

# Light:

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

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

"LIGHT, MORE LIGHT!"—Goethe.

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## SPECIAL NOTICE.

Our Offices will be closed from Thursday, the 14th, to Tuesday, the 19th. Letters sent to 2, Duke-street, Adelphi, will be attended to.

## NOTES BY THE WAY.

Contributed by the Editor.

It is always a thankless task to answer anonymous critics who obviously know nothing of what they write about. It would not be in my way to do it, were it not that I recognise the fact that it is necessary. The world is very young and the many headed who supply, for a consideration, what newspapers print, also for a consideration, are alive to the fact that Spiritualism has to be reckoned with. Hence the present trial.

There is a paper called "The Present Truth," feeble and ineffective enough, which devotes a page to Spiritualism. There could hardly be put into the same space more foolish utterances. Criticism is out of place, but a quotation may be indicative of the quality of the stuff. "Now, we deny the possibility of the dead coming back to magnetise the living." And this follows, "Behold, I come as a thief." It may be that I make too much of this little thing, but it concerns itself with me and is a sign of the times so far.

A correspondent sends me the following dream which is recorded in the "Isle of Wight Advertiser," of April 2nd:—

### A DREAM.

A friend staying at Ventnor has recounted to me a strange history of a dream. His word is unimpeachable, and his story is worthy of Florence Marryat. Years ago his mother and elder sister had arranged to leave London on a particular day to spend some time with friends in the North. His younger sister, who was away from home at school, was aware of this fact, and on a particular night dreamed that she saw her mother and sister dressed, ready to start from the hall of their house in London. The boxes were all corded, and the ladies' maid was carrying the travelling bag. The dream was continued; next she saw her mother and sister pursue their journey, and she was awakened by seeing a fearful collision 'twixt two trains, and her relations injured by the accident. She fell asleep again, and the same dream was repeated. Again she awoke, and again, when she fell asleep the same mysterious dream recurred. She hurried to the schoolmistress's bedroom, who tried to reassure her, but in vain, and no persuasion could induce her the next day not to start for her home.

She went, and found her mother and sister in the hall as she had dreamed, preparing to start. She told her story of the dream, but they were not deterred from undertaking the journey, and, thinking it was the result of superstition, they drove in a cab to Euston, but, arriving a minute too late, saw the tail lights of the train leaving the station. The mother became alarmed, and with her elder daughter returned home, and the newspapers on the following morning announced a terrible collision, between that identical train and another, on the previous day.

"Max Hereford's Dream," by Edna Lyall, is a booklet of interest. It bears the inscription:—

TO

M. S. C.

How many unknown worlds there are  
Of comforts, which Thou hast in keeping!  
How many thousand mercies there  
In Pity's soft lap lie a-sleeping!  
Happy he who has the art  
To awake them  
And to take them  
Home, and lodge them in his heart!

RICHARD CRASHAW.

A pretty introduction to a pretty dream of a truly spiritual character. The little book is published at sixpence, and is well worth it.

I think that this dream that I print below is so good as to deserve attention. It has been communicated to me by a personal friend, and is both authentic and trustworthy:—

I have just heard from a friend of a remarkable dream. She thought she heard a loud knock at the door, and on looking out she saw that a hearse had stopped at the house. Being greatly surprised, she rushed downstairs and herself opened the hall door. A strange-looking man was on the top of the hearse; on seeing her, he said, "Are you not ready yet?" She said, "Oh, no; certainly not," and slammed the door. The sound seemed to have caused her to wake. She was much puzzled to know what could be the significance of such a very unusual dream. The face of the man haunted her, and for weeks she could not get the remembrance out of her head. All her family and friends were told about the dream, and all the circumstances of it had been discussed. Some weeks had passed when one day the young lady happened to be in a large warehouse in the City, and was just going to step into the lift, when she looked at the man who had charge of it, and immediately drew back, having recognised the face of the man she had seen in her dream. When she drew back her consternation was added to by the exclamation from the man of the very words she had heard in her dream, "What are you not ready yet, miss?" Her determination not to ascend in the lift was confirmed, and she declined to go into it. It only reached to the next floor, when the machinery gave way, the lift being smashed to pieces and the man killed.

A correspondent sends me this. It is curious as Mr. Spurgeon was a curious man. It is entitled, "Feather your Arrows," and is extracted from a note-book of Mr. Spurgeon that bears the date of 1887:—

A benevolent person gave Mr. Rowland Hill a hundred pounds to dispense to a poor minister, and thinking it was too much to send him all at once, Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope, "more to follow." In a few days' time the good man received another letter by the post—and letters by the post were rarities in those days; this second messenger contained another five pounds, with the same motto, "and more to follow." A day or two after came a third and a fourth, and still the same promise, "more to follow," and till the whole sum had been received, the astonished minister was made familiar with the cheering words "and more to follow." Every blessing that comes from God is sent with the self-same message, "And more to follow," "I forgive you your sins, but there's more to follow," "I justify you in the righteousness of Christ, but there's more to follow," "I adopt you into My family, but there's more to follow," "I educate you for Heaven, but there's more to follow," "I give you grace upon grace, but there's more to follow," "I have helped you even to old age, but there's still more to

follow," "I will uphold you in the hour of death, and as you are passing into the world of spirits My mercy shall still continue with you, and when you land in the world to come there shall still be more to follow."

