

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOTTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

Spiritualists are sometimes said to be dreamy and unpractical people. That is not our experience; and yet it is well to be on our guard against any drift that way; because, to tell the truth, they who strongly believe in unseen things, especially if they are disposed to rest in them and rely upon them, are more likely than others to be what the world calls 'visionary.'

A writer in the 'New York Magazine of Mysteries' shrewdly says:—

We are all, no doubt, destined to come across misfortunes and dangers, but we are also destined to do our utmost to avoid them, face them, and overcome them.

If we are destined to be wrecked and placed in a boat, we are not destined to let ourselves go adrift and be carried away by the currents. We are destined to take the oars and strain every nerve to try and land somewhere.

The Scotch (who are the most practical people on earth) tell a good story on the subject. A boating party were caught in a storm. 'Let us pray,' suggested someone. 'Aye,' said the boatman, 'let the little man over there pray, but let all the strong ones take an oar or we shall be drowned.'

There is no worse belief than that in fate and predestination to make you a failure. It paralyses your efforts, benumbs your energies, and makes you unfit for the fray. Don't believe in luck, in fate, in predestination. Rise and believe in yourself. Make up your mind to do a thing; elbow all obstacles out of your way, and allow nothing to divert you from the road that leads to the goal you are aiming at.

A friend of mine had an Irish cook and a Scotch housemaid. One morning the latter came down in the kitchen and found the cook engaged in fervent prayer before the fire that would not burn and caused the room to be full of smoke. She saw at once what the matter was with the fire. 'Never mind praying,' she said; 'don't you see the trap is down?' Help yourself and Heaven will help you, said good old Lafontaine.

There is a great deal of good sense in this: and the 'heavenly powers' will not recede because we grip tightly the earthly helps.

Someone has sent us 'The perils of a pioneer': by Professor Bickerton, of Christchurch, N.Z., where the little work is published (by 'The Wainoni Postal Publishing Company'). We are 'downright sorry' for the Professor, and are thoroughly interested in his story. He almost matches Paul in the record of his perils, and can safely reckon himself in the 'noble army of martyrs' of science. We do not profess to understand the details of his theory of 'Impact,' 'The Master key to the Cosmos,' but neither did our Professor Ramsay, Lord Rayleigh, Professor Rucker, Dr. Johnston Stoney and Lord Kelvin when Professor Bickerton saw them about it; at all events, though they very highly complimented him, they shrank from acceptance of a theory

whose size and gravity seemed to scare them. But the Professor's story is highly instructive. We believe the book is only one shilling.

It is almost too bad to pillory poor Dr. Talmage now that he is 'gone,' but 'The Christian Globe' prints, with approval, one of his sermons, on The Resurrection. Let Spiritualists who think we have no vocation in relation to the Christian Church, read the following theatrical nonsense, and then judge:—

Listen to the trumpet! You have noticed, I suppose, in reading the story of the resurrection, that almost every account of the Bible gives the idea that the characteristic of that day will be a great sound. I do not know that it will be very loud, but I know it will be very penetrating. In the mausoleum where silence has reigned a thousand years that voice must penetrate. In the coral cave of the deep that voice must penetrate. Millions of spirits will come through the gates of eternity, and they will come to the tombs of the earth, and they will cry: 'Give us back our bodies; we gave them to you in corruption, surrender them now in incorruption.' Hundreds of spirits hovering above the veldt of South Africa, for there the bodies are buried. A hundred thousand spirits coming to the cemetery, for there the bodies are buried, waiting for the reunion of body and soul.

All along the sea route from New York to Liverpool, at every few miles where a steamer went down, departed spirits coming back, hovering over the wave. Spirits hovering—hundreds of spirits hovering—waiting for the reunion of body and soul. Out on the prairie a spirit alights. There is where a traveller died in the snow. Crash goes Westminster Abbey, and the poets and orators come forth; wonderful mingling of good and bad. Crash go the Pyramids of Egypt, and the monarchs come forth.

Who can sketch the scene? I suppose that one moment before that general rising there will be an entire silence, save as you hear the grinding of a wheel, or the clatter of the hoofs of a procession passing into the cemetery. Silence in all the caves of the earth. Silence on the side of the mountain. Silence down in the valleys and far out into the sea. Silence. But in a moment, in the twinkling of an eye, as the archangel's trumpet comes pealing, rolling, crashing across the mountain and sea, the earth will give one terrific shudder, and the graves of the dead will heave like the waves of the sea, and Ostend and Sebastopol and Chalons will stalk forth in the lurid air, and the drowned will come up and lift up their wet locks above the billow; and all the land and all the sea becoming one moving mass of life.

This famous preacher attracted thousands of hearers and earned thousands of pounds as a spinner of such grotesque inanities. He was never tired of reviling Spiritualists, but the humblest Spiritualist that ever lived could have taught him a truth concerning spirit-life which would have made all things new.

We opened with pleasant anticipations a much praised book, F. B. Dowd's 'The Double Man' (Salem, U.S.: Eulian Publishing Company); we close it with very mixed feelings. There is much in the book that incites to useful thought and that is helpful to such thought, but there is also much that is grossly sensational, lurid or offensive; and the whole is spoilt by an over-strained theatrical style which is either irritating or ridiculous. A want of education, too, is shown in the use of such nursery girl's phrases as 'after quite a lapse of time,' and in such errors as the attributing to Paul

the well-known saying from the Book of Proverbs, 'As a man thinketh, so is he.' Still, we repeat, there is gold in the book, not refined but painted and decked out with cheap ribbons;—a tawdry show.

Dr. Dean Clark gives, in 'The Sermon,' the following useful exposition of 'What Spiritualism has proved':—

1. That man is essentially a spirit.
2. That death is the resurrection of man from his outward body.
3. That he is governed in both worlds by Nature's Laws, which are never suspended.
4. That all 'Special Providences' are the acts of finite spirits: God always manifests through universal Law.
5. That all special Inspiration is the psychologic action of individual spirit quickening the mind of the mortal said to be 'inspired.'
6. That all spirit manifestations are natural not 'supernatural.'
7. That all Bibles are the Word of Man—Nature is the only 'Word of God.'
8. That it is both the nature and destiny of man to progress eternally.
9. That compensation for good acts and retribution for evil deeds are the natural results of the deeds themselves, and are no special rewards or punishments. Happiness is the fruit of obedience, misery of disobedience of Law.

We welcome 'The Shrine: published at Stratford-on-Avon': an artistically produced Magazine (to be published quarterly). The contents of No. 1 are chiefly, but not entirely Shakspearian—including the Birthday Celebration, the Shakspeare-Bacon controversy, Hamlet and Ophelia, the Birthday Revival Play, &c. In addition, there are pleasant papers on 'The childhood of Apollo' and the significant work originated and carried out by Elbert Hubbard in East Aurora, U.S. Mr. W. S. Ross contributes a poem on Robert Burns.

Sundry agnostics and anti-Spiritualists, and, we are sorry to say, a few Spiritualists, are too fond of accusing Sir William Crookes of 'hedging' or shirking on the subject of his book, 'Researches in the Phenomena of Spiritualism.' It was in a paper supposed to be spiritualist we lately saw this, for instance: 'Professor Crookes said to Dr. Savage: "I don't want to be called a fool." This, I think, was when Crookes had given it up that there were such things as spirit communications, although unwilling to so declare publicly.' This was laid before Sir William, who replied: 'I know nothing whatever of this.' His book is still acknowledged and is still on sale at this office.

The following useful remarks by our friend, Mr. R. M. Theobald, gave a tone to 'The Daily News' correspondence on Spiritualism, which, on the whole, it sadly lacked:—

While many of your correspondents have been discussing the question, 'What are the teachings of Spiritualism in respect to the larger hope?' a previous question, as it seems to me, is quite overlooked, *i.e.*, does Spiritualism take any theologic attitude whatever? My contention is that it does not. It is simply a branch of scientific research, and deals with human facts, and not spiritual ideas. If it contributes any suggestions to those who are seeking for a larger hope, it does so by pointing to the facts which it has ascertained in reference to the actual condition of disembodied spirits. But even here it does not profess to accept their teaching, whatever it may be. It simply records their messages and narrates their experiences, leaving everything to be accepted or not, according to the theologic or philosophic standpoint of the inquirer. My belief is that Spiritualism indirectly encourages the larger hope by the disclosures which it makes concerning the conditions of life in the unseen world. It dissipates fogs and mists that obscure our perception, and darken our views of spirit life, and encourages us to bring the laws of reason and common-sense to bear upon the future as well as the present conditions of existence, by showing that one divine order prevails everywhere and everlastingly.

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Further contributions are respectfully invited, addressed to the Treasurer, Mr. H. Withall, Office of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C.

SEEING OURSELVES IN OTHERS.—'Not only are our estimates of our fellows very largely a reflection of something in our own characters, but—still more curious—people are very apt really to become that which a stronger man's idiosyncrasy represents them to be. That is to say, that human nature is so complex, and so sensitive to influence, that frequently the mere imagining of a quality in a man will begin to develop it in him; thus converting what was fiction or partial truth, into very truth indeed. Out of the mixed depths of men, qualities have a trick of calling out to their like, and usually they awaken some sort of echo. Hence it is that mean men are constantly finding meanness in others, suspicious natures excite suspicion, and frankness and generosity in the same way produce their own reward.'—'Clarion.'

AUTOMATIC COMMUNICATIONS.

THROUGH THE HAND OF MISS E. KATHARINE BATES.

