments privately at their home there.

## MAN: HIS PSYCHICAL POTENTIALITIES AND RELATIONSHIPS.

ADDRESS BY MR. E. W. WALLIS, AT CAVENDISH ROOMS.

Man is a spiritual being associated with, and expressing himself through, a physical instrumentality, which, with all its deficiencies, affords him scope for numberless experiences, for many pleasurable emotions, for sweet fellowships and affections; and he is gradually but surely becoming conscious of the possession of interior or spiritual powers; is awakening with the stirrings of a young giant to a recognition of his divine heritage and his supremacy, so to speak, in the world of sense, and with the dawning consciousness of obligation, endeavouring to realise in righteousness those highest functions for which consciousness may be said to have been imparted.

History bears testimony to the existence of many individuals who possessed certain psychical qualifications which fitted them to become instruments in the hands of unseen agents. They became aware of strange influences which impelled them to certain courses of action. These impulses from the unseen were variously attributed to gods or spirits—rightly or wrongly we shall not now discuss—but the fact is clear that there were sensitive people who realised that certain influences affected them from not merely the plane of external sensation, but of interior perception; of intuitive cognition.

The Bible, which is regarded by so many as the word of God, bears testimony from beginning to end to the experiences of individuals of this class, who heard voices, who employed their clairvoyant and healing powers, who were conscious of impressions or inspirations, to whom visions were vouchsafed, and in whose presence or by whose power certain strange phenomena occurred quite outside the range of ordinary experience, which were in consequence regarded as supernatural and as tokens of the favour of the gods, or of the Supreme God. If the Bible stood alone one might attach exceptional importance to these records, but acquaintance with the sacred books of other Eastern lands enables us to claim that the Jews were indebted very largely to the writings and experiences of surrounding peoples. The day has gone by, therefore, for the assumption that the Jews were the especial favourites of God and that through them, and them alone, revelations came from the unseen; for Ancient Egypt, Persia, India, and practically all the peoples who attained any degree of civilisation or spiritual unfoldment, present to humanity to-day records of experiences identical in character and in the value that one must attach to them. Now if such testimony as this were confined to antiquity one might be inclined to say that the plea that these were ignorant and superstitious peoples had ground and warrant; but, coming down to more modern times, similar statements are made, the claim for similar experiences is put forth right down to the present day, and therefore the plea of ignorance and superstition must be discarded.

Whether in Greece or Rome, Palestine or Persia, Great Britain or America, we find that the testimony is unanimous to the power of unseen beings to make their influence felt and their presence known by phenomenal demonstrations, and to manipulate certain obscure forces to produce mental impressions or psychical sensations in the individuals who have been regarded variously as either fools or true prophets, visionaries or seers, dreamers, madmen, or devil-possessed, according to the peculiar bias of the persons who witnessed the phenomena, or recorded their experiences. Here, then, we come upon a whole territory which needs to be explored, a whole series of natural—not supernatural—phenomena which require explanation.

If we are to have a philosophy of life, if we are to find the key to the mysteries of consciousness, if we are, as interpreters, to know ourselves and understand our place in Nature, to comprehend these strange surroundings, these aspirations and yearnings, these unsatisfied longings, these imperious desires, these upreachings within us for the ideal—if we are to understand ourselves on this plane of consciousness we must have some bridge that will enable us to cross from the seen to the unseen; some key to open the door and introduce us to the realm of psychical nature and interpret to us its phenomena.



We have seen that these phenomena have not been limited to a race or an age, and we claim, therefore, that they are the outward evidences of the indwelling psychic potentialities of man. There could not be any such manifestations if man did not naturally possess spiritual powers which could be acted upon and employed for their production. These innate capabilities may be consciously cultivated by their possessors or aroused and exercised as the result of the stimulating influences of either incarnate or discarnate operators.

'But,' it may be objected, 'how comes it, if these powers are natural, that some people have dreams, premonitions, visions, voices, trances, and warnings, while others seem to be cut off and isolated, unconscious of the spiritual realm about them, if such a realm there be?'

The answer to this question will be found in the fact, it seems to us, that individuals are variously constituted; that heredity, that prenatal influences, or the activities of the parents during the gestational period; that the peculiar bias or training—all these determining factors have to be taken into account in considering the qualities or aptitudes of any given individual. So that what is possible in the way of expression to one may not be open to another owing to constitutional organic limitations.

We find that the spirit is connected with the body by means of the soul, or psychical body, which in turn affects the brain, the nerves and muscles of the outer body, through the agency of which it expresses itself, and the quality and extent of such expression will depend upon the degree of responsiveness and psychic development in the individual concerned. Some may, and probably will, be conscious that they are sepulchred in the flesh, the spirit being so deeply immured within the body that it is well-nigh helpless and unconscious of its possibilities and destiny. Others will realise more or less fully that they can use the body, master and control it, instead of being its slave. Most people possess the faculty of sight, but all do not see alike. Some are colour blind; some have clearer sight than others. We are apt to imagine that because trees, houses, and other objects present a certain appearance to us they will appear exactly the same to those around us. On general lines they do, but undoubtedly different people are differently affected and perceive differently. Some people have innate artistic powers, and although everyone with patience and endeavour may develop something of the artistic nature, all cannot be past masters in artistic expression. Some have a natural gift for mechanics, some for music, some for oratory, others for song; in others the gifts can be induced to a limited extent, and again in others while the reasoning faculties may be active the artistic nature may be dormant. Man's spiritual possibilities are no exception. Some exercise their psychic powers naturally and freely, in others the activity of the spiritual perceptions can be cultivated or induced, while the remaining class have little or no knowledge of the existence of their powers, or of how to develop them.

It has been rightly claimed by those having experience of such matters that, being natural, these powers must be susceptible of interpretation and cultivation; that there must be certain principles and laws governing their operation; that if psychical sensibility is a natural potency of the human spirit it must be possible to explain the methods of its manifestation. Here physical science comes to our aid and demonstrates that if the ears and eyes were more perfect instruments, and responded to higher vibrations, it would be possible to see and hear many things which are now unseen and unheard. The microscope and telescope have revealed to our gaze many things of which we should otherwise be ignorant. Telegraph and telephone and other instruments have removed many limitations, and the trend of science is constantly in the direction of the discovery of facts which demonstrate the reality of the unseen, of the all-pervading life, and the supremacy of mind, or spiritual being. That there are worlds within worlds—principalities and powers—is now generally admitted, and who shall set limits to the possibilities of the universe? May it not be equally true that there are not only potentialities in Nature of which we are ignorant, but personalities who dwell in the unseen, who may yet be revealed to our consciousness

when we cultivate the psychic powers which at present lie dormant within us?

Psychic science will assist us in this realm of research, and telepathy, or thought transference, is one of the first and most significant facts with which we have to deal. That thought, cerebrated in the consciousness of one, may be transferred or reproduced in the brain of another who may, geographically speaking, be yards or miles away, is now generally admitted, but it can only be by means of some medium or connecting link between the two. Wireless telegraphy is cited as an illustration that there are subtle forces in Nature which, by the aid of etheric vibrations, recorded on appropriate instruments, can convey signals to the operator who interprets them. But we are dealing with the psychic side of things, not with mere modes of motion on the outer plane; with the transference and the reproduction of the image itself, and not with simple raps; with mental, not physical movements. We have to deal with the activities of man's psychical nature from the spirit side, and while the physical analogies may lead us to knowledge which, on the spiritual plane, may help us to interpret these transferences, we must be careful not to attempt to explain spiritual experiences by materialistic phenomena. Suppose we recognise that man is a mental or spiritual being, with the power of cerebrating thought and, by the concentration of his will, producing a thought-image or picture. The thought-form thus produced by the determination of his mind traverses the intermediate psychic atmosphere—the 'astral light,' if you will—until it reaches the mind of an individual who is in *rapport* with him, the rate of whose psychic vibrations harmonises with his own. Responsiveness being thus established, there will follow reception and perception of the image, the expression of the idea, the manifesting of the intention of the operator at the other end of the psychic line. You have many instances of the fact that people who have never had these psychic experiences in the natural way have had them induced by what used to be called mesmerism. By the concentration of the thought of the operator the subject becomes responsive, sympathy is established, the rates of vibration in the two individuals become identical.