### A REMARKABLE PSYCHICAL EXPERIENCE.

Mrs. Moulton contributes to the current number of "The Arena" an experience which we take the liberty of reproducing. Those who know the writer, among whom we are proud to include ourselves, will know how careful she is in publishing to the world what she has seen and known of the subjects that chiefly concern us. The brief record speaks for itself:—

In the "Cosmopolitan Magazine" for November an article of my own was published, entitled "Five Friends—The Story of an Extinct Household." It was a sketch of the last sad years of Dr. Westland Marston and his children; and it contained the account of a very singular spiritualistic prophecy as to the succession of deaths by which this household became extinct—a prophecy often repeated to me while all the persons mentioned in it were still alive and well. This remarkable instance of what seems like spirit foreknowledge made a wide impression, if I am to judge by the numerous letters I received on the subject from all parts of the United States, and from England. Among these letters was one in itself so astonishing, that I wrote to its author for permission to publish it. This kindness having been accorded me, I send the letter to you, since "The Arena," above all other American reviews, has shown itself hospitable to advanced thought, and ready to consider, fairly and justly, the mysterious and the unexplored. Here is the letter:—

64, John-street, Providence,

MRS. LOUISE CHANDLER MOULTON. December 5th, 1891.

DEAR MADAME.—I have just read your article, "Five Friends," and the singular fulfilment of the prophecy regarding the death of the Marstons recalls a similar prophecy in my own experience, and its fulfilment, which may interest you.

I was the medical adviser of the family of Hiram Maxfield, a hotel-keeper and caterer, widely known throughout New England. They were a very healthy family, seldom ill, any of them, except with some minor ailment. One day I was called to see Mrs. Maxfield, at their home, a few miles down the bay. While waiting for the return boat, the eldest daughter, a young lady of about twenty, came out upon the porch, where I was standing, and said that she wanted to tell me something, but it appeared so foolish to her that she wanted me to say nothing about it to the family. She said that she had heard a voice say distinctly, "You will die first, then Harry, then father." She was alone at the time, and thought that some one must have spoken to her from an adjoining room. She went to the door, looked in, saw no one, and soon heard the words repeated, with the addition, "And Dr. Anthony will be present in each case."

All three of the persons mentioned in this prophecy were then, apparently, in perfect health. About two years after—the young lady having married in the meantime—I was called in to see her. She had been stricken with apoplexy, and died in a few minutes after my arrival. The son, Harry, about this time developed symptoms of consumption; and with him, the end came in about six months. He had been away in another climate, under the care of a physician, but, as he was failing rapidly, was brought home. I was sent for, and arrived just before he breathed his last.

About a year after this, the father of the family contracted a cold, on a fishing trip to New Hampshire, which resulted in his death soon after his return. I was sent for, as usual, and only failed to be present at the moment of his death because I stopped out for an instant to send a telephone message, and he had breathed his last just before my return. Thus was the prophecy fulfilled. I must add that neither the family nor myself had any belief in Spiritualism.

Respectfully yours,

W. E. ANTHONY, M.D.

In the case of the Marstons, the prophecy, purporting to come from the spirit of Mrs. Marston, and to be addressed to the eldest daughter of the household, was:—"You will die first, then Nelly, then Philip, and last of all your father"; and it was as literally fulfilled as was the one related by Dr. Anthony concerning the Maxfields. Truly there are more things in heaven and earth than the sceptic has so far been able to explain.

GENTLENESS.—To have both wisdom and gentleness, a clear insight into what is right in our intercourse with others, and firmness of will to act rightly, and yet to deal gently with them, and to treat them with tenderness, is a rare gift in character. But it is the way to reach the heart; and true greatness and strength of character is always calm and self-controlled. Gentleness often wins its way into the heart and will of another, when the hard assertion of right or authority only makes opposition stronger. We all need the patience of others, and should show it to them. Kindly courtesy is not only a social grace, which makes life brighter and pleasanter—it is a duty we owe to all.—E. W. BODLEY.