Having had occasion to spend a week or two in Gründelwald, on my way to Italy, in January last, I thought it might be well to take advantage of the climatic and exceptional surroundings to see if any friends in the unseen wished to make any communications to me. I was more specially induced to do this by the fact that before leaving England I had been told by a friend in the body that such might be the case, and the pure, clear mountain air seemed peculiarly suited for the purpose.

The following short papers are the result. I send them exactly as they were given to me, and without any editing. Personally, I consider it a point of honour to pass on these communications (if at all) in the precise form in which they are given.

I do not, of course, claim any sort of authority for them on account of their origin. They must stand or fall with each reader on their own merits, *plus* his or her stage of growth.

Having found them suggestive, it seemed possible that some other readers of 'LIGHT' might do the same. It is in this hope that I have forwarded them to the Editor.

E. KATHARINE BATES.

Willst du das Höchste, das Beste?
Die Pflanzen können dir es lernen;
Was sie *willendlos* sind;
Sei du es *willend*—das ist's!

I.

The Spiritual Plan for Progress.

Evolution is the key to the spiritual as well as to the material universe. The latter, in fact, is ruled by Evolution because it is the Spiritual Plan for Progress.

Without this key in his hand, St. Paul interpreted the spiritual facts to the best of his ability, and there is nothing spiritually *essential* lost by his having done so; but advancing comprehension must be met by advancing truth. 'When I was a child, I thought as a child,' he said. So it is with us now. We also are putting away childish things, or rather the cruder interpretation that was once put on facts which in themselves have known no change.

'When sin entered into the world and death by sin,' is the Pauline rendering.

'When free will entered into development and the possibility of separation from the Divine in consequence,' would be our advancing view of matter.

ADAM is the type of the human arrived at a state of soul consciousness, of independence of surroundings where it can deliberately *choose* the good or *choose* the evil—the not-good. With this awakening sense the Adamic race begins, and it is with this race alone that the Bible revelation deals.

Mankind must have existed for untold ages before this step was made—as mineral, vegetable, animal, then as human, finally as Adamic; that is to say, the first man capable of *choice*. The Adam man, as distinguished from the earlier human man, is, of course, typical.

With this power of choice, of free will, comes also the Dual Humanity symbolised by the idea of God taking a rib from the sleeping or unconscious Adam—that is to say, from the Human Man whose consciousness was only just awakening to the real duality of mankind and to the power of choice. Had the Adamic man been more spiritualised he would have been able to realise the duality of his nature from within, and there would have been no need to exteriorise the 'Help, meet for him.' But we know this was not the case. As an evolutionary being, he was still too much in the power of material senses and must *see* outside of himself this factor of his true nature before he could believe in it as a duality at all. So woman came into the racial consciousness as a *companion to man*, not merely as the junior partner in the reproductive processes that had gone on before, through the animal stages of existence on the globe.

In the Pre-Adamic man instinct reigned. Like the plants and minerals, he could do no 'good,' simply because he could do no evil, and good implies always a choice. With choice—*with the law*—came the knowledge of sin. Previously the will of God was always fulfilled in His merely *animal-conscious* creation. But in the evolving *soul-conscious* creation (the Adamic race) came the law, and therefore the knowledge of sin. In other words, the

standard of God's will, hitherto fulfilled by instinct and of necessity, is here seen to be a separate standard, to be fulfilled or to be resisted, as a matter of choice, by advancing humanity.

St. Paul says, 'Apart from the law, sin is dead'; and the whole of the 7th and 8th chapters of the Romans are a masterly antithesis between the *flesh*, which is considered synonymous with sin, and the *spirit*, which is considered synonymous with righteousness. St. Paul sums up by saying: 'So then I myself with the mind serve the law of God; but with the flesh, the law of sin.'

Yet the flesh of itself is not sinful! The flesh, or material clothing of the lower animals—the flesh, or material clothing of the plants—these are not sinful in themselves. The flesh, or material clothing, can only be called sinful by a figure of speech, meaning that when the flesh contains no longer the manifested animal, or man living by instinct and under the laws of instinct, as the perfectly obedient creature of the Creator, but contains an emerging self-conscious entity capable of choice, and therefore capable of rebellion and separation from God the Source, then only can 'sinful flesh' have any meaning.

'The body of this death' therefore means the body, or outward manifestation, of that advancing evolutionary man who has come into his kingdom of self-consciousness and knowledge of freedom of choice, and is perhaps squandering his birthright through ignorance of true life, which cannot be found apart from the Source of Life, or apart from obedience to the will of the Father, the Source.

The parable of the Prodigal Son is a perfect parable of evolution. The younger son, the evolving man, goes into the far kingdom and eats his husks, and learns, often only through this severe discipline, where his true home is and where his true life belongs.

The lower animals reflect the passions of men, warring against each other, &c., but this *without sin*, because they have not come into consciousness of their power to make a choice: to reject evil and cling to good. With the coming of that law and possibility, will come also sin for them, as for us.

The ages which have succeeded the advent of the Adamic race have been witnesses of the long struggle after God. From the far country whither he has wandered, man has always heard dim voices calling him Home, has seen flashes of radiant light from time to time upon the path of renunciation and return; but the journey has seemed so long and hopeless that the faith of many has burnt dim. Then, also, error and misconception have crept in, and man, forced to leave the safer stages of instinctive protection, has been pushed forward in his development, through rough, hard paths, through quagmires and swamps and deluding pleasures and illusive voices, till he stands, wearied and worn-out, and perplexed and heart-broken! Then, in the moment of what seems utter defeat, comes the victory.

The moment of absolute renunciation to the will of the Father is the moment also when the Father, 'whilst he is yet a great way off,' hears that feeble cry and runs out to meet him, and having realised his freedom and used it first to his own destruction in thinking he could live a life apart from God, man uses it next to his own salvation in realising that there is no true life for him, or for any other creature, in the wide universe, *apart from God*.

In learning this lesson he has fulfilled the intention of the Creator, for he has learnt that which the guarded plants, the guarded animals, know not, namely, *the possibility of separation from the Divine and the blank misery which it entails*.

Surely, in this long, weary struggle of man into the God-consciousness, the Father could not leave us alone?

Do not the personality and the mission of our Lord Jesus Christ throw fresh light on the evolutionary process, as the latter also illuminates the former? In the fulness of time He came as our Redeemer; as the Way, the Truth, and the Life. He came as the First-born amongst many brethren to show us the Perfect Flower of Humanity, to which we are all tending in our poor, unripe conditions of growth.

Is there anything marvellous in this? Would it not have been much more marvellous had no such revelation been made? Does not all true teaching place before us a

model, more and more perfect as we become more and more able to apprehend its perfections? Does not the teacher say: 'Here is your model; this is what you have to attain to; I should not place it here for you if I did not know you could attain to it—that it is not beyond your powers'?

Is not this exactly what we find God has done for us? giving one model after another to assist our growth, until at last He sends His own Son—the most perfect example of humanity, redeemed to its true life, the life hid with Christ in God? Are we wise scholars in the great school of evolution when we turn aside from the Great Example given to us and begin to carp and question and wonder whether this manifestation is really superior to any other or whether, in the rolling ages, some fresh manifestation of the Divine may come to us and so excuse ourselves from following the Way, the Truth, and the Life, graciously revealed to us in Jesus Christ? He is *our* Way—*our* Truth—*our* Life. When we have learnt all the lessons He can teach us, when we have exhausted all the living streams of power and experience which flow from the Source *through Him* to us, it will be time enough to ask what fresh manifestations of God's love and care for us may be demonstrated in succeeding ages. But by that time we shall have learnt not to question and quibble and refuse what God gives because we want to know what else He may give, a million of years hence. We shall have learnt that to live in His Presence is Life Eternal and that Spirit, Son, and Father are truly *One*.

(To be continued.)

TWO RECENT SÉANCES.

By 'AN OLD CORRESPONDENT.'

Two séances which I had in the middle of April seem worthy of record, just because the events which occurred only deepen one's conviction of the truth of Spiritualism, the certainty as to continuity of individuality, and the evidence afforded of the watchful interest our friends 'on the other side' still have as to our lives here, and which they are evidently privileged to observe from the spiritual 'spheres.'

The first séance took place on April 19th last, with that veteran medium, Mrs. Treadwell, at her house in St. John's Wood. The only sitters on this occasion were myself and two members of the family. Unfortunately my clairvoyante relative was then on a visit to the Midlands, so I had not the usual opportunity of getting what I may term 'secondary evidence' of the identity of the various communicators, and to that extent the séance was not so satisfactory to me as on former occasions when this relation was present; but all the same the 'internal evidence' going to prove identity was as uniformly good and convincing to me as on the many former occasions when I have sat with this medium.

Mrs. Treadwell, shortly after we sat down at the table and before she went into trance condition, stated that she saw near me a man with a very red beard and moustache, and bald head. I said, 'Surely that must be Tom B.', whereupon the small table at which we were seated almost 'leapt' from the floor and violently oscillated for several seconds, as if in delight at the recognition. This was an old friend of mine who passed on twenty years ago—a rough diamond; a local poet of no mean ability; and a decided genius in other respects, from whom, since he passed on, I have had three messages automatically written by my relative, all clearly showing personality and identity. I was glad the medium had seen and described him on this occasion so accurately when in her normal condition. I need hardly say the medium had neither seen him nor known of his existence when in earth life, seeing that he passed on in 1882 and my first sitting with Mrs. Treadwell took place about five years ago.