The operator determines that his subject shall see or do certain things, or experience certain sensations, and the impressions are received by the subject and followed out. This power of the mesmerist goes beyond that of the ordinary hypnotist, because in the true mesmeric condition the operator makes no suggestion audible to the subject and yet the impression is made, the picture seen, the unspoken thought enacted. Clairvoyance has frequently been induced in this way, until the subject has become possessed of the power to enter the perceptive state at will. These facts not only point us to the psychic potentialities that reside in the human spirit but they afford us a clue to the method employed by spirit operators when they control their mediums.

It is not in the power of everyone to produce psychical impressions on his neighbour, or on all his neighbours. You may produce them on one but not on another. Certain people may influence you whereas you may be quite impervious to the influence of others. Why? Because unless there is that peculiar condition of *rapport* or psychic sympathy or unity of vibration, there can be no reciprocity or community of thought, feeling, or impulse. This sympathy is not affectional nor intellectual, but psychical. It may sometimes be set up without any previous study or development. Two persons may be naturally *en rapport* without any knowledge of the fact that they are psychic beings or that there is any such subtle relationship. This accounts for the fact that you are attracted by some and repelled by others; this explains why some people exercise a fascination over their fellows, influencing their minds, sometimes even to the extent of making them tools and catspaws to do their will for good or evil. These are matters of daily experience; but the great trouble is that there is such profound ignorance with regard to them, and it is in ignorance that the danger lies, not in knowledge. One great fact in this connection which everybody should know is that all human beings can protect themselves against the intrusion of others' psychic influences. When they are conscious of their power they can concentrate their will, shut the doors and windows of their personality and refuse to be



impinged upon or affected by influences other than those morally helpful and sustaining. Is it not the fact that the successful business man is often one who, whether he understands the science or not, has the power of bringing his will force to bear upon the unsuspecting persons with whom he wishes to do business until they comply with his desires? On the Stock Exchange, in the mart, the factory and the shop, aye, in almost all the relations of life, men are constantly directing their psychical powers upon one another in this way. The successful salesman sells you something you do not want, but it is not until you have quitted his store and are free of the 'psychological envelope' in which he enmeshed you, that you awake to a realisation of the fact. The successful orator, preacher, reformer, revivalist, is generally one whose personal magnetism enables him to dominate his hearers and relate himself to them on the psychical plane, so that his utterances become to them hypnotic suggestions.

Following out the thought of these relationships in their higher aspects, as, for example, of the beneficial effect of the healthy, vital magnetism of a certain type of individual on the sick, Mr. Wallis then dealt with the question of the psychical relationship between discarnate and incarnate minds as exemplified in mediumship. He claimed that the same laws governed the relations between the sensitive and the spirit operator as between the hypnotist and his subject, and said: Mediumship is not necessarily spiritual. You may have mediumship of all kinds. You may have psychical relationship of a high grade and of a low one. You may have messages from beyond that shall prove the identity of spirits, and yet they may come from the hells as well as from the heavens. You may have messages that shall be to you evidence of the continuity of life, of the survival of mind, and yet not minister to your spiritual growth, nor awaken within you any exalted desire to be of service to God and man. In a word, you may have psychical sympathy and not spiritual fellowship, you may have spirit intercourse and not that *spiritual communion* which should be the goal of all who seek for evidences of life beyond the valley of death. We want you to recognise this fact because it is so important, because in one sense it were better to remain in ignorance of your spirit surroundings than to exchange that ignorance for the bitter pain and travail of soul through the deeps into which you may, by reckless self-abandonment to unknown spirit influences, be plunged. We are not of those who claim that 'ignorance is bliss' by any means, and we believe it is our duty to warn you of the dangers and difficulties that beset your path; and we ask you, therefore, to cultivate wisely your spiritual powers and seek to understand them. We ask you to bend your energies in the direction of soul progress, to gain psychic self-mastery and be positive to all influences calculated to injure you, and receptive to impressions from and the guidance of, those spirits who are intelligent and trustworthy. Self-realisation and self-possession on this plane are the true safeguards. Then the development of your psychic nature along the lines of spiritual aspiration, the wise and earnest seeking of the best and the highest, will bring you happiness beyond compute.

'But,' you may say, 'how are we to do it? How are we to know if we possess these powers?' You need first of all to ground yourself in a recognition of the fact that you are spirits as well as bodies. You need to be able to say, 'I am a spirit. I possess a spiritual body—or soul body—which will enable me to exercise my psychic powers of reception, perception, and expression, and I can cultivate and give evidence of those powers. The more I can understand the spiritual side of my nature, the more I can lift the veil that hides from me the real, and enter the realm of causes, principles, and ideas; the more I can realise these things on the plane of spiritual self-consciousness, the more I can become the ruler in my own sphere, and consciously enter into psychical relations with others in or out of the body.' Now this is purely a personal matter. It is a matter of life-long study and persevering effort for self-unfoldment. We can understand, though we do not entirely agree with, those who object to Spiritualism on the ground that it is largely mechanical and external; that people depend too much upon spirits instead of developing their own powers. We, too, hold those Spiritualists culpable

who anticipate that, by sitting in circles to be spirit hypnotised or 'controlled,' they will attain spiritual unfoldment, spiritual self-comprehension or the power of spiritual self-manifestation. Mediumship is no royal road for the lazy and unthinking into the light and liberty of spiritual manhood. Nevertheless, those who are intelligent and aspiring have found that their spiritual faculties can be liberated by the mesmeric power of operators in or out of the body. Some people by such means have discovered that they were mediumistic, and having co-operated with their spirit friends for their development have not been merely tools in the hands of their controls, but have had their thought life, purpose life, and love life deepened and strengthened to a degree and extent impossible except as the result of the kindly counsel and loving companionship of their spirit helpers.

One must avoid extremes in these matters and recognise that there are many ways of reaching Heaven, and it matters very little which way you travel so long as you get there and become conscious of your soul life and cultivate the graces as well as the gifts of the spirit.

Man's psychic potentialities are practically the same in every case, but the *expression* of those potentialities will differ according to the conditions organically, the bias, surroundings, and the opportunities afforded for their cultivation; and the harmonious home circle is infinitely preferable to the mixed public promiscuous circle for their development. Every human spirit is innately pure and divine, but every spirit in the manifestation of those innate powers will differ in accordance with the conditions that surround it and affect its manifestations. The relationships you will sustain one with the other, the experiences you will have, the results of your strivings, will depend upon the earnestness and persistence with which you pursue truth, the singleness of your aim and the purity of your motive. But pure purpose is not enough. Many people mean well and do foolish things; their motives are sincere, but they lack judgment, knowledge, self-control, and the wisdom which only experience can give. Therefore learn, study, investigate. Keep your soul true to its goal of absolute goodness, like the needle to the pole. Proceed with pure intent but take every precaution. Learn to be receptive to the good and true, but positive to the foolish, vain, undeveloped, mercenary or malicious people—either in or out of the body. Do not leave it all to the spirits—meet them half way—let aspiration prepare the conditions for inspiration. No spirit, however wise, can cause you to transcend your natural possibilities. He may awaken and stimulate your spirit perceptions, but he can only use the instrument according to its natural capacities. You, however, may prepare yourself, tune yourself, and be ready to respond to the thoughts and impulses from the good and loving ones on the other side. Do not be over anxious nor be led into side tracks or by-ways; refuse to be deflected from your purpose by other or less worthy motives. Mediums are born not made, but sensitiveness may be cultivated or restrained. Mediumship is not a gift which can be arbitrarily given or withheld, it is a natural qualification. It is not abnormal except in the sense that it is not every individual who can experience to the full the value of spirit guidance or be influenced with the same degree of success. Just as one musician can give expression to the soul of harmony to an extent that others vainly endeavour to reach, so the aptitudes of people on the psychic plane vary. Some people have natural psychometric power. They weigh, 'size up,' and measure the people with whom they come in contact almost at once. Their 'first impressions' are generally psychical or intuitive. Others are naturally clairvoyant, have possessed the faculty from birth, but have been afraid to trust or exercise it. So, too, many speakers, although they never lose consciousness, are aware that they are impelled to say things they had not intended to utter, that ideas flow into them, and as these are all natural experiences, everyone can more or less successfully develop and enjoy some one or other of these powers of spiritual perception; and the unconscious phases of mediumship generally lead up to loving co-operation with the wise and kindly souls of the higher life to do something to establish the fellowship of man, to bring knowledge where ignorance now reigns, to banish the darkness by the light of that spiritual communion which shall yet be a blessing to the race.