## THE ERRADIATION OF SPIRITS.

### I.

A series of communications, relating to the power of mediums to erradiate erring spirits, has been made to myself and two friends. Our own personal desire is (not to obtain credence from others for truths revealed to us, but) to spread a knowledge of the laws of test for sane brain-action; for we hope that every family circle will possess its own prophet as soon as the development of mediumship has become a scientific and safe process. But the guides, who have seldom urged us to reveal other communications, have long seemed desirous that we should publish what is told us on the subject of erradiation. We therefore give the following for what it may seem worth; claiming, however, no credence on the ground of our supposed inspiration. We cannot (if we wished) give the communications exactly as they came to us, because of the manner (to be explained later) in which they came. This is the substance of what we are told:—

Spirits (when engaged in influencing us) form groups according to their characters. Some groups are formed by the common possession of some virtue; others by some common fault or error. Of the latter, each is impelled to go about this earth, urging men to actions which are an exaggeration of its linking error. And this it continues to do; tempting and persuading men to speech more and more foolish, or to actions more and more wicked, till at last the wrongness of the result becomes too gross to be ignored, and the tendency itself is brought to a *reductio ad absurdum* in the eyes of the general public. This is the natural crude process by which latent errors are, successively, brought to the consciousness of men, and thus eliminated. But this crude historic process is partially superseded by a better one, and might be so to a far larger extent if spiritual persons would consent. It cannot be superseded while spiritual persons merely repel evil influences; for, when repelled by one person, a group goes to another; and always finds some who will not repel, but will carry out evil suggestions. But if a medium will neither repel evil, nor be led by it, will allow the group to say whatever it pleases, listening with the same kind of sympathy that we accord to the ravings of a fever patient, the medium can often erradiate the erring spirits, as we can erradiate an erring person in the flesh; and thus exorcise them from their doom of being a bad influence on earth. (The word "medium" constantly occurs; but evidently in a wider sense than that given to it by Spiritualists generally; in the sense of any person through whom spiritual influence comes.) Erradiation can be better effected if several mediums combine in the act of faith by which the unhappy spirits are to be erradiated.

The suffering and struggle are often, for the medium, very great; but we are told that if we have faith the struggle will never really harm us, nor have we ever found it do so.

Great stress is laid by our guides on the difference between "erring" and "cruel" bad influences. The latter (our guides seem to imply) delight in mischief. The former, though they suggest very wrong actions and words, are never spoken of as wicked. When we erradiate them they are supposed to benefit by it; whereas erradiation would seem to have no effect on "cruel" tempters, except to weaken their hold on "erring" tempters and thus set the latter free to become sane.

My own personal belief, derived from communications made to me (before the communications about erradiation began), is that many of the spirits called by Spiritualists "evil" have no evil intention; but are former teachers of religion or philosophy, who taught something which to them seemed good, but which, after death, they discovered contained some latent error. Some of these unfortunate beings go mad of remorse (I think), and lose for a time all perception of everything except the one overwhelming desire to make mankind realise the evil of their own former error. They suggest monstrous and caricatured outcomes of its latent tendency. The process of erradiation, I believe, has in such cases the effect of waking the unhappy lunatic spirit from his bewitched trance, and showing him how he may effect what he desires in some sane and reasonable way.

I have often observed that a spirit thus rescued from purgatory is, ever after, at the call of his awakener; and can be relied on to come to her aid in any difficulty.

MARY EVEREST BOOLE.

## SPIRIT IDENTITY.

## OUR FRIENDS AT C.

By "EDINA."

For ten years prior to 1888 it was our practice to spend the spring and autumn holidays at a seaside resort named C., where we had leased a house, and to this delightful spot we were all particularly attached. The village is not a large one, and from our frequent visits there we got to know and to be familiar with the characteristics of almost every person in it. Soon after we began our inquiries into the occult, viz., in October, 1889, we got messages by the table (1) from Miss Mary M., a young lady who had lived at C., and who passed over in 1888, (2) from the Rev. J. M., the former parish minister of C., who "joined the majority" in 1889, and also from one or two others, former residents of C., who had died some years previously. Test questions were put in each case, and satisfactorily answered in every instance. The messages all came by the table, which was then our only means of communication.

When automatic writing began among us, we were favoured at an early stage with communications from Miss M., before referred to. While on earth this young lady was well acquainted with several of our relatives, who used to visit us at C., and who all passed over before she was taken. All the communications from this source possess clear and distinct internal evidence of identity and individuality. As our intercourse with Miss M. was limited to seeing her on our visits to C., and we had no correspondence with her, I cannot speak as to the handwriting, but during the past two years the several messages we have got are all in the same caligraphy, which is that of a lady, and is utterly unlike that of the medium.

The next C. message was from the parish clergyman before referred to. In this case I had had one postcard, and one letter, from the deceased when in earth-life, and was able to compare handwriting. This is one of the few cases out of some hundreds of messages automatically written, where reproduction was perfect. The internal evidence is clear and convincing, and yet in two important details erroneous statements were made. Why these errors crept in on important points is just one of the insoluble problems of this mode of communication, and I merely chronicle the blemishes in the message and pass on.