The medium then went into trance, and as usual her first control was the bright and intelligent Indian spirit designated as 'Sophy,' who was, as usual, very exuberant in her greeting towards us. She first began 'chaffing' me about an addition to my wardrobe which I had recently got in the shape of a dressing-gown, which was a present from a rela-

tive on a certain anniversary, and of which Mrs. Treadwell could by no human possibility ever have heard, although it was quite apparent that 'Sophy' had been a frequent, though unseen, visitor to our home. Then, taking my son's hand, the medium (still controlled by 'Sophy,' and speaking in the same childish voice) said to him: 'When last I sat with you about two years ago, did I not tell you you would have a rough and anxious time in your office?' His reply was in the affirmative, and that the prediction had been absolutely correct, the financial position of the concern in whose employment he was, and still is, having had a severe blow owing to unexpected losses. 'Then,' said 'Sophy,' 'didn't I say you would come out all right?' His reply again was in the affirmative. Then said 'Sophy' again: 'You are all right now; by quiet patience and plodding; and you have just got your salary raised.' This was all accurate, and the remark about the salary was especially striking, as very recently the young man had had his salary raised without asking for it. Again I say, 'Sophy' must have been very watchful, for the medium knew nothing of all this, and she knows nothing about the young man, except that he is one of my sons.

'Sophy' then informed me that a number of my friends were coming, including my son; Mr. R., my old friend often before referred to in these columns; and Mr. G., the young and brilliant professional gentleman who died so suddenly from angina pectoris a year ago, and whom, at my urgent request, 'Sophy' had sought out at his home before his mortal remains were interred, and brought to me in September last at the séance I had with Mrs. Treadwell in that month. 'Sophy' added: 'Your friend, Mr. G., he goes very far up already; he is a grand and fine spirit'—which I know he certainly was when here.

The next communicator was, or represented himself to be, my old friend Tom B., who was described by the medium, and who had moved the table. An animated conversation then ensued, in the course of which he said that on his transition he had been at first in a very low sphere. This did not surprise me, owing to what I may 'mildly' term his 'robust Philistinism' when in earth life, which shocked a good many of his friends at times, and which I was quite satisfied often arose from 'sheer wantonness.' He told me, however, that on seeing himself in his true colours 'over there,' and realising that only through his own efforts could he raise himself into a better and purer spiritual atmosphere and surroundings, he had set himself to do so, adding, 'Alone I did it.' I then said, 'Do you know your old friend T. has not been well, and is now abroad?' His reply was, 'Yes, I know, and when one gets on to nearly seventy there's not much time left.' The age of the gentleman in question is at present sixty-nine, so my communicator was pretty near the truth. The communicator also referred to Mr. T.'s temper and disposition, which were occasionally very irritable, and also to certain changes in my professional career which had occurred since he passed on; all of which clearly showed he had been giving me a 'look in' pretty often; and in point of fact he has on more than one occasion, besides writing me three messages by my clairvoyante relative, visited her and conversed about his acquaintance with me before he 'passed on.'

One more incident I note as an 'adminicle of evidence.' I said to this communicator: 'Is M. with you?' (meaning his wife). His reply was, 'No, I was not aware my daughter M. had come here. I think she is still on earth.' 'Oh,' was my reply, 'that is quite correct, she is here still, but it was your wife M. I was speaking of.' 'Oh yes,' was the reply, 'M., my wife, is here; I was sure there was some mistake.' I then inquired if he had seen certain of our mutual friends who had passed on since 1882, giving their names; and the reply in two cases was in the affirmative, and in the other two negative, which I can quite understand, in view of the individual characteristics of the several persons named. My communicator then bade us an affectionate adieu, promising to repeat his visit the next time I sat with this medium, and another communicator began to control Mrs. Treadwell.

The further details of this séance I leave to another article.

(To be continued.)

SPIRITUALISM IN SCANDINAVIA.

Grateful to Spiritualism for the enlightenment it has afforded me during my stay here in England, and very pleased with the kind sympathy so generously offered the Scandinavian people in the columns of 'LIGHT,' and not least by Mr. Alfred Peters' very sympathetic article of March 29th, I should be glad if I could strengthen that sympathy by relating some experiences that I have gathered from very reliable and truthful people in my country, who practically are Spiritualists, although knowing but very little or nothing about this grand subject. Having travelled amongst, and come in touch with, many people, in all the Scandinavian countries, I have learned that there is a great desire for truth, that the fields indeed are ripe in spite of many fanatics, who try to put all relating to Spiritualism down to the devil, because, as I should say, they themselves do not know better, and therefore often succeed in inducing others to believe as they do. And yet I have found that our belief is extending—that healers are consulted, often successfully, in cases where even doctors have failed; that many people have developed clairvoyance and other psychic gifts, quite unconsciously; that even trance-mediums are known, as it has been frequently mentioned that this or that man or woman had 'talked in sleep,' during which they had made some very curious statements, and answered questions which someone present laughingly put before them. When I came to England and heard of Spiritualism I was at once confident that what I had heard mentioned or witnessed was nothing short of Spiritualism, and having had some very remarkable experiences myself, I readily accepted its theories, and though I am yet only a student I have had sufficient experience since to prove these theories to be right. Therefore I venture to say that if we in Scandinavia could only get proper teachers, such as are found in London to-day, a great harvest would lie before them and they would be amply repaid for their trouble. Maybe that at first these teachers would meet with some scepticism in some quarters; yet the matter would be seriously considered, and once convinced the people would not flinch from admitting it.

I will relate some true and reliable incidents, which I know have happened. One day a fisherman, while returning home, saw in broad daylight a funeral coming out of his house, and passing him it went into the church, the people carrying a coffin of the size of an adult. He told his wife what he had seen, and predicted that one of them in all probability would pass over very soon. Next day he was drowned, and the funeral took place as he himself had seen in his vision.

One evening a sailor, after having parted with some friends, walked homewards along the very rocky coast of the island from which I come. Suddenly he saw a man standing a little further down, looking out over the sea. Thinking it to be someone he knew, the sailor went down to him and bade him good evening. Receiving no answer, he thought that the sound of the big waves rolling at the time had prevented the man from hearing him; and he shouted rather loudly, 'Good evening.' This time the man apparently heard him, and turned round but uttered no word. A curious feeling came over the sailor, as though someone dragged him home, and this feeling did not leave him till he reached his own door. He went in, and after having sat down for a while, someone knocked at the window and called out, 'Shipwreck!' He got up at once and thought of his vision, and guessed the wreck to be where he had seen the man; and it was so. One man—the captain—had been drowned, being asleep at the time the ship struck. The sailor believed that it was his spirit that he had seen.

One bright moonlight night some fishing boats were making for harbour, and two boats especially were near enough to one another to be mutually recognised. But one of them made more speed, enabling it to reach and enter harbour before the other; so the remark was passed, 'There must be a better breeze where John is; surely he will be in long before we.' When they got in the usual inquiry was made about the catch, but none had seen the boat they inquired about; it had not arrived! Now this boat never did arrive, and must have met with an accident in some way or another, but the vision of its passing and entering the

harbour was so real that those who saw it could not mistake it.

These are only samples of hundreds of similar incidents, but I have chosen these because I know the people who experienced them to be reliable and truthful in all their ways.

I know another incident—that of a house which was haunted after the loss of some fishermen in stormy weather. The occupants for years after heard noises as of the dragging about of fishing tackle, &c., and the noises did not cease till a family came to be there who used to have religious meetings in the house.

If this record should afford some encouragement for English mediums to visit Scandinavia when opportunity occurs, I should be immensely gratified.

C—CH.

24, Compton-terrace,
Highbury.

ASTROLOGY AND PUBLIC EVENTS.

As is well known, astrologers judge the character of forthcoming public events by the positions of the luminaries and planets in relation to the Earth (their 'mundane' positions) at the moment of the Sun's and Moon's quarters next antecedent. It is interesting to note two or three remarkable 'testimonies' of this kind at the present time. The Moon's last quarter fell precisely at noon on May 30th, that is, the Sun was then exactly on the Meridian of London, a most eminent sign of national success. On the 31st came the final triumph and consummation of the national enterprise in South Africa—esteem that as we may, from other points of view. At the moment of the summer solstice on the 22nd inst. (Sun into Cancer), Venus, the planet especially indicative of festivity and parade, will be also culminating—within one degree of the Meridian of London, by Right Ascension. And a few days later is to be the Coronation, with all its concomitants of public holiday and Court pomp. The Moon's quarter immediately before this event is the Full Moon of the 21st, when the Meridian is within two degrees of the Zodiacal place of the Sun at the King's accession. The only disquieting testimony (whatever it may mean, or for whatever it may be worth) meets us at the Moon's first quarter on the 12th—governing the then ensuing week. This is the position of Uranus—who threatens some sudden or unexpected event of a sinister character—exactly on our Meridian, and in opposition to the Sun, which is close to the Nadir; Mars being also in Zodiacal square to the Ascendant.

Turning from this doubtful menace of some unforeseen cloud or catastrophe in the middle of the month, note that at the King's last annual solar revolution, governing his present year, the Moon was exactly on the Meridian of his horoscope, and that the Moon was totally eclipsed in this degree on April 22nd last. Astrologers hold (on what ground I never could discover) that an eclipse falling on the place of a benefic at birth is a favourable omen, and 'Zadkiel,' in his Almanac for this year, applies this view to this eclipse, regarding the Meridian of birth as having the powers (*ad hoc*) of a good planet. I doubt this—but experience decides.