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EDITOR ... .. E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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### THE COSMIC CONSCIOUSNESS.

Mr. Edward Carpenter's new book, 'A Visit to a Gñani' (Chicago: Alice B. Stockham and Co.), introduces us to a fresh and unprejudiced man's view of a subject which needs both freshness and an absence of prejudice. A Gñani is what the Western man would call an expert in Eastern mysticism. Mr. Carpenter calls him an 'esoteric teacher of the ancient religious mysteries,' otherwise called a Guru or an Adept. This particular specimen, whose acquaintance Mr. Carpenter made, belonged to the school of South India, a school which is less democratic and progressive than that of the Himalayas. He was an elderly man (some seventy years of age), but lithe and active, gentle and spiritual in expression but with latent capacities for strenuous and prolonged talk; powerfully prophetic but childlike in manner; perfectly simple and unembarrassed in every way, strongly and yet sweetly self-reliant and self-possessed, and at once at home with anyone: an excellent grammarian and legalist, with some practical knowledge of medicine and dietetics; not a mere dreamer, but given to semi-trance conditions of absorption, alternating with intense and continuous teaching: a peaceful, happy man: '*Sandosham, Sandosham eppotham*,—joy, always joy'—was his own expression, oft repeated: and yet with a strange glamour of antiquity about him: 'I found it difficult,' says Mr. Carpenter, 'to believe that I was in the end of the nineteenth century, and not three or four thousand years back among the sages of the Vedic race; and indeed, the more I saw of this Guru the more I felt persuaded (and still feel) that in general appearance, dress, mental attitude and so forth, he probably resembled to an extraordinary degree those ancient teachers whose tradition is still handed down.'

This rather odd blend must have been keenly interesting. The antique air of this engaging personality was probably a good deal helped by the very instructive fact that Mr. Carpenter found this deep thinker and profound sage more ignorant than the average English Board School child, in relation to such great elementary facts as the rotundity of the earth, the theory of eclipses and the path and place of the sun. 'About modern theories of submerged continents and lower races in the far past he did not appear to know anything or to have troubled his head.' 'His views of astronomy, physiology, chemistry, politics and the rest were entirely unmodified by Western Thought and Science.' His views on these subjects had come down

through a long line of oral tradition continually reinforced by references to the sacred books, from a most remote antiquity.

We specially refer to this because it has an important bearing upon the whole subject of Theosophy in so far as it is the child of the philosophy of the East. That philosophy, however subtle and in some respects ethically pure, had its roots in ignorance of nature and human nature, and largely dealt with arbitrary and purely imaginative theories, spun from the inner consciousness of dreamers. Modern Theosophy, with scientific knowledge behind it, and sociological ideas based upon the laws of human life to help it, has constructed a bridge between the East and the West, but, in doing so, a considerable quantity of the material used is perishable, as is rapidly being made manifest.

Here we can at once see the uses and the dangers of what is called 'the cosmic consciousness.' An unfriendly critic might say that the cosmic consciousness is simply dissipated thought,—solid thought gradually converted into diffused gas: and there is just a touch of truth in that. The cosmic consciousness, rightly and fully attained, would put one in full and right relations with all that exists. Hence envy and anxiety, hate and fear, self and sin would evaporate with the intensified personal and self-regarding consciousness; but, until this perfect attainment were achieved, the evaporating thinker would be simply moony, unpractical, inexact,—a dreamer or a babbler, more or less an object of curiosity.

Even this exceptional Guru revealed such a condition of mind. Says Mr. Carpenter: 'When I expostulated with the Guru about those, to us, crudities of Astrology, and about such theories as that of the flat earth, the causes of eclipses, &c., bringing the most obvious arguments to attack his position—he did not meet me with any arguments, being evidently unaccustomed to deal with the matter on that plane at all; but simply replied that these things had been seen "in pure consciousness," and that they *were* so.' In time, the evaporated mind does not trouble itself about so-called facts. 'I think it, and it is,' is sufficient—and fatal.

'The yogi,' says Mr. Carpenter, 'learns—either from habit or from actual experience of a superior order of consciousness—so to despise matters belonging to the thought-world that he really does not care whether a statement is true or false, in the mundane sense.'

Persons living in this 'cosmic consciousness' must be in constant danger of taking their own notions as cosmic verities, and then endorsing them as infallible disclosures. Hence the strange fecundity of Theosophy in the matter of mapping out the Universe and Man. Setting forth one of these schemes,—this Guru's own or his school's—Mr. Carpenter says—and of how many similar schemes could it be said!—'This is all very neat and compact. Unfortunately it shares the artificial character which all systems of philosophy have, making it quite impossible to accept any of them. I think our friend quite recognised this, for more than once he said, and quoted the sacred books to the same effect, that "Everything which can be thought is untrue." In this respect the Indian philosophy altogether excels our Western systems (except the most modern). It takes the bottom out of its own little bucket in the most impartial way.'

Mr. Carpenter sets forth fully the methods of attaining the cosmic state; and into these we should like to enter, if space permitted. Suffice it to say that it turns largely upon the suppression of Thought, or perhaps we might say the repression and regulation of Thought. Viewed in one way, this is a sort of mental suicide: viewed in another way, it is mental mastery of vagrant and intruding thoughts—'a consummation devoutly to be wished.' A fruitful subject!



We may profitably rescue, from the sometimes apparently hopeless haze of these speculations, two practical and even precious thoughts:—(1) the possibility of escaping from this miserable, degrading and belittling absorption in self, into the heaven of cosmic relations with all things great and small, and of the peace of eternity beyond the throbs and stabs of time; and (2) the mastery of passion and thought,—the taming of these fierce desires, the ordering of this exacting mob of emotions, the mastering of these insolent mental cares.

#### INTERNAL RESPIRATION.

My correspondent has sent me some more of her experiences; and I think, from the number of letters which I receive on the subject, they will interest many of the readers of 'LIGHT.' These experiences illustrate and confirm much that is written in 'Respiro's' pamphlet, 'Internal Respiration':—

'March 30th, 1900. At present and for some time past, although my mind is full of ideas, I cannot clothe them in words as I used to. It is like the new mind forming, and being hampered by the old. I feel so full that something rises in my breast, and forces and swells into my throat. This occurs mostly when thinking of the Lord and of the great wonders of this New Life which has come to me. Six days ago the breath came through my right ear from within outwards. On the first occasion it was forcible, and made a slight noise rushing through the outer opening of the ear. On the second occasion I was in bed; the pulsation I often feel in different parts was going on in my neck and right ear, and then the breath came out very gently, almost imperceptibly. My greatest trial is meeting society, even what is necessary in my daily life; but I am learning to hold myself somehow, to keep myself free from the spheres of others. Since I wrote last I have been in a *combat* which, were it not for the continued help and care of the Lord, no man or woman could endure. I have had one part after another of my evil nature laid bare before me; each unveiling revealed new depths of depravity. During the last few days I have been in a trial of mortal agony; two forces within me seemed contending in a death-struggle. My whole desire is to serve the Lord; yet this natural evil soul within me is only beaten down, not destroyed. I feel it again; but I am stronger after each attack.