Since the first communication came about two years have elapsed. We have had three additional messages purporting to come from the same source, all couched in terms similar to the first—handwriting as before, and in the two last letters a characteristic expression commonly in use by the late clergyman when in earth life occurs several times. In short, the internal proofs of identity and individuality, coupled with the similarity of the handwriting and signature, leave no doubt in our minds that the late minister of the parish of C. has been in direct communication with us by the hand of our deaf daughter, who only knew him by sight, but never came in contact with him, and who certainly was not aware of the familiar expression reproduced in the message.

Next followed a communication from the late Lord —, the proprietor of the estate in which a portion of the town of C. is built, whose marine residence was situated near the beach. Here again the personal characteristics of the deceased peer came out to us very clearly; but at the same time he makes rather a "muddle" of his Christian name and of some details as to the division of his property after his demise between his executor and the next heir of entail. The handwriting of the deceased peer was known to me, and the writing in the message was not the least like that of the deceased when in earth-life. All the same, the letter taken as a whole, in view of certain passages in it, leaves no doubt in our minds as to the communication having emanated from the late Lord —.

During the autumn of 1891, after an interval of four years, we spent two months in C., and soon after getting there, several messages came from persons, all of whom we could identify as having at one time lived in the village. Among these was one from the late postmaster of the place, who passed over in the year 1888, and though there is strong internal evidence of identity and some personal characteristics came out in the message the communicator wrote his Christian name as William instead of David, and to that extent the communication is defective.

The most interesting and touching episode connected with our recent visit to C. remains now to be noticed, and relates to an esteemed friend there named R. R., who has recently passed over. During the many years of my sojourn in this place at the holiday season I was brought into direct contact with him socially and politically—he being both chief magistrate and also chairman of a political association, in which we both took a warm interest. On returning to the place after my four years of absence I found Mr. R. in extremely poor health from mitral disease, and on leaving the place in the end of September, 1891, although nothing was said between us at parting, I think we both knew we could in all human probability not meet again on this side of the grave. Early in December last I learned with deep regret, but not with surprise, that this much esteemed citizen of C. had passed over. On receiving the notification of the death I again repeated the experiment, of which a notice has previously appeared in "LIGHT," viz., of addressing a note to my daughter's control, "Professor Sandringham," intimating that my friend Mr. R. had passed over, and asking if possible that a communication should be got from him through our family medium. Of course, in this case our daughter knew the deceased, and was present at our last interview with him; but knowing his personal characteristics so well, I felt sure any message he would write would probably disclose identity. My request was complied with much sooner than I expected, for the next night on coming home from business I found that a message, purporting to be from the late Mr. R., had been automatically written by our medium in the same manner and in the imperfect light formerly detailed. This letter came on the evening before the remains of the deceased were interred in the cemetery at C.

The message covers a page of the notebook, and is to me most convincing of identity. It is too sacred to reproduce *in extenso*; but one or two paragraphs may be given. Beginning with the name and address of the communicator in full, it proceeds: "I have reached my blessed home at last." It then goes on to refer to his long and distressing illness and failure of strength, to the grief of his wife and daughters, speaks of his dear home, which he says is still before his vision, and goes on to say "my body is still lying in the old bedroom." The communicator then proceeds: "I was so ignorant of this phenomenon; such a thing was never talked of in C. There's been lots told me since my death and what I am doing here. I often began to wonder, and when I was told to go to Miss — (the medium's name) to write a message it astounded me, and the dead I see are allowed to visit the earth. It's a grand thing, too, and I'll come again some night in my form." Then follows a kindly reference to my daughter's infirmity, and to her last visit with me to see him in September, and the message concludes: "I am glad to tell you I am happy in this beautiful country, and am looking forward to meeting my wife and bairns when they come to this world, so good-night. Kind regards to Mr. and Mrs. — (our names)." The signature of the communicator is appended, and on comparison with one now before me I find a strong resemblance in the initial letters "R" of the Christian and surname; but otherwise the handwriting is "ragged" compared with that usually written by the deceased when in his usual good health.

This message, coming so soon from my late friend, so full of his personal characteristics, profoundly touched me. Would that it could be communicated to his sorrowing family; but that is impossible, for, as the communicator himself puts it, "such a phenomenon was never talked of in C."