The terms, concluding the war, were signed at Pretoria on the 31st ult., according to Lord Milner, 'just before 11 p.m.,' which would be just before 9.7 p.m. at London. Drawing the figure for London at five minutes before that time (*i.e.*, for 9.2 p.m.), I find Uranus exactly rising. At Pretoria, Jupiter has just risen, and Mars is on the Nadir—a fitting position for the close of his dominant influence, but also an opposition to the Meridian. If these figures are to be taken as the horoscopes of the 'Peace' (for London and Pretoria respectively), they are worth the attention of students.

The horoscope of the Reign (figure drawn for 6.30 p.m., January 22nd, 1901, London) is also interesting, as I have found that the horoscope of the late Queen's reign (the moment of her accession) presents some remarkable indications of its course, especially in relation to the late war.

C. C. M.

June 6th.

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DEEP WATER AND THIN ICE.

The title of this Article describes to a nicety, we think, the undertaking and effort of Mr. H. Jamyn Brooks in his book, 'The elements of Mind; being an examination into the nature of the first division of the elementary substance of life' (London: Longmans, Green and Co.). His subject is enormously deep, but his substantial surface is uncommonly thin. He claims to be a discoverer: and that, in the realm of Mind, is always hazardous. He attempts, moreover, to merge Matter and Mind, the Temporary and the Eternal, God and Man; and that, with a somewhat new vocabulary and an attitude of defiance to the large majority of philosophers, scientists, theologians and spiritualists, is indeed dangerous. And yet the book was worth writing and printing. It is one more attempt at unification and at the true reconciliation of antagonistic schools: and its almost scornful shaking of certain old notions, both materialistic and spiritualistic, ought to stir up thought, and do good.

We cannot profess to review the book. It occupies over 300 pages: it has, as we have indicated, a somewhat new vocabulary: it is immensely subtle in thought, though, as a rule, homely and simple in style, and it deals with ideas that, to a considerable extent, are novel if not new. But we think we can, in our short space, indicate its drift, for the benefit of those who may not be able to see it, or to the advantage of those who may like to know of its existence; for, assuredly, there are many out-of-the-way seekers who might be glad to browse in this out-of-the-way field. But the writer confesses, at the close, that his work, at the first glance, may appear to be merely speculative and transcendental, and that he does not expect to be welcomed by 'the conventionalities,' seeing that his work is 'scientifically opposed, more or less, to all known creeds and religions, and, if accepted, would efface all existing theological landmarks': and that also is hazardous.

Mr. Brooks acutely discusses the Atomic theory, inspired evidently by a strong desire to make an end of it, or to make it unrecognisable by the conventional chemist. He has no faith in atoms that are ultimate or final, in the sense of being complete, unalterable, unchangeable and uncompoundable. He believes in a 'Universal Ego' and in the inclusion of all things as parts of it. He has a curious idea of substance, and holds that electricity, sound, light and other physical forces (as he deems them) are substances. As he himself says, he is nearer to Materialism than Spiritualism; and yet, if we followed him right home, we should expect to find that, departing from Spiritualism, he

had gone right round, and ended where he began. We may see this later on. It all depends upon what we mean by 'substance.'

He calls the 'Elements of mind' 'real elements,' by which he means, in the technical sense, that they are substances which cannot be resolved into more simple forms:—'Therefore, when I say that elements of mind are real, I mean they are as real as oxygen, carbon, and iron.' So, all feelings, thoughts (while being thought) and all phenomena of mind are 'compound substances'—compounded of the elementary substances of which mind, matter and force are composed. And yet in using the word 'substance,' as applied to mind and force, he does not suggest that mind and force ought to be placed under the head of matter, long custom having confined the term 'matter' to a certain class of phenomena: and, besides, 'there are peculiarities which completely differentiate the substances of the three divisions' (of mind, matter, and force).

He claims to have made at least six discoveries:—

1. The differentiated substances of which Mind is composed, as distinct from the elementary substances of matter, and the elementary substances of force: 2. The nature and character of those elements: 3. The compounding of those elements of mind, matter and force, into the phenomenon we call life: 4. A method whereby all those elements may be compounded, and thus temporarily lose their individual character: 5. That all sensations, emotions and thoughts (while they are in process of being thought only) are compound substances, compounded of mind, matter and force: 6. The constitution of those elements into a Unity.

The word 'Unity' goes for much in Mr. Brooks' vast scheme. In fact, everything, however small, is related to every other thing. And it is here that we arrive at his central ideas concerning the 'Universal Ego,' the 'Greater Ego,' and the 'Greater Mind.' The 'Greater Mind' denotes certain mental and physical phenomena exhibited in a greater or less degree by every kind of organism, whether animal or vegetable, in fact, 'all the initiative forces in life.' It is distinguished from 'The Conscious Mind' which is only 'the mind as focussed by the brain'; the phrase 'Greater Mind' indicating 'the unification of all the intelligences of life, and not only those of the brain.' In like manner, the 'Ego' is 'that which is known as the personality of the brain,' while the 'Greater Ego' indicates the man as he really is, with all his forces, visible and invisible. All then culminates in 'the Universal Ego' which is the unity of the universe, its Personality; 'the aggregation of all its elements' and from which nothing can be separate:—'This is the natural corollary of the unification of mind, matter and force, forming one Universal Unity, possessing within itself all the elements of life.'

This theory carries with it vitally important conclusions, such as the supremacy of the hidden forces. Thus, 'so far from brain manufacturing thought, thought manufactures brain, and employs it as a transferring agent simply.' 'Life,' Mr. Brooks says, 'is represented by the elements which were in the original cell and which afterwards produced the resultant organism. These elements absorb, or compound with, other elements from the external world . . . in such quantity as may be necessary to build up their organs and structures.' It is all a question of higher and lower elements, using or used.

What then of God and the Future Life? Here, Mr. Brooks shrinks. 'The Universal Ego transforms God into a great and perfect colony of elements,' he says—'God is not individual in the sense of the Jewish conception'; but He is, really is, the whole, and the whole is a harmony, and perfection.

As for a future life,—it is an open question, and many

things can be said to discredit it, and 'it may logically be presumed that something very different from popular imaginings will transpire.' That is very likely! but this book, with all its laborious over-refining and soulless severity, leaves behind it the suggestion that in the 'Universal Ego' there must be one of the 'many mansions' for the 'Greater Mind' which seems to have come for its education and unfolding here.

SOUL AND CONSCIOUSNESS.

The question whether the two words Soul and Consciousness can be taken as synonymous, and the further question as to whether vegetable life may be said to have consciousness, and therefore soul, have arisen out of Mr. Bruce Wallace's address on 'Man' and my remarks at its close.

The necessary *précis* of my argument in the report in 'LIGHT' has failed to make clear the line of thought I was trying to bring forward in the few minutes allotted to me in the debate. Mr. Darley's letter in the issue of May 24th calls me forward again to explain myself.

I remarked that it might help the question whether vegetable life has a Soul if we considered soul from the standpoint of consciousness, and asked whether vegetable life has consciousness.

I asserted that vegetable life, animal life, and human life all have consciousness, differing only in degree or quality in the following way: The vegetable is conscious, but not aware of the fact; the animal is conscious that he is conscious, but not aware of that fact; the human being is aware that he is conscious of his consciousness. This postulates an observer or centre of attention in all three. In the first he is asleep; in the second he is dreamy or sub-conscious; in the third he begins to know himself, to wake. In each rise he is standing on an outer ring, as it were, to his previous standpoint, so that he can see comprehensively instead of apprehensively all that lies within the inner ring. It is important to grasp this because, since this is a series of three expressions increasing by a common factor, it is a Mathematical Progression, and therefore enables us to determine what the fourth and other further ascending expressions must be; and so may help on each one of us to realise what he must be when he wants to rise beyond the human grade. The observer within each Ego of us was, as regards mundane consciousness, at first simply in the vegetable stage. As an embryo, and in a less degree even as an infant, he was conscious but not aware of that fact; he had sensations, but had not realised them. As he emerged into childhood he became a being more on terms of comradeship with the kittens and dogs he might play with, revelling in the realisation of sensory and motor sensations. As he emerged into self-consciousness and memory (and some animals lower than man can go even as far as this) he could idealise the realisation of his feelings and impressions; he found himself awaking in the mental world, with his attention noting the music, the concert, the drama in the sensory world. Now how is this observer to get to the fourth stage—the stage of divine comprehension—which Mr. Bruce Wallace pointed out as the next step in his evolution? There is no reason, because he is inhabiting a corporeal body, why he should be limited to three grades of progression. He has, as I have said, to get his standpoint of observation on to some further ring. The discovery of an ethereal body within his corporeal one and of its separability, may help him to effect this achievement.

But there is another way also of discovering the secret which I hinted at when I asked the lecturer to tell us about Involution as well as Evolution—that is, to work the series backwards as well as forwards. All he answered was that, intellectually speaking, there must be an involution if there is an evolution: and Western thought can give us no more knowledge than this. And yet the most important discoveries are lying in wait for mankind behind this. If the spokes of the wheel can be traced going upwards in human consciousness from vegetable stage through the animal and human to that of ideal Identity or Angelhood and Divinity, other spokes of the same wheel must be *simultaneously* descending, on the descent of life, through an opposite

series of stages of consciousness from the Divine to the mineral and thence to the vegetable again. But who is consciously aware of this process within him?

If man is, as it were, a machinist before a printing roller, pulling out a printed scroll, each with printed impressions peculiar and individual, when and where is the process of setting up this type on the other side of the roller carried out, and is the machinist also his own type-setter, or has someone else done the work for him? Is it possible for him to learn to get behind and alter some of the type that is yet to print out his future? These are the momentous questions that want solving by some mundane human, discovering consciously that he not only can do so for himself but can also show others the way.