May 11th. For the last three weeks I have passed through sore trials; gradually I became conscious of my innermost natural state, deeper and yet deeper; this inbred depravity seemed to have grown into my very being. About the end of April I felt dying, my life receding through bodily weakness and despair. A crisis came during the forenoon; I could go on no further. I sank down exhausted, and resolved I would hold on to the Lord. With the last effort of my consciousness I asked Him to deliver me. How can I describe what sure and quick relief came? Before my internal sight opened a land the atmosphere of which was of a soft clear rose colour; the first breath I inhaled of it filled me with unutterable peace and love, and thrilled me through all the frame. Bodily, as well as spiritually, I was healed. A magnificent city was there, but its palaces were partly veiled; I could only see their dim outline. I saw no one; but these words were spoken to me, "God is love." I am led as a child by the hand; my chief desire is to do God's will. I feel weak physically, and often have pains in my breast; but the terrible temptations are for the time subdued.'

Comparing the above experiences with others, I think that the 'crisis' referred to was the death of the old natural soul and the bestowal of the new. If so, marked organic as well as spiritual developments should speedily follow. In the 'Arcana of Christianity,' T. L. Harris writes: 'Ten years of organic change and growth, of quickening and rehabilitation, of purifying and of transformation, under very high conditions, may be condensed into one' (par. 631). This seems to be a case in point.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

MADAME MONTAGUE continues her good work and on Wednesday evening, the 16th inst., a large and deeply interested company crowded her new parlours at 489a, Oxford-street. Her answers to questions and psychometrical readings appeared to give great satisfaction, and the central situation of her new quarters will be much appreciated by her many friends.

#### 'A QUESTION AND AN HYPOTHESIS.'

#### THE DISINTEGRATION OF A DEAD BODY.

BY THE AUTHOR OF 'PSYCHIC PHILOSOPHY.'

The question asked under this heading by 'H. A. D.' in a recent issue of 'LIGHT'—What causes the disintegration of a dead body?—is one which should receive an experimental answer: for it amounts to this—What forces hasten and what forces oppose disintegration?

It has been, and continually is, alleged against Spiritualists that we not only defend the spiritualist philosophy in which spiritual principles stand in the relation of causes to physical forces, as against the materialist position that force is inherent in matter, but that we assign immediate spiritual causes to physical phenomena. It behoves us, therefore, to be especially cautious in dealing with such questions as this which (inasmuch as *ex hypothesi* life has departed) are physical questions dealing with 'dead' matter.

The question may perhaps, however, be approached deductively by taking for granted three postulates:—

1. All life is one in essence; the laws of life are continuous for plant, animal and man.
2. Soul is forming power. Where there is an organism, however lowly, there is an organising *psyche*, though not necessarily an informing and self-conscious spirit.
3. Every body continues at rest until made to change its state by forces acting on it; and this is equally true whether the motion which succeeds the state of rest is molecule or visible motion.

Instead of a human body, then, let us take a flower body—a rose—and let us further assume that matter consists of ethereal vortex rings which, having had that motion impressed on them, are by that fact a permanent modification of that primal substance, now, therefore, subject to certain laws known as the physical.

The rose consists of these atoms, chemically combined into molecules, and these molecules are combined by cell-forces into cells. These cells are arranged and developed by the life of the plant as a whole. There it stands, cut from the stem, brought into that state by those life forces—passive, inert, about to undergo disintegration by the new forces around it, the forces of decay. The point is, that it does not need a force to *keep* it in that state; it will remain as it is if no force act on it. This can be arranged. Let it be very rapidly and completely dried in a high vacuum and kept thereafter from shock and moisture, and the 'body' will persist unchanged. It needs no preservative, whether physical or psychic. The experiment seems to answer the whole question.

Two modes of decomposition are generally known, and, I think, only two—one chemical, the other biological. Strong heat loosens the bond of chemical affinity between molecules and breaks up the cells from within; so likewise do all such vibrations as touch the molecules themselves. Given the presence of moisture, bacteria can also break up the cells, using their passive matter to form the organisms which their lowly *psyche* brings out of the formless into form. Both are forces ready to act on our rose; either will disintegrate it if no opposing force be present.

Is the 'aura' an opposing force? This can be determined by experiment alone—first that there is an 'aura,' and secondly that it has this power.

That other conceivable processes lie behind the atom will be readily granted by all who consider it as a portion of ether differentiated off from other portions by vortex motion, and still more readily by those who have seen the astounding phenomena of the seeming passage of matter through solid wood and living flesh and blood. Zöllner's 'Transcendental Physics,' Vol. III., translated by Mr. Massey, has made it rash to assume that we know more than the merest fringe of the laws which connect matter and ether. It may well be that the phenomena of the first Easter morning are readily capable of explanation by the dissolution of the material into the ethereal, and that the pure and undefiled body of Him who was and is the Master and Leader of all who obey the Laws of Spirit, quite independently of race



and creed, may well have been returned into the ethereal world and thus have seen no corruption. How far there is evidence for this hypothesis will no doubt appear in due time.

V. C. DESERTIS.

NOTES BY 'H. A. D.'

The answers which the article which appeared in 'LIGHT,' May 12th, under the above heading, have elicited, exceed in interest the most sanguine expectations of the writer. They are precisely the sort of answers required to elucidate the subject.

The statement from M. Flammarion's book relates a significant fact of simple ocular observation; the paragraph signed 'D. G.' supplies a most apt and interesting piece of psychic evidence; the third article approaches the subject from the philosophic standpoint, and the communication printed above from 'V. C. Desertis' (which by the kind permission of the writer we were allowed to see before it was in print) treats it from the physical scientist's point of view.

We are very grateful to those who have taken the trouble to supply these interesting answers. If ever it becomes possible to formulate some rational theory which will account for the perplexities of physical or psychic phenomena, it will only be done by thus approaching questions from various sides, and viewing them in many different lights. A consideration of the particular subject before us, in the light of these answers, leads to conclusions in no way contradictory; the various articles supplement one another, and we are tempted to express the hypothesis they suggest (merely as a tentative theory) in some such words as these:—

The 'opposing force' (see above) which prevents immediate dissolution of the body at death (whether of plant or man) is, presumably, merely a portion of the 'universal substance called ether' (see J. F. Darley's article, May 19th), in a peculiar state of vibration; this rate of vibration is originated by the 'forming soul,' and when that soul quits the body the ethereal substance which has been thrown into this vibration is still present in, and diffused throughout, the organism (see article by 'D. G.'), where it operates to hinder decay. The period during which this peculiar rate of vibration is maintained, *may* be affected, in the case of intelligent souls, by the mental condition of the originating cause; in other words, the thought of the spirit who has quitted the body may (perhaps automatically) operate to maintain in the body the ethereal rate of vibration, for a longer or shorter period of time after death (see J. F. Darley's article).

The fact that this ethereal *somewhat* is called a 'vital electrical element' by Andrew Jackson Davis suggests that its rate of vibration may be nearly associated with that which produces electrical phenomena.

In the table of vibratory rates on p. 21 of M. Flammarion's new book, 'L'Inconnu et les Problèmes Psychiques,' we observe that whereas the number of vibrations per second which produce sound, electricity, and light have been calculated, there are, between each of these, various rates of ethereal vibrations the functions of which are tabulated as *unknown*. These vibrations are doubtless functioning continually. We think it was Sir W. Crookes who suggested that some of the higher vibrations, beyond the luminiferous ones, might be the medium of thought transference; may not the lower vibrations whose rate approaches more nearly to that of the physical phenomena of sound, be acting as the agent of the 'forming soul' and be identical with that 'opposing force' which habitually prevents such sudden decomposition as that which occurred in the case of the labourer killed by the flash of lightning, and identical also with the aura by means of which physical manifestations occur?

'H. A. D.'

#### TO CORRESPONDENTS.

'D. F. G.'—Too late for this week. Very pleased to see your handwriting again.

'PHŒNIX.'—We are unable to use your communication, because you have omitted to give us your name.

'J. W. M.'—Thanks, but the case you cite is not sufficiently conclusive.

THE REV. B. FAY MILLS, preaching in San Francisco, recently, said: 'I think there is considerable evidence for the claims of Spiritualists. I should be more than glad to welcome such communications myself, but I cannot bear any personal testimony on the subject. There is one word that is always spoken by those who claim to represent departed spirits returned to communicate with people still in the flesh—so far as I have read the literature the testimony is unanimous in this respect—that there is immortal progress for all beyond the tomb.'