Summing up the whole series of messages received from persons formerly resident in C., our conviction is that we have here a body of evidence going to show the continued existence in another sphere, in direct communication with this, of a number of persons who were all well known to us when in earth-life at our seaside home. The theory I propounded regarding the "genesis" of these communications is this: The original C. communicator, Miss Mary M., knew when here several of our relatives who used to visit us at C. Most of these persons had passed over before she was taken, and I considered it likely they would meet her, at a very early stage, on the "other side." Soon after these relatives began to communicate with us she came also, or was sent by them, and began to give us messages by the table and also automatically wrote them. Following this "opening up of communication" with a former resident in C. came the series of other messages before referred to, from persons also

on the other side, to whom the original communicator must have given the information of the "avenue of communication," viz., by the hand of our daughter. In the case of the last communicator, Mr. R., I consider it is probable that "the Professor" got, or assisted in getting, a message sooner than we might otherwise have expected it.

The whole series of messages from former residents at C. are to us extremely convincing just because of the internal evidence of identity. True, there are flaws and erroneous statements in three of them which cannot be explained; but, taking the series as a whole, personality clearly comes out to us in every one. But the most convincing of the series has not been given because the curtain cannot be lifted, or any reference made to the communicator, whose "fall" and its direful results to himself were one of the saddest occurrences which came under our observation at C. I merely mention this case for the purpose of saying that it not only completely establishes the identity of the communicator, but also shows him to be *en rapport* with another of the C. personages who have written to us. This communication "crowns the edifice"; makes the series from C. complete; and yet from its very nature cannot be reproduced, as the story of folly and its tragic end cannot be retold in the interests of either the living or the dead.

#### MRS. BESANT'S EXPLANATION OF GHOSTS.

In the course of a lecture which Mrs. Annie Besant delivered last night at Milton Hall, Hawley-crescent, Kentish Town, dealing with the subject of apparitions, she said that what science meant in talking of ether was what the Theosophist meant when he spoke of "astral" matter, only in the one case it had been subjected to experiments and was understood, while in the other case the experiments were at present of the most elementary character; and, although most promising for the future, they were not yet very reliable in the explanation of certain curious and abnormal phenomena. Now they got a number of apparitions which had this common characteristic—they were unconscious. A person awoke and saw a form which said nothing and did nothing except stand there. It generally looked somewhat mournful and disconsolate, and speedily disappeared. This was a most unsatisfactory kind of thing, afforded no explanation of its presence, and there was nothing to show why it came. The person who saw it was not quite sure whether it was real or fanciful, was not quite sure whether he himself was awake or asleep. The apparition appeared at night, frightened him for a moment, and the next moment it was gone. This kind of apparition was nothing more than what Theosophy described as a picture or revelation in the astral light. The *modus operandi* was this. There was an intense thought in the mind of some person. That thought was a real energy, a real force, quite as real as electricity. It was quite as real as an electric force that could be sent through space, and it was not without significance that, whenever they got thought-action, they got electrical action. Their medical men would tell them that, when there was thought in connection with the brain, there was electrical action in connection with the brain. When they thought intensely on the physical plane they set free electricity, and, on the astral plane, they set up a current through this astral matter or ether. They thought intensely of a person, and the current set up in astral matter or ether went in the direction of that person as certainly as they could send a current along a wire, when they wished it, to reach a distant town. This set of ethereal vibrations, reaching the person who was intensified in their thought, affected the person by the same medium, and, in some cases, appeared as an objective reality. In very many cases only as a mental impression was the person thought of. What were the conditions under which this unconscious picture was produced? It was constantly produced where a person was dying, and where the dying person was exceedingly desirous of seeing some absent friend or relative. It most often happened between those closely united by ties of blood or of affection. Most of these astral pictures were between close relatives or close friends, and the evidence was, to her mind, indubitable that such occurrences did take place, for they might find, over and over again, instances in which the person seeing the apparition had made a note at the time, of the day, the hour, and the place; and it had been subsequently found that at that precise time a friend had passed through the change men called "death"; and that the news which was thus carried by those astral vibrations was news as true and as real as though it were flashed along the electrical wire.—"St. James's Gazette."

#### THE PSYCHICAL SCIENCE CONGRESS.

We are glad to give our readers the latest information as to what is being done for Spiritualism at the World's Great Fair. It will puzzle many; it may instruct some, and it will advertise what we want the world to know of. The "Religio Philosophical Journal" prints the following:

As announced in "The Journal" of October 17th, 1891, it is proposed to hold a Congress in Chicago next year in the interest of psychics, and that the scope of the meeting shall cover the phenomena of both mortal and spirit life. As then said, the meeting will be under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition. The officers of the Auxiliary are—president, Hon. Charles C. Bonney; vice-president, Hon. Thomas B. Bryan; treasurer, Mr. Lyman J. Gage, president of the First National Bank of Chicago; secretary, Hon. Benjamin Butterworth.

The motto selected for the Psychical Congress is:—

PSYCHICS AND PHYSICS—TWO SIDES OF ONE SHIELD.

The following is the preliminary announcement of the committee:—

The committee of this Congress believe that the time is propitious for a public discussion, by leading thinkers of all countries, of certain phenomena which may be classified under the general head of psychical sciences.