There is, of course, a school of thought coming from the East that intellectually asserts that the type has been set irrevocably by us in former lives. But this doctrine of Karma is not sufficient to my mind. If the process of the wheel is going upward now it is also going downward now. If we can get consciously into the descent of states of consciousness, it may help us to modify those same states when they begin to turn upwards in turn. The man who can discover this process will advance himself beyond any stage yet achieved within the scope of my knowledge.

Now I come to the discussion as to whether the term consciousness can be properly applied to vegetable life. With all due deference to Mr. Darley and Ernest Loomis, I venture to think that the substitution of the terms Law and God for that of Consciousness in the case of the vegetable kingdom is no particular advance towards the clear understanding of the reality unless it can be demonstrated that the consciousness of vegetable life is really different in kind from that of animal and human life; and this Mr. Darley will not find so easy as it seems on first study. The question whether vegetable life has consciousness or not, does not rest on the argument of sensitive plant, fly-catcher, sun-flower, and such seeming actors and feelers.

The bodies of all animal life have much in them—such as the hair—that is almost vegetative in its qualities, and yet who would deny that our hair has a kind of consciousness of its own?

But the strongest argument for the case lies in the observation under the microscope of the behaviour of vegetable cells. Any student interested on this point would do well to read the contribution by Mr. Marcus Reed in the 'Pall Mall Magazine,' for May, entitled, 'Consciousness of Vegetable Matter.' With the help of a very powerful microscope he has been watching the circulation of protoplasm which in vegetable cells is equivalent to the circulation of blood in those of animals, and he has noticed that if a fresh growing leaf be teased with a pin the circulation in the cells stops as if from fright, and then goes on again if all is quiet; and also a still more remarkable fact that certain cells of opposite fertilising qualities floating in the sap of a certain vegetable growth become aware of each other's presence without the necessity of any contact. While still apart he notices that their circulation becomes more rapid as they near each other.

He thinks chemical affinity or electric action will hardly explain such conscious movements, and concludes that his observations might lead us to some re-arrangement of our ideas of vegetable life, and help us to decide the question whether a flower feels when it is plucked or when the sun shines.

I knew a lady endowed with such sensitive convictions on this subject that she never allowed her children to pluck even wild flowers in sheer wantonness and wasteful disregard of the mysteries of life. Was she over-refined or was she a high human soul in advance of her kind?

FREDERIC THURSTAN, M.A.

STRIKING COINCIDENCES.—An 'In Memoriam' notice in the 'Morning Post' recently set forth a series of striking coincidences of a very pathetic nature, which few people, we imagine, will be able to read without deep feelings of sympathy for the bereaved lady. The 'notice' ran as follows: 'In loving memory of my husband, Hon. Sir Charles Augustus Murray, June 3rd, 1895, and of my only child, Cecil H. Murray, June 3rd, 1896, and of my mother, Lady Castletown, June 3rd, 1899.'

THE DIVINING ROD.

BY JOSEPH DE KRONHELM, PODOLIA, RUSSIA.

I said in my article on Rhabdomancy ('LIGHT,' No. 1,077, August 31st, 1900) that divination by means of a rod dates back to the remotest antiquity and, as we find in the Bible, was known to the Israelites. It was also known in the Middle Ages, and was practised for the discovery of springs, metals, hidden treasures, sunk vessels, thieves and murderers.

On July 5th, 1692, towards ten o'clock at night, a wine merchant of Lyons, in France, and his wife, were murdered in their cellar, and their money stolen from their shop above. The next day, the officers of justice, having been informed of the crime, arrived at the place to make investigations, but found absolutely nothing to guide them in their inquiries. With the two corpses were found a large bottle wrapped in straw, and a blood-stained hedge-bill, which had undoubtedly been one of the weapons used in the murder. But this evidence was not sufficient to put the officers on the track of the murderer. The inquiry was thus arrested at the outset. Thereupon, a neighbour, interesting himself in the matter, proposed to the law officers to obtain for them the information they lacked. He knew, he said, a well-to-do peasant in a village in Dauphiné, who had the extraordinary gift of being able to discover, by means of a rod, thieves and murderers. The name of this peasant was Jacques Aymar, and he lived near Saint Marcellin, fourteen leagues from Lyons. He enjoyed a great reputation. He had given proof of his powers, four years before, in the presence of a magistrate, who had been compelled to admit them. A robbery had been committed at Grenoble, in 1688, and Jacques Aymar had been able, with the help of his rod, to denounce the authors of the crime. A short time afterwards he had completely established his reputation by contributing, in the same way, to the discovery of the perpetrator of a murder which had been committed in the neighbourhood.

The following is an account of what happened at Grenoble, in 1688, when Jacques Aymar was living in the parish of Crôle, near that town: A 'man with a rod,' or rhabdomancer, was being sought to discover the authors of a theft of clothing. Aymar was summoned and was taken to the place where the theft had been committed. There the rod began to move and continued to do so until the room was reached from which the things had been stolen. Guided by the continual movement of the rod, Aymar left the house, passed through several streets, and at length reached the prison—which he entered. Still following the direction of the rod, he came to a door which could be opened only by the express permission of the judge. This permission was granted on condition that the judge himself should witness the experiment. He accordingly repaired to the prison, the door was opened, and Jacques Aymar, guided by the rod, at once advanced towards four prisoners who had recently been incarcerated. He made them stand in a line, and placed his foot on the foot of the first. The rod did not move. He passed on to the second, and the rod turned. He asserted, in spite of the man's protestations, that this was the thief they were seeking. On passing to the third prisoner the rod remained motionless, but it turned at the fourth, who, trembling, asked permission to reveal what he knew, and on this being given, confessed his share in the crime, and denounced as his accomplice the second prisoner, who was thus forced to admit his guilt. The two men then gave the name of the receiver of the goods, and search was accordingly made at a farm in the neighbourhood. The farmers denied having received the goods, but the search, directed by the denunciatory rod, soon resulted in their discovery in a hiding-place which the farmers had thought perfectly secure.

It is said to have been by chance that Jacques Aymar, on another occasion, was led to recognise that his rod would move over murderers and their victims. One day, when he was trying to find a spring with his rod, he saw it turn with such rapidity that he had no doubt at all that there was water beneath it. On digging at the spot indicated by the rod, there came to light, instead of a spring, a cask containing the dead body of a woman, round the neck of which was a rope which had doubtless been used to strangle her. The

body was recognised as that of a woman of the neighbourhood, whose disappearance, four months before, had caused great anxiety to her friends. Jacques Aymar went to the house in which the woman had lived, and held his rod over everyone there, but it remained motionless until he came to the husband, over whom it turned violently. The husband at once made his escape, thus incriminating himself, and revealing to Aymar a new virtue in his divining rod.

But I return to the story of the murder of the wine merchant and his wife at Lyons, on July 5th, 1692. Now, with such antecedents, a rhabdomancer, or 'sorcerer,' as he would be called in those days, might safely be employed by the law as an agent in the discovery of criminals. At a time when torture was a legal means of obtaining information in criminal cases, it must have seemed, at least, very harmless to have recourse to the oracle of the divining rod. Moreover, the magistrates did not need to summon the rhabdomancer, for the officious neighbour, even while recommending Jacques Aymar to the ministers of the law, had already sent for him to come to Lyons. When presented to the Public Prosecutor Aymar declared that he would be able to discover traces of the murderers, to follow them, and to recognise them wherever they might be, all by means of his divining rod, his only condition being that he must be taken to the spot where the murder had been committed, so that he might, as he said, 'receive his impression' there. The Public Prosecutor, accompanied by the Chief of Police (*lieutenant criminel*), thereupon undertook to conduct the sorcerer to the scene of the crime.

(To be continued.)

POWER OVER INANIMATE OBJECTS.

A correspondent asks if there is evidence of anyone possessing power over inanimate things. I have read of a case, I think it was in Mrs. Oliphant's 'Life of Laurence Oliphant,' perhaps in an appendix. It is related in a letter, giving another man's experience among the Druses, and if I remember rightly, a sheik caused a stick to stand up and cross the room to the other side from where he stood. I once heard a lecture by a native of India, who told the following incident. There had been a theft in the house: to discover the thief, all the servants were placed in a circle: in the middle was a basket full of eggs. After certain incantations, an egg stood on end and hopped into the lap of the thief, who then confessed. This of course was attributed to elementals. The lecturer, without being himself an occultist, had been taught certain formulæ by his tutor, who was one, which enabled him to produce certain magical effects without being able to explain them. It is a subject for investigation how far elementals are concerned and when it is purely will-power, or *exteriorisation of muscular force*. Colonel de Rochas has written a book on this subject, I believe, dealing with the movement of objects without contact, as with Eusapia Paladino. No doubt someone else can supply your correspondent with more accurate information about his writings. There is another, earlier, book of his, called, I think, 'L'Exteriorisation de la Sensibilité.'

I was much interested in the letter of another correspondent, 'H. P.,' concerning mind pictures. I am inclined to attribute many false prophecies and communications from controls to their mistaking pictures cast unconsciously by the minds of the sitters, for pictures of real events to come. I should like to hear the experience of others on this subject. Some of those who seem so familiar with the 'astral light,' could, perhaps, clear the matter up. It is certainly one of the 'dangers of Spiritualism' that incorrect information is given where there is no reason for suspecting the medium and when the identity of the communicating intelligence seems too clearly established to allow of the errors being due to a lying spirit. Clearer knowledge of the laws governing communication will put an end to the dangers.