## SOME INTERESTING SÉANCES.

BY 'AN OLD CORRESPONDENT.'

### II.

I now deal with my séance with Mrs. Treadwell, of St. John's Wood, which took place in her house on the evening of Monday, April 23rd last. Curiously enough, through the kindness of my friend, Mr. Glendinning, a séance had previously been arranged for the following evening at his house in Dalston, with Mrs. Titford, for materialisations; so I had the great privilege (as on a former occasion) of sitting on two successive nights with two powerful mediums of diverse gifts, under the most favourable conditions. The séance with Mrs. Titford will be dealt with next in its order; but meantime the details are given of the one we had with Mrs. Treadwell. The only persons present were my wife and self, and we sat with the medium in subdued light. She speedily passed into trance, and the first comer was 'Sophy,' her little control, who greeted us in her usual childish and sprightly fashion, talked of us and friends both on this and the other side, and told us several of our spirit relatives were coming on this occasion. Speedily, however, she left, and the medium was then controlled by my son, who passed on at the age of five, in 1889, and who now appears to be much advanced in intelligence and education since he passed into the other world. The internal evidence (as I may call it) of identity was most clear and convincing, and one request he made came home to his mother most touchingly, but is too sacred for reproduction; and I can only say it was 'our boy' as he left us eleven years ago, only more advanced in thought and intelligence, who now spoke to us, as it were, 'face to face.' Next followed my sister-in-law, Miss T., who discoursed with us at great length on family affairs, giving us very wise counsel as to some matters of import arising in our large family, and showing to us how 'near and personal' is the observation of our loved ones 'over there' as to what goes on in the home circle. It was during her control of the medium that I received the explanation regarding C. and his son, the captain referred to in my first article of this series. Next followed my lamented young friend, S., who was drowned on the East Coast under tragic and distressing circumstances in August, 1899, and whose dramatic and affecting reappearance to me at Mrs. Treadwell's, in September last, was chronicled in these columns in October, 1899. He was now, he said, more reconciled to his new sphere, and much happier than on his first appearance telling me how his orthodox views of the spirit world had been completely displaced by what he had seen and heard since he passed on. I put this question to him: 'Did you appear to my clairvoyant relative about December 13th, 1899, and tell her you had come back to earth that day because it was your wife's birthday?' The reply was: 'Yes; and I mean to communicate with you on every occasion I can, for you are doing good work in enlightening the world as to Spiritualism, because the paper "LIGHT" is read not only largely in England, but in America and all the British colonies, and the more tests we can give you of our identity the more light will be shed on spirit return, which should be the great desire of the age you live in.'

Next followed my old friend S., who was killed in a quarry explosion about twelve years since, and who first came to me through Mrs. Treadwell two years ago. The voice was the same as formerly, and he heartily greeted us again, but still harped on his sudden transition, and how he wandered about in the spirit world seeking the earthly body from which his spirit had so suddenly been taken. To him succeeded (rather to my surprise) a personage, well known to me in earth-life, who died about six weeks ago. This person had held a certain position of some importance, and was, I regret to say, not very popular in some quarters where his sphere of influence was felt. After he had passed on, I heard for the first time, with regret, several remarks from various sources tending to disparage the manner in which he had discharged the duties of his office. He (as well as all the other persons who spoke through Mrs. Treadwell) was, when in earth-life, utterly unknown to the medium; but here I had him remorsefully 'owning up'



to his shortcomings and trusting that I would pray for his transition to a better sphere than the one in which he had now found himself. During the conversation the medium came very near me, and the controlling spirit voice whispered my surname and said: 'Do you think any of those I have dealt with unjustly will meet me here, as I could not bear to see them now?' I did my best to reassure him that if his repentance was genuine it would in due season reap its fruits. I then asked him how he came to me, and he said that one of his clerks, still in earth-life, had, about ten years ago, met me at a séance and had told him about my being present there, and that having also met on the 'other side' my old friend S. (of the quarry tragedy), he (S.) had brought him to Mrs. Treadwell's to speak with me, and also in the hope that my influence would benefit his position in the spirit world.

The séance lasted for an hour and a half, and was throughout touching, edifying, and most satisfactory. During the time the medium was controlled by my son and sister-in-law they both informed me that they intended being present at the séance with Mrs. Titford the following night (an engagement of which Mrs. Treadwell was in total ignorance) and would endeavour to show themselves. I also note one very convincing test of identity. In her normal condition, and before going under control, the medium (who had no knowledge of his personality) correctly described my father as standing by my side, and, after going under control 'Sophy' said to me: 'Your father is here; he tells me he had no sickness before he died, but passed on very quickly.' That was quite accurate, as he had died suddenly in my arms from a short spasm of angina pectoris, and when I entered his house on the day of his demise, although complaining of the infirmities of age, he was not much out of his usual good health. The statement of 'Sophy' was therefore wonderfully correct, and a good test of identity.

I deal next in order with the séance with Mrs. Titford, at Dalston, on April 21st.

(To be continued.)

#### AN OLD SOLDIER'S GREETING.

In renewing his subscription to 'LIGHT,' an old soldier, who resides in the Soldiers' Home, Los Angeles County, California, U.S.A., writes:—

'Are you not glad, my brother, that we have been so fortunate as to live in an age when science has demonstrated beyond the possibility of a doubt the immortality of the soul? Are you not glad that Job's question has been answered affirmatively by the experimental method, and that the musty apothegm about "that bourne from whence no traveller returns" is relegated to the limbo of fiction? Are you not glad that the travellers *do* return; that "dead men" *do* come back to us?

'Yes! I know you are. Therefore, tell everybody to turn from the dark shadows of doubt and uncertainty and live in the eternal sunshine of truth. Tell them to purify their minds and hearts by constantly thinking of the pure, the beautiful, and the true; and "the power in us that makes for righteousness" will bless them abundantly.

'The half dozen or more old soldiers here, including myself, who read my copy of "LIGHT," wish to be kindly remembered to you. Your paper is greatly appreciated by us, and we think that the editorials and "Notes by the Way" are especially interesting.'

#### 'NEW THOUGHT' NOT NEW.

The writings of Andrew Jackson Davis abound with evidences that his inspirers understood and taught, nearly half a century ago, the same ideas that are now promulgated as Mental Science, Faith Cure, or New Thought. 'Under all circumstances keep an even mind' was the 'magic staff,' given by the spirits to Davis, and that sentence embodies the very pith and marrow of the majority of books which are being issued by the modern expositors—or exploiters—of the Mental Science school of thought. Davis's first volume of the 'Great Harmonia,' entitled 'The Physician,' is mainly devoted to the philosophy of health and healing, and those who have not studied his wonderful presentation of 'the harmonial philosophy' would profit by so doing before they decide as to the value of much of the alleged New Thought.