It is proposed to treat these phenomena both historically, analytically, and experimentally. The following synopsis of work is indicated for the Congress, subject to such modification as occasion may seem to require, and especially to such changes as may result from the expression of the views of those addressed in this preliminary announcement:—

1. a. General History of Psychical phenomena.
- b. The value of human testimony concerning these phenomena.
- c. Results of individual effort in the collection of psychical data and in the solution of the problems arising therefrom.
- d. The origin and growth of Societies for Psychical Research, and the results which they have thus far achieved.

2. Detailed consideration of the various classes of psychical phenomena, of the theories offered for their elucidation, and of the further problems that demand investigation. The questions to be discussed may be grouped provisionally under the following heads:—

- a. Thought-Transference or Telepathy—the action of one mind upon another independently of the recognised channels of sense. The nature and extent of this action. Spontaneous cases and experimental investigation.
- b. Hypnotism or Mesmerism. Nature and characteristics of the hypnotic trance in its various phases, including Auto-Hypnotism, Clairvoyance, Hypnotism at a distance, and Multiplex Personality. Hypnotism in its application to Therapeutics.
- c. Hallucinations, fallacious and veridical. Promonitions. Apparitions of the living and of the dead.
- d. Independent Clairvoyance and Clairaudience. Psychometry. Automatic Speech, Writing, &c. The Mediumistic Trance and its relations to ordinary hypnotic states.
- e. Psychophysical phenomena, such as Raps, Table-tippings, Independent Writing, and other Spiritistic manifestations.
- f. The relations of the above groups of phenomena to one another; the connection between Psychics and Physics; the bearing of Psychical Science upon Human Personality, and especially upon the question of a Future Life.

The Executive Committee in charge of the arrangements for the Psychical Science Congress must of necessity be composed of residents of Chicago and others who can conveniently attend committee meetings. But this committee avows its need of and desire for an Advisory Council consisting of competent and experienced persons to be selected from all quarters of the world, in order that the Congress may find a truly international representation. The formation of such a Council will follow this publication as speedily as possible.

The special purpose of this preliminary announcement is to solicit the suggestions, and obtain the energetic co-operation

tion of all persons who are interested in Psychical Research throughout the world.

JOHN C. BUNDY, Chairman.

ELLIOTT COUES, M.D., Vice-Chairman.

LYMAN J. GAGE, A. REEVES JACKSON, M.D.,  
ERNEST E. CREPIN, J. H. McVICKER,  
HIRAM W. THOMAS, D.D., D. HARRY HAMMER,  
D. H. LAMBERSON.

Chicago, March 10th, 1892.

The World's Congress Auxiliary has been organized with the approval and support of the Exposition Authorities and of the Congress of the United States, to have general charge of a series of Congresses extending from May to October, 1893. The directory of the Exposition will provide ample audience rooms. Inquiries and all other communications concerning the Psychical Science Congress should be addressed to

JOHN C. BUNDY,  
Chairman of the Committee on a Psychical  
Science Congress.

World's Congress Auxiliary, Chicago, Ill., U.S.A.

### SOME MAGAZINES.

#### "THE IDLER."

The April number of the "Idler" is iron-bound or steel-clamped as before. It is impossible to keep it open and the physical effort of reading its contents becomes a serious matter in face of this new complication. The only way out of the difficulty is to tear the pages apart and read them in detachments. When we get to the contents we find a good deal of Mark Twain and Bret Harte, perhaps more than will add to the repute of those writers. "The Secret of the Hidden Room" is the best of the stories, and very good it is. If report speaks truly, Messrs. Barrie, Clark Russell, Bret Harte, Walter Besant, and Quiller-Couch ("Q.") may be expected to enliven the summer idlers, and Mr. Jerome himself, the Editor-in-Chief, is to contribute papers which will be a feature of his magazine. It is even reported that Spiritualism may find a place in the "Idler's" pages.

#### "THE VICTORIAN."

The chief article in the "Victorian" is by the Marquis of Lorne: the title is "The Spectral Footprints: A Russian Riddle." The story is within our region and is worth the attention of our readers. For the rest Mrs. Oliphant continues her story, "The Cuckoo in the Nest." Mr. Lewis, Professor of the Flute in the Royal College of Music, contributes a very readable article on his instrument, from which we learn that Martin Luther was a performer on the lute and flute, which we should have thought a little out of his way. Frederick the Great was also a flautist, and many, whose names are otherwise associated in history, amused themselves with the "concord of sweet sounds" drawn from the "recorder." "The humour of Puritan life" is amusing enough. There was a grimness in the smile of the Puritan. For example:—

A middle-aged agricultural Scotchman got married—bringing the bride from some distance. As he was known to be something of "a character," his neighbours curiously inquired of him concerning the new wife. His reply was: "Weel, she's just o'God's handiwork, but she's no' His masterpiece."