St Veit, bei Sittich,
Carniola, Austria.

C. J. VESEL.

[Colonel de Rochas' book on the 'Exteriorisation of Sensibility' was reviewed at some length in the issues of 'LIGHT,' for August 17th and 24th, 1895.—Ed. 'LIGHT.']

'SPIRITS IN PRISON.'

Although somewhat gloomy, the experience I now ask you to allow me to relate is, I should say, one which few persons have been in a position to relate as matter of fact, and open, if necessary, to verification as such. But gloomy though the experience was, it had in it the teaching of a grand lesson—that of the need of holding out a hand, so to speak, to those in deepest sorrow, disgrace and despair. This is the silver lining to the cloud of my narrative.

It happened in this way: I (an ordinary business and family man and half a century old) met in the train, not many months ago, a friend who asked me whether I cared to go over Newgate prison before it was pulled down. If so he could get me a 'permit' from one of the Sheriffs. Now I am not a lover of things creepy or morbid, but I had passed that old prison many, many times since a City lad, and, like a lad, thought and wondered about it and the lot of those who found their way there as prisoners. Well, I accepted the offer, and the formal 'permit' said, 'Mr. So-and-So and friends'; so I mentioned the matter to a friend in London, also a family man and a quiet individual too; and it so happened that he had long had the wish to look over this old prison before its demolition. Consequently we went together. But I must mention that this friend (whose name and address I send you as well as my own) is one of the oldest 'sensitives' or 'mediums' in London, and very well-known, therefore, I believe to Spiritualists generally.

No prisoners occupied Newgate when we presented our 'permit' to the warder in charge, who most courteously showed us round and explained everything, from the manacles worn by Jack Sheppard to the plaster casts of murderers' heads, and from the solicitors', friends' and prisoners' interviewing places to ordinary cells and extra-punishment dungeons, in absolute darkness; and so on to chapel, kitchens, places of exercise, of execution, and of burial. We had nearly finished our round of inspection when the warder was called away for a moment. At that moment we—my friend and I alone—were in the cell known and used as the Women's Condemned Cell. I am sure we both thought of the sad solemnity of the spot, and one, or perhaps both of us uttered a few words to the effect that we hoped God would help the soul of any woman whose last abode on earth was that small dismal room—much as she might have deserved it. No sooner were the words uttered than I noticed a great change in my friend. He appeared as one would when making an effort to overcome a feeling of faintness. So we left the cell and went towards the prison exit, where the warder again joined us and very kindly got my friend a seat and some restorative, remarking that at times visitors did become faint. I am not surprised. However, my friend soon recovered and we left. But afterwards it was made pretty clear that in his case it was not merely an ordinary faintness, for the next time I saw him he described to me most minutely two women whom he saw clairvoyantly when we were standing in the cell. Circumstances have since shown, beyond all doubt or question, that those two women were, when in the body, respectively a young woman who took the life of her little boy at Dalston, and a dreadful creature who, at Reading and elsewhere, took the lives of many infants placed in her charge. Both women paid the penalty, so far as this world is concerned, by execution at Newgate, as will be remembered. The first of these, my friend said, appeared to be in an agony of weeping and distress, while the other was looking absolutely callous and defiant.

And now a few words as to the sequel and the lesson to be learnt from all this.

Many years ago my friend the 'sensitive' assisted in a rescue mission in the East End of London, and had, as a companion in his efforts, a young fellow named James Mitchell, who, however, died of consumption, at the age of twenty. Many times since, my friend the sensitive has, when entranced, made it known that James Mitchell is continuing in the spirit world the rescue mission work to which he devoted himself when in the body. Since this visit to Newgate, my friend who was with me has, at several sittings in my own house and elsewhere, and when entranced, spoken at very considerable length, and without afterwards

knowing anything about it, as though the first mentioned of those two executed women was speaking. We suppose that James Mitchell has brought her, so to say, and allowed her to use my friend's organism in speaking what she wished to express to us. As to the first time, however, all I can say—and I am quite certain that the others of my friends present would say so too—is that nothing sadder, more sincerely repentant, more natural or more woman-like, or more simply impressive, was ever listened to. She said that until we came there she was tied down to that prison cell and surroundings; but that we 'brought a light' with us and released her, and that ever since then her load—although still a very heavy one—is gradually becoming one with some glimmer of hope and encouragement as to a better time to come. She said her sentence was a just one; but that no one could ever know how sorely tried she was by force of circumstances up to the time she was tempted to destroy that little boy of hers; but that she hoped at some time again to see him, and to have him ever with her. And so she went, asking for our prayers for a poor sinner, a great sinner.

Only as late as Wednesday last we had a sitting at my house at which my friend the sensitive was present, when for the first time the other woman manifested. But how different! Coarse, hard, still blind to the enormity of her crimes, an ignorant, brutal creature—as yet. But we had a talk and reasoned with her, and at the end of it even this sinful, degraded soul left us a little less hard and blind, and coarse in tone, than when she came.

And now I conclude my narrative of a strange experience and its consequences, and if it has done nothing else it has, I hope, shown that we must ever be willing to hold out a helpful hand, and what 'Light' we can to the very lowest and worst.

May 19th.

'X. R. H.'

PREMONITION AMONGST ANIMALS.

At the time of the tragic death of a well-known actor when he was about to leave his theatre some years ago, it was stated that his dog at home some miles away had at the time of the occurrence manifested symptoms of terror and distress which strongly suggested to those present, when the news became known, that the animal had had some mysterious consciousness of what was happening. If we remember rightly, there was a good deal of correspondence in the papers at the time showing that the belief, at least, in the existence of this sixth sense in animals was widespread. People who hold that belief will have been interested in the accounts from the West Indies, which show that one of the most curious details of the awful disaster there, is the prevision of it which almost all the animals in the island seem to have had. Cattle became so uneasy that they could hardly be managed, dogs howled continually, and showed every symptom of fear, the snakes left the vicinity of the volcano, where they abound, and even the birds ceased to sing, and left the trees on the mountain side. All this, be it remembered, was in April, weeks before the outbreak. Man alone seems to have felt no premonition of the coming death.—From 'The Daily News.'

THE FOX FAMILY HOME.—It is reported in the 'Philosophical Journal,' for May 24th, that the Fox family home-stead, where Modern Spiritualism took its rise as the result of the 'rappings' which were heard there in 1848, was wrecked by a wind storm in April last.

KIND APPRECIATION OF 'LIGHT'.—Dr. Andrew Jackson Davis, the well-known medium, seer, and author, in the course of a friendly letter says: 'For a long time I have esteemed the publication "LIGHT" as a first-class, high-toned organ of all the best developments in our Modern Spiritualism.'

TRANSITION.—Our readers who have read with pleasure the extracts from the writings of the Rev. George H. Hepworth which have from time to time appeared in 'LIGHT,' will learn with regret that the reverend gentleman will write no more 'sermons' for the 'New York Herald,' as he passed to spirit life on Saturday last, June 7th. In one of his recent contributions to the 'Herald' on 'Recognition in Heaven,' he wrote as follows respecting the death-change: 'The only change that can occur is the loss of the body, or rather the exchange of a physical for a spiritual body; but not even death can alter those qualities which constitute our characters. . . . We may not be worth much, but what value we have resides in the fact that we are what we are, with indefinite opportunity for self-development.'

'THE THRONE OF EDEN' AND 'SPIRITUAL SCIENCE.*'

Two new works from the pen of that indefatigable writer and lecturer, Mr. W. J. Colville, lie before us. The first of these, 'The Throne of Eden,' is called a 'psychical romance,' but the thread of the story is somewhat thin, and the peculiarly fanciful names attached to the persons who figure in these pages give an air of unreality to the narrative. But the author subordinates the romantic element to the more serious purpose for which he writes, and admits that his book has 'a mission'—'to uphold a path of sane and virtuous living'; and he anticipates that it will 'find its true rank as one out of many records calculated to help the honest seeker after the Way of Life to draw nearer to the ideal pathway.'

It is unfortunate that Mr. Colville has presented his 'records' in the guise of a romance because, although he gives some circumstantial details of the doings of a secret order, and deals with mystical and occult doctrines and practices, the reader is perplexed and uncertain as to how much is 'romance,' and how much is veritable matter-of-fact 'record.'

The fact is that the greater part of these four hundred and seventy pages is devoted to a number of essays, poems, and addresses which are a strange blend of Mysticism, Theosophy, Occultism, Mental Science, Spiritualism, Telepathy, and Palmistry, with a dash of descriptive writing about people and places—especially in Australia—to give it piquancy. The title, 'The Throne of Eden,' is derived from a body of believers who claim to have discovered 'that the Garden of Eden of Scripture is nothing more nor less than the human body, and that Eden is in reality the human heart.'

The philosophical dissertations referred to are full of thought and deal with: 'Memory: Its Rightful Government and Use'; 'The World as it is, and as it should be' (a consideration of the 'Servant Question: or a Theory of Service'); 'Body, Soul, and Spirit: Their Respective Dignity and Function'; 'A Mystic Order and its Sacred Rites'; 'The Mystic Temple of Being'; 'The Gospel of Good Gowns'; 'Love, Courtship, and Marriage'; 'Ontology: The Science of Being; Man's Place in the Universe'; 'The Religion of Science'; 'The Mysteries of Palmistry.' These subjects are all treated in the usual entertaining, stimulating, and instructive fashion for which Mr. Colville is so well and widely known, and his hosts of friends will doubtless derive both pleasure and profit from the perusal of this interesting and curious volume.