#### MRS. CORNER'S MEDIUMSHIP.

Miss Mack Wall supplies the following particulars as to what she regards as an attempt by Mrs. Corner's controls to manifest in London while Mrs. Corner herself was in Paris:—

'On Saturday evening, the 12th inst., the friend of whose clairvoyant power I have previously given an instance in "LIGHT" was with me, and we were chatting on various subjects, when our attention was attracted by loud and rhythmic raps on the floor in various parts of the room. A few minutes' earnest listening, during which raps were also given on the wall close to us, convinced us both that they were produced by spirit power. I then began to ask questions, and there was an evident, but rather unsuccessful, attempt to answer me, the power, apparently, not being sufficiently under control. The rhythm was suggestive of the clog-dance of "Crawley" (one of Mrs. Giddins' controls who has become attached to Mrs. Corner), and, in about ten minutes, my friend caught, clairvoyantly, a glimpse of Mrs. Corner's male control, "the Captain," whom she recognised from having often seen him, in the same manner, at Mrs. Corner's séances with me during the winter, and, also, from the dim outline of his face, in profile, on a photograph taken here at a photographic séance under Mrs. Corner's mediumship. The raps continued, at intervals, for from half to three-quarters of an hour. Then my friend caught another glimpse of "the Captain." After that she was conscious of a touch upon her head, which she recognised as that of "Marie," Mrs. Corner's other control. Then she caught a glimpse of some white drapery being waved about—a frequent means taken by "Marie" to indicate her presence when the power is not sufficient to enable her to materialise. A little later my friend was sensible of "Su-Su's" presence, although she could not see her. The whole manifestation lasted about an hour and left us both with a very strong impression that it was an attempt on the part of the controls to tell us that something was the matter with their medium. This was especially the case, because the raps began to grow fainter after I had suggested this to the controls and had promised to write to Mrs. Corner, as if their purpose had been accomplished. Once, before Mrs. Corner went to Paris, my friend, when with me, had seen "the Captain" for a moment, and once, since Mrs. Corner has been in Paris, my friend, when again with me, had seen "Su-Su." But these visions appeared to us to be merely friendly manifestations, and we attributed no importance to them. From this persistent and concerted manifestation the result was so very different upon both our minds that the next day (Sunday) I wrote to the Editor of "LIGHT" to tell him of it and of the impression it had produced upon us. He would receive this letter on Monday morning, the 14th inst. I also wrote to Mrs. Corner, but had mislaid her address, and so could not post the letter. My last communication from her had been received either on the 3rd or 4th inst., and then she seemed well and in the full tide of séance-giving, although, about a fortnight before, she had been too indisposed, for a few days, to give séances.

'On Tuesday, the 15th inst., I received a letter from Mrs. Corner which commenced: "I have been so far from well during the week that I have not been able to write to any one. . . . In fact, I have had to give up three séances." I then posted her the letter I had written on the previous Sunday. On Thursday, the 17th, I received an answer from Mrs. Corner, dated the 16th inst., commencing: "On the date you mention (Saturday, the 12th) I was so ill that I had to break up the séance." But the indisposition was not a return of the previous one, it resulted from a different cause.

'The manifestation, therefore, of Saturday evening, the 12th inst., seems really to have been as we, at the time, were impressed to believe—an attempt on the part of the controls to inform us of their medium's illness. That they should have made it is consistent with "the Captain's" request to me, at the séance which I intended should be the last for the season—although I was afterwards led to have two more—not to lose touch with his medium when the séances were over, but to keep in constant communication with her by writing, &c. Mr. Wallis, the secretary of the London Spiritualist Alliance, was present when this request was made and will, doubtless, remember it.

'Raps are a manifestation I get when alone, and the union of my friend's power with mine, just at the right time, gave the necessary conditions for the controls to make this attempt with so much measure of success. "Crawley" has, very persistently, given the clog-dance since Mrs. Corner has been in Paris, both in and out of séances.'

MARY MACK WALL.

NEW YORK, U.S.A.—"LIGHT" may be obtained from Messrs. Brentano, 31, Union-square.



## MAN'S PLACE IN NATURE.

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

*(Continued from page 231.)*

We commence with the question, 'What is man?' That is an old, a very old question, and has been answered in two ways. One is that he is the direct creation of a Supreme Deity. The other asserts that he is the evolved result of aggregations of atoms, and that his brain secretes thought as his liver secretes bile. Neither answer is satisfactory, for both alike leave unfilled this awful gap between his sense limitations.

Taking Nature as a whole, we find intelligence everywhere, but we only perceive it when it happens to become personified. For instance, the atmosphere may be charged with the form of energy we call 'electricity,' but it is only when it is personified into a brief flash that we recognise it, and call it 'lightning.' Every manifestation of intelligence is a flash from the mighty whole. And in the light of an eternity, without either time or space, it matters not whether personified intelligence counts years by centuries or millions; it is still only a flash, moving in ether-filled space, and subject to its laws.

Such to me is manhood. I count it as a flash of the universal and divine intelligence, born amid the eternal energy, which has rippled the ether into waves. Another effect of the eternal energy is to compel vortex rings, or minute whirls of ether, known to us all as the ultimate atom of physical science. So the flash of intelligence, compelled by an energy we call First Cause, because we cannot comprehend it, is playing amid the ether as lightning plays amid the atmosphere of our planet. But where the ether is whirled into atoms intelligence finds quick limit. A little sound, smell, taste, and touch are the possible manifestations of intelligence amid such cramped conditions. But thought and will-power are children of the ether, and compel tiny waves that travel on and on through frictionless space. They linger for a brief hour amid the atoms, manifesting as sight, normal or astral, but soon pass on and out, becoming the glow which ennobles manhood.

Such is my answer to the question: 'What is man?' But this answer also involves an explanation of the great gap that separates man's lower and higher self in the life of to-day. Physical sight is necessarily as material as hearing, although born of waves of ether instead of matter. It is through physical organs that man the mortal uses each of his five senses. And whatever other faculties man may possess they must, in earth life, find physical expression or remain silent. So we have as an acknowledged fact a human personality expressing itself through vibration of material atoms, as the mouthpiece of an Ego who has apparently no other inlet into earth life. We have the further fact that this personality uses, or seems to use, just a few vibrations at each end of a keyboard, with no reason that we can discern for this extraordinary limitation. The personality is man, with a most limited manhood, but there is no reason we can discover why Ego should have this marvellous limitation. As a matter of common-sense, Ego, being himself personified intelligence, can have no other limitation than the laws of ether and matter compel. There can be no gap in his forceful grasp between one note in the scale of vibrations and another. He must play upon one as easily as upon any other. The only reason of the apparent gap is the limitation of our earth-bound sense, which stops short suddenly, as if it were cut off for the very purpose of making man the mortal a ridiculous parody of what he would be if Ego were in full control.

There are plenty of proofs of the presence of Ego within this gap where man and Nature have seemed to be silent. All the phenomena of psychometry, the whole field of psychic manifestation, which includes clairvoyance, all that we call 'intuition,' and that which is now called 'sub-consciousness,' are founded upon vibrations that are outside our normal limit. And the reason they are each and all so imperfectly manifested, so full of errors and perplexities, is because mortal man translates, or tries to translate, them into the vibratory expressions of his every-day life. So let us ever remember that Ego is a flash from the infinite, and

cannot be limited to just a few octaves of expression on the mighty keyboard of the universe.

It should now be evident that Ego can strike one chord as well as another, although mortal mind may be silent to one and count the other as his limit. This gives me quite a different idea of my own personality. I now remember, with glorified humility, that I am an Ego, expressing myself in earth life with so few notes that there is necessarily more of inharmony than of melody. All that I have counted as woe, misery, and fated cruelty in earth life is based upon my inability to sense the other notes by which my Ego is expressing himself to his brother intelligences. Let us ever remember that every imperfect chord proclaims a perfect chord somewhere, awaiting the student's search. Cruelty and hate are only imperfect chords which in fulness would express brotherly love. All the same we have to-day these limitations in our earth life. Things are not what they seem to be in our manhood any more than in the expressions of Nature around us. And our Ego is, and has been, thus misjudged only because we don't see and grasp enough of him to realise that what we have called 'devil' is only a very imperfect manifestation of Godhood.

It is really a great advance when we have thus grasped even a thought of the powers that necessarily belong to every Ego, yet that is only the threshold of our theme. The Size of Man really includes the Fulness of Manhood because we thus recognise man the mortal as but a very limited expression of the man Ego, who is himself a flash of the divine. I believe that man, in his fulness, can play every note in the vast scale. The melody may be outside our limited grasp of to-day, but I count it as a reality to be taken into account in our present study of 'spirit return' and its problems. It is for me the one great factor in telepathic contact between mortal and spirit, as well as between mortal and mortal. And as this is an existing and ever-present reality of to-day, I confess myself but little interested in what seem to me fanciful conceptions of future reincarnations. My interest is centred on the possible incarnations which are, or may be, expressing my personality to-day.