And as an epitaph:—

This was the pocket Psalm Book of John Symmons, who died at Salem at one hundred years. He was born at North Salem, went a-fishing in his youth, was a prisoner with the Indians in Nova Scotia, afterwards followed his labours in a ship-yard, and, till great old age, laboured upon his lands, and died without pain, Aet. 100, 31 October, 1791. He was a worthy, conscientious, and well-informed man, and agreeable until the last hour of his life.

#### "THE COSMOPOLITAN."

One of the best of the Transatlantic magazines is "The Cosmopolitan," remarkable even among the illustrated literature of the States by such an article as "Genoa, the Home of Columbus." For minute detail perfectly reproduced we have seen nothing to beat the illustrations given in this number, such, for instance, as the "Inner Harbour and Town of Genoa." Perfectly defined even to the furthest

distance the picture is one of which the Editor may well be proud. The "Old Shoes" from the Cluny Museum are historically full of interest, and the illustrations give a vivid portraiture of the contents of that fascinating collection. "The Rancho of Heavenly Rest" is a story to be read. George Macdonald contributes a few lines which are worthy:

Would-be prophets tell us  
We shall not re-know  
Them that walked our fellows  
In the ways below.

Smoking, smouldering Tophots!  
Stoaning, hopeless plaints!  
Dreary, mole-eyed prophets!  
Poor skin-pledging saints!

Knowing not the Father,  
What their prophecies?  
Grapes of such none gather—  
Only thorns and lies.

There is much more of value in the magazine, which should be attractive to the educated reader.

#### "THE ARENA."

We have already selected the gem, Mrs. Louise Chandler Moulton's psychical experience. It remains to notice the Rev. Dr. George St. Clair on "Rational Views of Heaven and Hell," an article to which we may recur, full of breadth and illuminative in a high degree. Not less noteworthy is the Editor's "Two Hours' in the Social Cellar." Mr. Flower grasps the problem of the future, with which Spiritualism must reckon, and his method of handling it has our unequivocal support. That strange book, "Dreams of the Dead," is noticed by Henry Austin, formerly Editor of the Boston "Nationalist Review." Like ourselves, disagreeing with much that it contains, he considers it a very thought-provoking book. It seems to us that we gain much and lose nothing by filtering through our minds these teachings from the world of spirits. We may reject them or we may accept them. We shall be none the worse for having considered them. "The Arena" fully maintains its prominence as the best exponent of advanced thought that reaches us. Mr. Minot Savage, we are glad to note, is to contribute to the May number another article on psychical science, to be followed by yet another. The same writer is about to publish a work on "The Irresistible Conflict Between Two World Theories," suggested by the Rev. Lyman Abbott's recent lectures on "The Evolution of Christianity." No living man can better deal with the problems involved in the conflict between orthodoxy and evolution, and his views on "The Religion of the Future" should command the attention of thoughtful Spiritualists.

#### "THE NEW REVIEW."

To this excellent number, an advance on some that have preceded it, Mrs. Humphry Ward contributes a notice of a novel that is attracting much attention—"Grania: The Story of an Island." Mrs. Ward's opinion on contemporary fiction must entice readers and draw notice to the work that she deals with. The book itself, a brilliant sketch of Irish life and scenery, will attract readers by its own merit. We have more Carlyle in the form of letters to Varnhagen von Ense. Perhaps it is a note of Philistinism to say that we have had quite as much of the dyspeptic philosopher as we can digest. Mr. Mallock discourses on "Style": Professor Tyndall on "Coast Protection," reverting to an ancient quarrel: Mr. Lilly on the "Temporal Power of the Pope": and the Duchess of Rutland on the pressing problem of "Intemperance." The number is distinctly above the average.

#### A SOUVENIR OF "KING HENRY VIII."

We receive from "The Black and White" Publishing Company a souvenir of the production of the above play at the Lyceum. Most of our readers know, or have heard, of Mr. Irving's impersonation of Cardinal Wolsey, one of the characters that fits him best of the many that he has played. Miss Terry, as Queen Katharine, is full of dramatic vigour. Mr. Terris makes a most presentable King. The booklet is charmingly printed. It will be well for anyone who has a complete collection of these memorials of Lyceum plays. What splendid work has Mr. Irving done in this generation, and what thanks do we owe to him!

OFFICE OF "LIGHT,"  
2, DUKE STREET,  
ADELPHI, W.C.

#### NOTICE TO SUBSCRIBERS.

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## Light :

EDITED BY W. STAINTON-MOSES.

[ "M. A. (OXON.)" ]

SATURDAY, APRIL 16th, 1892.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

### "PROGRESS."

The following passage occurs in a leading article of the "Times" newspaper for March 29th. The reference is obvious:—

However the criminal may be named, it is plain that he is one of those exceptional monsters who appear from time to time, as if to remind us in a striking and forcible manner that the automatic development of scientific and social organisation, commonly called progress, is not necessarily correlated with ethical advance.