The second and smaller work, entitled, 'The People's Handbook of Spiritual Science,' is described as Mr. Colville's 'private course of lessons for the use of students.'

There seems to be no end to the making of 'systems' of Mental Science (Christian, divine, metaphysical, &c.), as each 'teacher' formulates his own for the benefit (or otherwise) of the long-suffering public; and Mr. Colville adds another to the list by calling his philosophy 'Spiritual Eclecticism.' He says regarding it:—

'Knowing as we do that no single system monopolises truth, and that no one-sided advocacy of a fragment of a true philosophy of life can embrace the whole of efficient scientific teaching, we label our own philosophy Spiritual Eclecticism, awaiting the advent of a still better, and yet more expressive term.'

If 'suggestion' is the potent agent that it is thought to be, then the students of Mr. Colville's philosophy should certainly profit by their reading and adoption of his cheery, optimistic affirmations, and helpful counsel.

R.

* 'The Throne of Eden: A Psychical Romance.' Price 4s. 4d., post free. 'The People's Handbook of Spiritual Science.' Price 1s. 2d., post free. May be had from the Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

MR. W. J. COLVILLE recently addressed very large audiences in Liverpool, Sheffield, Colne, and Bradford, and after an address at Blackburn on the 13th inst. he will return to London on Saturday, the 14th, to fill engagements as advertised in 'LIGHT.'

RELIGION.

Too often the world takes outward forms, beliefs, ceremonies for religion; too often deceivers and deceived pass pious cant and hypocrisy, base coin, for the real and priceless metal. Vestments, music, incense, all the paraphernalia of Churchdom and priestcraft, are not worship, and he who bows the knee before them is as much an idolator as any worshipper of Baal or Ashtaroth.

Let us look a little deeper. Many of these forms serve to hold the wandering mind, to attract the thoughtless, and to put some idea of solemn grandeur into the frivolous heart. They serve their purpose, and, just as Nature needed many millions of years to perfect the beautiful rose, discarding and breaking many moulds in the process, so these forms must be broken and discarded before the Higher Religion, true Religion, Charity seasoned with Mercy and Justice, the abiding fragrance of Love, shall invade the hearts of men, cementing all races and peoples into one great Brotherhood. Then shall be neither rich nor poor, nor great nor small, nor war, nor swindling and sweating. The throes of earth seeking to perfect her form by quakings, outbursts, storms, and floods, are fitting symbols of society seeking perfection through wars and tyrannies, revolutions, and the bomb of the Anarchist.

Without religion the soul wanders in despairing gloom; with it she can scale celestial heights and bask in Infinite Love. As the body requires nourishment, shelter, and clothing, so the soul must have spiritual sustenance. In the silence this must be sought; in the temple not made with hands, where perplexities can be made clear, where the toiler can rest and the sorrowful find consolation. In its midst is the Well of Truth, upon whose waters rests the Spirit of God. There are seven steps around that well, and the Silence is such that it can be heard, and it shall speak to you and to me. Here is the true at-one-ment, the crucifixion and redemption of self.

Persecution and intolerance are not religion, they are alike unacceptable to God. Narrowness and impious arrogance alone make men try to force creeds upon others, the interpretation of whose dogmas they themselves are quarrelling about. Truth has many facets, and there is more than one shining road that leads to Heaven.

The Light of God has dispersed the fogs and mists of the Dark Ages, when loomed the lurid fires of the Inquisition, and the colossal follies of the Crusaders bathed the earth in blood; and the Light of God shall yet disperse the mists and darkness where flourish now the acrimonious disputes, vanities, and jealousies miscalled Religion.

H. W. T.

SPIRITUALISM AND QUAKERISM.

I see that the esteemed writer of your always instructive 'Notes by the Way' ('LIGHT,' May 31st), suggests that 'the Spiritualist might lead the van in testifying that inspiration never ceases, but that the living God is for ever the Guide and Teacher of living men.' Over two hundred years ago, George Fox, the Quaker, was the man that led the van in this teaching, and the philosophical working out of the question is contained in Robert Barclay's 'Apology for the True Christian Divinity,' a book that may still be found in many reference libraries. The reason for the decline of Quakerism as a power is the unfortunate fact that self-illusion has, in far too many cases, been substituted for immediate revelation, so that the modern Quaker easily persuades himself that an opportunity for benefiting himself is necessarily given for him to take advantage of, whether it be to the detriment of others or not. So in spiritual matters: no doubt our first duty is to perfect ourselves, but certainly not to the exclusion of earnest work for the good of others. From the moment that a religion becomes centred on self it loses its vitality, whether in the individual or in the sect. This includes the idea also referred to by the writer in 'LIGHT,' that the Divine Spirit has made this or that person or sect the custodian of His whole message. Hence the value of the warning and advice conveyed in your article.

J. B. S.

'WHAT IS MAN?'

I think that if I had had the privilege of listening to Mr. Bruce Wallace's most interesting and valuable address on 'What is Man?' I should have ventured to suggest the following. An able exponent of the Vedanta philosophy here, Mr. J. H. Duffell, learns from it that the sub-body—the soul—is *the same shape as the physical or outside body*. The Taittiriya Upanishad states that there are five bodies, of which the physical body is one, and noticeably of the same form. Many, indeed all, of these modern occult questions are both put and answered in these ancient fountains of Wisdom. It is strange to see the same inquiries made centuries ago; but the strangest part is that the modern teachers cannot answer as did the ancient ones! Nevertheless, the moderns, from the empirical but prevailing mode of deductive thought, are approaching the same conclusions as have been arrived at originally from deductive reasoning. Thus extremes meet.

Now with regard to the soul, it seemed to be considered by some of the hearers that the soul required proving; such proof must always be a difficulty, because, *de facto*, the soul proves itself! When a man says 'I am,' he speaks from the soul. He lives—the soul lives. The soul is self-evident and self-existent. What require proving are things that are *not* self-evident. The soul is a self-evident object as far as the 'I' is considered. I am not now speaking of what the Theosophists call the Higher Self, that is what the Christians mean when they speak of 'spirit'—that is, God or Brahma, and has to be attained to. The soul, the lower self, has, like the prodigal son, to return to the Father, who stands a long way off, waiting. The physical body is the immediate organ through which the soul acts one way or another, and is therefore of great importance on the earth plane. The soul stands midway, and it is the 'body of sin' spoken of in the Scriptures, that is made of and stained with the impure or mixed qualities (proper to the earth but improper to the higher plane) that cause all the trouble to humanity. It is the soul that has to be saved or restored, pure or whole, and fit for union with the spirit; otherwise it stands at death alone and unprotected by the body, and, alas! has not the necessary *nerus* sufficiently firm to be one with the spirit; and this is the soul alone. The annals of Spiritualism tell us, truly enough, doubtless, the after-history of lonely and wandering souls. Such souls must seek reincarnation. They have no haven but earth, to which they are drawn again from desire for a body suitable to their position. Reincarnation, then, as I have stated before, I venture to consider as a necessity and as a fact in Nature—to be deplored, indeed, but not to be gainsaid. It certainly seems an answer to most of the questions regarding the inequalities of life; but I also think it is not a desirable aim for man, nor a happy prospect—far from it. Nevertheless, as a man sows, so must he reap. Those few great souls who have attained to Cosmic Consciousness, or are what mystics call Regenerated men, can never be reincarnated except willingly. We are told that the Avatars submitted to reincarnation for the love of humanity. But this is a goal so far beyond us that if we attain the first degree of liberation before death, then truly is death swallowed up in victory; and reincarnation will no longer be required, for the soul saved alive can no more be 'put in prison.'

ISABEL DE STEIGER, F.T.S.

Handsworth, Birmingham.

P.S.—With the Editor's kind permission I will try to reply shortly to 'O. H. D.'s' question regarding my view of the present trend of thought. I fear I have a tendency towards the *role* of a Cassandra.

MRS. BATHE'S 'AT HOMES.'—We are requested to state that owing to illness Mrs. Bathe is reluctantly compelled to put off the meeting at her house announced for June 17th.

A 'VETERAN WORKERS' meeting will be held at 73, Becklow-road, Shepherd's Bush, on Sunday evening next, at 6.30 p.m. Workers in the movement cordially invited to attend. Mr. Percy Smyth will preside, and give a *resumé* of the work of 'London Spiritualism during the last forty years.' Several 'old time' workers have promised to give addresses.

DR. J. M. PEEBLES.

In a pleasant letter from Dr. J. M. Peebles, dated April 18th, our old friend writes:—

'I am in New Zealand, and at the extreme south part in the city of Dunedin, a city numbering 30,000, surrounded by mountains and hills, and the people are as Scottish as I am. I greatly like New Zealand. The people here are very enthusiastic. My audiences have been very large. The hall has been too small altogether, and the committee are securing larger accommodation for further meetings. I remain here yet for three Sundays, and then go on to Wellington, where I speak for a month. Then I return to Melbourne by way of Tasmania, where I gave the first lecture ever given upon Spiritualism. I shall make but a short stay in Melbourne, for I must hurry home. Shall leave Melbourne about June 27th, and go to London by way of South Africa, by the steamer 'Runic,' of the White Star Line. I cannot say how long I shall remain in London. The steamer is due there about August 17th. I cannot make any positive engagement because I cannot tell until I reach London how matters may stand in America concerning my business affairs. On finishing a four months' lecture course in Melbourne, I received a most enthusiastic congratulatory reception on my birthday. The audience was a very large and enthusiastic one. Masonic Hall has 1,200 chairs, to say nothing of the gallery. I have just received a beautiful letter from Alfred R. Wallace, who is re-writing and revising his "Wonderful Century," and partially re-writing some of his other books.'