Now let us as students mark the point we have reached. We have accepted as a most natural assumption that man the Ego can have no such gap in his powers as is apparently the case in earth life. We have noted that for the mortal his hearing is but the effect of a few thousands of vibrations, while his sight demands millions of millions, with no apparent connecting foothold for human intelligence. Man the mortal is thus touching matter with one sense, and ether with another. And, yet further, let us remember that man, whether mortal or spirit, will ever be a personified intelligence which we now call Ego.

It is obvious that if matter be, as claimed, but one expression of ether, then Ego has a broad field for his experiences, which experiences can only be connected in the Ego himself, and not in any of his personalities. For instance, if an Ego be to-day, as I claim, playing upon his instrument, and using every note and octave, we, his neighbours or brethren, could sense no more of him than is permitted by the limitations of the matter in which we are now living. Where we enter the silence Ego is in full activity. He who could once reach a position where he might witness this manifestation of Ego would perceive him at work by will power, thus both causing and using the vibratory waves of the ether to express his intelligence. I mean that this expression by Ego of his greater fulness is necessarily going on *now*. Where the silence begins for the mortal, Ego is expressing another personality, but only because we are not yet broad enough to see and sense that the two personalities are but manifestations of the one Ego, in operation at the same time.

*(To be continued.)*

DR. DEAN CLARKE, the accredited representative of the American National Spiritualist Association to the Paris Congress, has made a welcome call at this office, accompanied by Mrs. Pratt, also of the United States. They expressed their pleasure with the receptions accorded to them in the North of England, and their surprise to find London so beautiful. Dr. Clarke looked well and regretted that owing to the limited time at his disposal prior to proceeding to Paris, he will be able to do very little public work in London.



## MAN FASHIONS THE SPIRIT WORLD.

BY J. W. MAHONY.

When the Almighty created man and placed him upon a physical globe, it is clearly manifest from history and the law of human progress that He intended the civilising, refining, and spiritualising habitability of the earth to be the outcome of human well-propelling initiative, invention, and executive power. Within the environment of forest vegetation and the brute creation, primæval man easily provided for his few and largely animal wants. The growth of mental, moral and spiritual faculties would, in the nature of things, be slow until help of a quickening power came from a higher source. By the uplifting process of death many would enter the discarnate state, wherein perception is organically enlarged, and knowledge augmented, and by these facts it may be reasonably inferred that the more advanced among the extra-terrestrial inhabitants would, from kinship and other influences, seek, by psychic empressment or thought-projection, to raise their friends in the physical condition to higher modes of life. The two worlds would thus commence their growth practically in the same period, and the spirit and the mundane world may, at this time, relatively correspond in mental and external advancement. It is, however, a far cry from the earliest period of man upon the earth, where all had been provided for him, to the present day achievements, which include the creation of St. Peter's Cathedral, the Taj Mahal, white marble temple, the thousand cities, and millions of stately buildings, the marvellous productive machinery, and ocean-bridging steam ships, and the concentration of human power in the British Museum and other vast libraries—truly a record of the divinity in man, of law, order, industry, harmony, truth, justice and love, despite the operation of evil and malignant powers which have continually warred against the influences for good.

Setting aside all theological doctrines on the subject, the dullest may perceive the incalculable benefit which man has derived from the necessity of grappling with Nature, worming out her secrets, and utilising her forces. It is clearly a beneficent plan of the All-Wise for human unfoldment and the evolution of the creative faculties. If the Deity, after supplying man with raw material and hidden potential forces, required him to work out his material, and to a large extent his moral and spiritual progress, in this, the first crude condition of existence, does it not follow that in the extra-terrestrial state of being, man his own architect and saviour will be the common law? What satisfaction would there be to the psychically enfranchised in finding a ready-made and finally-perfected spirit world? Pleasure and progress would cease under such conditions, and man's intelligence, skill, and resource, partially developed on earth, would be dulled, atrophied, and eventually destroyed. It must, therefore, be taken for granted that man fashions the spirit world in an analogous degree to his handiwork on the physical plane.

How does man create the habitability and artistic beauty of the spirit world? Much haziness of thought exists on the subject. Earthly modes are known and consist of thought-existence first, draughtsmanship, design, and objective reality through the laborious efforts of many kinds of executive skill. Is the mode radically different in the non-molecular realm? Communicating spirits frequently state that subjectivity becomes objectivity in the higher life, and leave the impression that a creation of the mind, which would be simply a hidden design existing only in the consciousness of the thinker on earth, buds out and projects itself into separate and external being in the supra-mundane world. This must be an error in terms, arising from the non-qualification of the sense intended. The externalisation of thoughts, or creations of the mind in the spirit world, can mean nothing more than the configuration of the thought forms in the attenuated psychic substance, which is more sensitive or composed of force of greater vibrations than matter, even in its atmospheric form. Such thought forms may become objective to the perception of other spirits, but they are simply the configuration of objects and not the independent substantial things themselves. The chief difference between the expression of mind in the incarnate and

the discarnate conditions lies in the greater refinement of the psychic organism and etheric environment of the latter, which permit the dynamic and creative powers of volition to record themselves in the objectivity referred to. To produce a temple, make a picture, or to bring a book, play, or piece of music into substantial separate existence in the spirit world, requires manipulative power and executive skill in addition to creative design. Habitations, garments, and the thousand objects of use and adornment required by spirits, do not spring into being by the mere wishing or willing them. They are invented and fashioned from the ground substance of the psychosphere in a manner bearing some relation to earthly modes. The various religious bodies in the higher world erect magnificent temples for their favoured form of divine worship. It is said that a party of spirits spent twenty years in raising a monument to the memory of Jesus—a pure labour of love.

Man fashions the spirit world, and, like the example of man's progress upon earth, much has been already accomplished. Mr. Gladstone would enter a different spirit world from that which the poet Homer discovered after transition. The same comparison will apply to the physical world. Shakespeare could not have been a contemporary of Cadmus, or the latter a near relation of primæval man.

To accomplish his mission in the physical state man has unfolded his active consciousness to a remarkable extent, and, though indebted to the passive side of his nature for the reception of inspiration and higher-world aids, he feels the vast importance of vigorous mental processes.

Peculiar views are sometimes expressed concerning the modes of human consciousness in the spirit world, and theories analogous to the 'subliminal self' and passive consciousness are advanced in relation to the subject. If the evidence from the millions of channels of undoubted communion between the two worlds has established one thing on an unshakable rock of truth, it is the fact that spirits actively move, consciously sensate, love, and have their being in a similar but freer manner than in the life when upon earth. Reason, experience, analogy and evolution all confirm the view herein stated. Were it otherwise, human relationship would be dislocated, the order of the mind and its deepest yearnings stultified and disappointed, and the continuity of man's spiritual advancement checked, if not broken. Man enters the spirit world to start afresh on the complex and endlessly varied paths of progress, and as soon as he has stripped from his mind all childish myths, fancies and beliefs concerning the nature of his new environment, he takes in a sense of the larger proportion of things, listens to advice, and joins one or more of the beneficent associations of spirits that rule, teach, and control the higher life.

As this world—the earth and its encircling spirit sphere—is but a microscopical speck in the scale of the Universe, it is probable that in the earliest beginnings of things, highly developed beings from other spheres, working out God's plans, visited man, and imparted to him, in his crude, discarnate state, the first lessons of wisdom. Thus the Creator, who made the Universe, teaches man how to fashion and to beautify his surroundings in any world in which he enjoys conscious existence.

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'DEATH DEFEATED; OR, HOW TO KEEP YOUNG.'

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Under this title the venerable Dr. J. M. Peebles has published a work of 212 pages which enshrine a large amount of concrete common-sense and wisdom. The author's idea is 'behave and be saved,' for he says: 'Though on the very borderland of full four score years, I am luxuriating in the morning time of youth. I can work full fourteen hours per day, bat a ball and run a foot race with athletes, and why?—because I behave myself—because I adjust myself to law, keeping the commandments.' 'Think right and act wisely, be pure and kindly, and all will be well,' is practically his gospel. He thinks there is no physical or spiritual reason why life on earth should not be indefinitely prolonged if people lived more naturally, more sensibly. 'Too old at forty' is not the motto of Nature. Vegetarians will find many thoughts in this book which will be encouraging and helpful. The breezy optimism of the author is as good as a tonic, and his vigorous denunciations of folly, vice, sham, and sensuality are strong stimulants to those who are weak of will or infirm of purpose. Those who desire to live long and well, should study the practical hints given by Dr. Peebles in this book.