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'The No-Breakfast Plan.'

SIR,—Kindly permit me to thank those of your readers who have so courteously responded to my appeal for 'experiences' which appeared in 'LIGHT' for May 10th. I may say that, with but one exception, the letters have borne unanimous testimony to the benefits the writers have derived from abstinence from the morning meal, while some of the writers advocate the abandonment of the tea, or coffee, as well as the food. The consensus of opinion seems to be that two meals a day are sufficient for health; that the first meal should be taken about three or four hours after rising; that food should be eaten slowly and thoroughly masticated; that liquids should not be taken within half an hour before or two hours after a meal and should be partaken of sparingly; and that fruit should form a part of the meals. Some people find hot water, sipped slowly, extremely beneficial, while others prefer cold water. I do not find any strong desire for a league, and perhaps it is better that each one should use his powers of persuasion with his friends and let the force of example help on the good work.

VERAX.

Spiritistic Messages—or Telepathic?

SIR,—I should be greatly obliged if you could allow me to express through your columns my thanks to Mr. Colville for his very courteous and able reply to the query raised by my communication in 'LIGHT' of May 17th, which he gave in the address to the London Spiritualist Alliance, published in your issue of June 1st.

From Mr. Colville's address I gather that he *does* believe that some of the so-called communications received from the spirit world by means of mediums, are the result of telepathy, but he does not, as Hudson in his 'Law of Psychic Phenomena' would seem to suggest, consider that *all* such communications come, if I may say so, from a telepathic source, but believes that some are of spirit origin; and the personal experiences given by him certainly seem to substantiate that opinion.

The question, it seems to me, cannot be decided definitely with the information we at present possess, but can only be answered by patient scientific investigation, which is all any reasonable person can desire.

Personally, in the light of the weighty evidence brought forward by Hudson, and the logical argument with which that evidence is accomplished, I can only let the matter remain in my own mind in a state of suspended judgment and with the belief that science will in course of time satisfactorily solve the riddle; but meanwhile it must be borne in mind that psychology is practically a new science and therefore many of the current ideas and theories will have to be modified or relinquished in the light of later experience.

It would be as well if Spiritualists pondered Mr. Colville's remarks carefully and recognised that the telepathic

element can, and does, very often prevail at séances, and therefore that messages purporting to have a spirit source must be accepted with the utmost caution. I do not mean to suggest that 'mediums' are generally consciously deceptive, but a knowledge of hypnotism will convince anyone that the utterances of a person in the subjective state (which is usually the case with mediums at séances) must be received with the greatest caution.

H. A. R.

'Assistance Needed.'

SIR,—I have much pleasure in sending the list of subscriptions up to present date, in answer to my appeal in 'LIGHT' of May 31st. I thank heartily those who have helped, and should be glad of a few more sums, however small.

60, Clarendon-road,
Whalley Range, Manchester.

E. OLDHAM.

	£	s.	d.
Elnor Oldham	1	1	0
Rich. C. Oldham	0	10	0
'E. M. S.'	0	5	0
'P. D. S.'	0	5	0
E. F. B. Stone	0	3	0
'Every Little Helps,' 'T. G.'	0	2	6
W. Woodruff	0	2	6
'A. R.' (Paris.)	0	2	0
Total	£2	11	0

An Appeal.

SIR,—In reply to the appeal in your issue of May 31st, I may say that it will give me the greatest pleasure to assist in the effort to restore sight to the blind girl referred to, in which the Rev. J. Page Hopps and Mrs. Oldham are interested. If Dr. Silva, or any other doctor, is able to cure a case of total blindness (both eyes) of years' standing, either with or without the use of drugs, or any other appliances, after being under treatment for one week, not only will I most gladly contribute a guinea, but I undertake to send the doctor an unlimited number of similar cases.

I feel confident that if Mr. Page Hopps will see the case through, the doctor will have fair play, and every facility will be afforded him to establish a permanent cure, through the loyal co-operation of all concerned. If Mr. Page Hopps will kindly report in your columns at the end of the first week, that the doctor is satisfied on this point, and that the girl is able to read a sentence from the daily paper, or even a 'contents bill,' I shall be delighted to send my guinea per return. I would suggest that no time should be lost: if the girl is to go up to London, she should go at once, as not only are expenses increasing by leaps and bounds, but the psychic conditions attendant on the Coronation festivities will make it a very difficult matter to deal successfully with the case.

A. HARVEY WAYLEN, M.D.

New Century Hospital,
425, Lytham-road, Blackpool.

Conscious Existence during Sleep.

SIR,—I saw in 'LIGHT' a fortnight or so ago a supposedly inspired answer to a question about sleep. It stated that in sleep we all visit the spirit plane and are all—I am not sure about the 'all'—visited by spirits in *some* of our dreams.

Now, putting aside dreams, inasmuch as dreamland seems to be between sleeping and waking, and dealing only with what is, so far as memory serves us, dreamless sleep, and the allegation that in dreamless sleep we visit and live a conscious existence upon an interpenetrating plane of existence of which we know nothing in our, in popular parlance, waking life, I find an insuperable objection to any such conclusion, as it at present appears to me, in certain obvious facts.

But I am open to argument. And I much wish that someone well up in the subject would be so good as to tell me: (1) Whether *all* supposed spirit communications upon the subject of sleep are to the effect that during dreamless sleep we are leading a conscious existence, with the departed, upon another plane. (2) If not, to what effect are the other statements? (3) In what books can I find supposedly inspired statements upon the subject? (4) Do not incarnate spirits sleep?

Hoping that some of your readers will be able and willing to help me in this little mental difficulty, and with sincerest good wishes, &c.

J. D. P.

SOCIETY WORK.

ISLINGTON.—111, ST. THOMAS'S-ROAD, FINSBURY PARK, N.—On Sunday last, Mrs. Brenchley gave an interesting address on 'The Blessings of Spiritualism.' On Sunday next, Mr. Brenchley will speak.—E. COATES.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—A children's Lyceum was successfully opened on Sunday last by Mr. Middleton, the conductor, assisted by Mr. Smyth and others.—C. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Holgate spoke eloquently on 'The Sayings of Jesus.' A good after-circle was held, and psychometry was given by Mrs. Rutherford. On Sunday next, at 7 p.m., Mrs. Holgate will speak.—S. OSBURN.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. Millard gave an earnest address to a devout audience on 'Spiritualism: Its Purpose and Progress.' Mr. Veitch related some experiences, and Mrs. Powell-Williams, of Manchester, gave good clairvoyant descriptions. Meetings commence at 7 p.m., prompt.—W. K.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—Mr. E. Whyte's address on 'Entering the Promised Land,' was in his best form and was enthusiastically received by a large audience. Our decision to continue Sunday services through the summer has given great satisfaction. On Sunday next, Mr. D. J. Davis.—W. L.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. Alfred Peters ably addressed the audience on the subject of 'Peace,' and afterwards gave convincing clairvoyance, many descriptions being of a test character and were fully recognised. On Sunday next, at 7 p.m., Mr. George Cole.—H. A. G.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, Mr. G. T. Gwinn gave an eloquent and inspiring address, which thoroughly held the interest of the audience. On Sunday next, Mr. Savage will deliver an address and give psychic phenomena. On Friday, Mrs. Barrell will give clairvoyance. 'LIGHT' on sale.—A. J.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday evening last the subject of the practical addresses by Mr. and Mrs. Boddington was 'Healing the Sick.' There was a good attendance. On Sunday next, at 7 p.m., Miss Florence Morse will answer written questions. On Monday, June 16th, Mr. W. J. Colville will give an address.—B.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last a fine address was given by Mr. Fielder on 'Peace,' followed by Mr. Brooks on 'The True Mission of Spiritualism.' Miss C. Greenman's solo, 'The Link Divine,' was much appreciated. Mr. Adams presided. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; at 7 p.m., Mrs. Bell Lewis. On Tuesday, at 7 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., social evening.—YULE.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday last, the morning public circle was well attended. In the evening a special thanksgiving service was held to celebrate the Peace in South Africa. Mr. W. E. Long delivered a deeply interesting address, describing the work of spirit-helpers upon the battlefield; their ministrations to the newly awakened souls, and the varying states of those suddenly forced from this sphere into the spirit world. On Sunday next, at 11 a.m., public circle, conducted by Mrs. Fairclough Smith; and at 6.30 p.m., Mrs. J. Cheeketts.—J. C.

THE LONDON PSYCHIC SOCIETY, 3D, HYDE PARK MANSIONS.—Those who attended the meeting of the society at headquarters last Sunday had a rare treat. Mrs. M. H. Wallis gave a beautiful address under inspiration on 'Growth in the Hereafter.' 'Morambo' followed with answers to questions in his usual philosophical, instructive way, and was much appreciated by all those present. Several clairvoyant descriptions, mostly recognised, closed an enjoyable and highly spiritual meeting, which was the last that the society will hold at 3D, Hyde Park-mansions. For next Sunday see front page. J.

CAYENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie, under the influence of one of her spirit friends, delivered a short address concerning 'Spiritualism,' and thanked Miss Florence Morse for musical services so kindly given on many occasions, and wished Miss Morse God-speed in her work across the seas. Fifteen spirit friends were described, fourteen of whom were recognised at the time of giving. The effective rendering of a solo, 'A Song of Thanksgiving,' by Miss Morse, was greatly appreciated. Mr. George Spriggs ably presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'Spiritualism and the Larger Hope.'—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.