## 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.*

## Spiritualists and War.

SIR,—Will you allow me to make known to all whom it may interest and concern, that a mass meeting of *women* is to be held in the Queen's Hall, on the evening of June 13th, with the object of protesting against *war* as a means of redress for national grievances? To Spiritualists, who have come to understand something of the reason why we pray, 'And from sudden death, good Lord deliver us,' any justification of war must indeed be hard to find, and makes one hope that the women of our Cause will unanimously approve the action of the promoters of the forthcoming meeting. That all who so feel may give practical expression to the same by attending on June 13th is most earnestly to be desired. There are many and divers opinions upon the merits of the South African War. With these I will not trouble you, as they would be out of place in your journal. But whatever the political opinions among Spiritualists, they at least are of one mind as to the reverence due to the body as the temple of the soul, and must ever strive to preserve it from desecration, and from sudden and wanton destruction. Tickets for the meeting are free, and can be obtained from Miss Hobhouse, 21, Rossetti Mansions, Chelsea, S.W.

E. BROWNE.

## Spirit Identity.

SIR,—As the statement of so eminent a scientist as Sir W. Crookes that he has *not* had proof of the *identity* of any unseen communicating intelligence during the extensive inquiries through the most noted mediums, may shatter the hopes or trust of some, perhaps a brief reference now to opposite experiences may be useful.

Among scientific truth seekers still here, hale and vigorous, Mr. Alfred R. Wallace, the eminent naturalist, may be named as having had ample, if not unsought, evidence of it—more notably, perhaps, that of a brother. On the other hand, some of the truest and most gifted persons, with an intense desire, and more or less constant endeavour, to assure themselves of the immortality of the race, have failed to get the proof of it. Why it is so, our knowledge of the subject does not yet permit us to see—beyond, perhaps, the probable causes.

Personally, the evidence I have had of spirit identity, generally unsought, or when least expected—of a sister, and of a revered friend especially—is a conscious force of reality as certain, to my rational means of judgment, as are the other facts of this life of mine here. Some day, perhaps, ere long, details of these and other cases of spirit identity, through the mediumship of our home people, may be published.

A. C. SWINTON.

## Spiritualism and Vivisection.

SIR,—The connection between Spiritualism and anti-vivisection is not perhaps at once apparent, but it is none the less strong and close.

The Spiritualist not only believes, but *knows* the unity of all life; he knows that whatever is, exists as the thought of God expressed; and as every part of His universe is interdependent on every other part, not one being, however humble, can safely or rightly be ill-treated. Dr. Mary J. Hall-Williams is very reasonable in the paragraph you quote in your issue of the 12th inst., and shows once more the danger of vivisection, but even she has not taken the highest ground. Vivisection is far less to be feared for its injury to our bodies than for its injury to our souls. The only reason why we are able to take this advantage of animals is such a pitiable one—do you realise it? It is, that because of our superior intellect we can outwit them. On that we base our right to try and shield ourselves, through their sufferings, from pains that, mostly, we fully deserve to endure; for the greater part of the diseases of mankind result from wrong modes of living, whether through ignorance or sin, and can be exterminated here and now if we choose to purify our lives. But animals who never sin, because like babies and lunatics they cannot; who are defenceless and without speech; yet who are the children of our God, and His most perfect, beautiful handiwork—these we are willing to take, bind, and subject to the most sickening operations that the mind of man can invent, *merely to save ourselves physical pain*. The idea, when once grasped, is insupportable.

From the vivisection of animals, too, to that of human beings is a small step and it has already been taken. Human beings are largely experimented on in hospitals. The foulest diseases (those which only originate in crime) are at this

moment being cultivated in the innocent, pure bodies of little children and of nursing mothers.

This leads me to the most important point in the whole question—the moral degradation of all who are concerned in vivisection, and on this point it is impossible to lay too great a stress. Whatever the value we place on physical well-being, and doubtless it is of incalculable value, we know that it is absolutely worthless without a corresponding moral elevation—and do we look to the vivisectioners for this? We look, then, in vain. For he who places so high a value on physical health as to ignore moral considerations, can but achieve, at the best, physical health; the higher part which he ignores presently ignores him. And thus it is indeed true that 'crime is worse than a tumour.'

ELEANOR M. BEEBY.

## SOCIETY WORK.

BRISTOL, 24, UPPER MAUDLIN-STREET.—On Sunday last we had the pleasure of a violin solo given by a friend. Afterwards an address by Mr. Oaten upon 'Spiritual Elements.'

—W. WEBBER.

73, BECKLOW-ROAD, SHEPHERDS' BUSH.—Owing to the unexpected absence of the speaker for the evening on Sunday last, the meeting was thrown open to volunteers, several of whom spoke very acceptably upon their experience of the truth of Spiritualism, of its uplifting moral tendency, and its sustaining, helpful power in the hour of sorrow and trial. Mr. Chaplin gave many instances of spirit guidance in times of need and danger, proving that we have solid grounds for our belief. Mrs. Boddington on Sunday next.—C.

FELIXSTOWE.—On May 8th a gathering of friends at 6, Gainsborough-terrace, welcomed Mrs. M. H. Wallis (of London), and listened to the helpful, uplifting words of her guides in explanation of what Spiritualism means; and on the 9th the subject of her address was 'Our Life after the Change Called Death.' There could be none, indeed, whose heart was not drawn towards the 'larger life' so eloquently described. Her control 'Morambo,' afterwards answered questions and talked to us in a most instructive, genial manner. Then followed clairvoyant descriptions, which were marvellous in their detail of both personal appearance and characteristics; and many a heart was cheered with the assurance thus given that their loved ones 'are not dead but *alive*.'—M. S.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last we were pleased to listen to an exalting address from Mr. J. J. Morse upon 'Spirit Life before Death,' which was treated in this speaker's most masterly style, and although there was a good attendance, one could not but regret the disproportion of the assembly to the quality of the address, which was more worthy of a City Temple or a Spurgeon Tabernacle. A hearty welcome was accorded to Dr. Dean Clarke, of America, one of the earliest band of pioneers in Spiritualism, who favoured the meeting with a few kind complimentary words. On Sunday next Mrs. M. H. Wallis will address this meeting and give clairvoyance; a full attendance expected; come early.—Cor. Sec., Miss Johnson, 81, Dunsmure-road, N.; Financial Sec., Mr. V. R. Hickman, 35, Rectory-road, N.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—An interesting address was given by Mr. Davis last Sunday evening on 'Spiritualism in Every-day Life.' The lecturer maintained that the incidents in our lives are reasonably interpreted when read by the light of Spiritualism, which gives the most intelligent explanation of life. Mrs. Boddington presided. On Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum; at 7 p.m., Mr. Brooks, of Hackney. Tuesday, at 6.30 p.m., Band of Hope. Thursday, at 8.30 p.m., public circle. Saturday, at 8.30 p.m., social evening. Sunday, June 3rd, at 3 p.m., meetings will be held in Battersea Park and on Clapham Common; several speakers at each meeting. Tea will be provided at Henley Hall at 5.30 p.m., tickets 6d. each. At 7 p.m., the usual service; several speakers will address the meeting.—YULE.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the morning service was attended by many who were deeply interested. The children's Lyceum, which increases steadily and surely, thanks to the devotion of its conductors, deserves every recognition from the adult members of our church. One of the loftiest and noblest addresses ever delivered at this hall was heard at our evening service. Christianity was explained in the light of Spiritualism. The speaker rendered the Biblical writings not only possible but enlightening by restoring to us the *spirit*, instead of the letter, much to the satisfaction of the large audience. Next Sunday morning, at 11 o'clock, 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., Mr. W. E. Long's guide will again give an address. The subject will be 'The Sleep of Death.'—J. C.