It is not quite five years since, with much glorification, the Queen's Jubilee was celebrated, not only for the legitimate cause that her reign had lasted fifty years, but because those fifty years had been concurrent with such a development of "progress" as the world had never before seen. We sang of telegraphs and telephones, our joy was delirious over railways, the tonnage of our great steamers awoke in us pæans of delight. We had had such a half century of growth in civilisation that we felt we must somehow be better than our neighbours. Of course we had annexed a good deal in our time, but then annexation with us meant civilisation, and what could be better than civilisation? So we illuminated, and reviewed, and struck medals. And now, in the fifth year after it all, we find the leading journal talking of "the automatic development of scientific and social organisation, commonly called progress," and asserting that this "progress" is "not necessarily correlated with ethical advance."

These words are of supreme importance if they are understood as being an index of the trend of thought at the present moment. There is an uncomfortable feeling among men that all is not right; where it is not right and how it is not right they do not know; no education they have had fits them for finding it out, for having virtually abolished all spiritual life, they have deprived themselves of the only means of knowledge. And when someone whose words may carry weight and from whom the glamour of a material prosperity is being removed says plainly, "all this is vanity," he is to be thanked as a benefactor of his kind. That which is "commonly called progress" is a refreshing phrase.

But as if to enforce the thesis that civilisation and true progress are not synonymous the writer proceeds:—

Everything perfected by civilisation for its own purposes is equally employed by its enemies, and, by a sort of irony not infrequent in the natural world, the very schools of

thought that divide the civilised portion of mankind can equally be traced among the criminals who prey upon it. The Rainhill criminal is an Individualist. He fights for his own hand and pursues his own ends with undeviating singleness of purpose. The Paris dynamiters are the criminal representatives of the other great school of modern thought. They are organised for common purposes to which individual wills are subordinated, they fight for an idea which with them takes the place of the State, and they are firm believers in the necessity for enforcing by any needful amount of violence the will of the chaotic organisation which they themselves obey. Both classes of criminals make free, and often very dexterous, use of the latest results of scientific discovery. Both may boast themselves, in common with the most virtuous among us, "hoirs of all the ages, in the foremost files of time."

In other words, the devil and all his angels have quite as much to do with this commercial civilisation of ours as anyone else has. Had the Laureate realised who would eventually be accounted companions in the foremost files of time, he might have hesitated before he sang of them so delightfully and contentedly. Alas! that there should ever be any doubt as to whether "Fifty years of Europe" are after all so much "better than a cycle of Cathay."

This article of the great London journal would even be a hopeful sign if it stopped simply at the recognition of non-coincidence in material and spiritual advance. But the absolute incapacity of civilisation for real progress is still further insisted on. It is, of course, the Rainhill criminal who is in question:—

His absolute indifference upon any hypothesis to every kind of moral restraint and to every emotional prompting that might have interfered with his safety, marks him out as a singularly perfect example of those negations of all that is human in man, which civilisation seems to turn out from time to time.

No talk here of "notwithstanding" our Board schools, our nineteenth century science, and so on, we still have to lament the existence of such a specimen of evil in our midst; but this abnormal evil-doer is spoken of as a distinct product of civilisation. A charming machine, truly, which can turn out such very complete work.

Yet, happily, men are beginning to be troubled. The sun of self-satisfaction, which has shone with garish lustre for half a century, is beginning to be clouded over. The "I know" was followed by the equally conceited "I don't know." But the "I don't know" is becoming changed into the "I want to know." The high priests of science are not where they were; for their disciples have begun to disclaim the finality they arrogated to themselves. Everywhere people are recognising, though they cannot understand, that there is a certain something which is outside this state of ours. The seen and the real are beginning to be recognised as not being the same. Men are anxious, though they do not know why.

And whence may we look for the light which will clear the mists of uneasiness that beset us? Not from the churches. Benumbed by a material theology the spirit is not there. Not from the philosophers, who are so steeped in verbiage that words alone can be got from them. From science something, perhaps, but not much. Men who have gained any kind of spiritual development know there is but one way, and that is through the door of pain—"perfect through suffering." And, as the individual suffers to win his progress, so the peoples must suffer to win theirs. How that suffering will come time alone will show.

The signs of disturbance are many. The manifestations of evil are abundant and terrible. But perhaps the most remarkable and the most determined manifestation is that which seeks in every way to overthrow the existing order of things. The Salvation Army equally with the Anarchists aim at nothing less than being a law unto themselves, and not only a law unto themselves, but a tyranny over all who dare to disagree with them. Noise and tumult are not such immediately successful destroyers of the public peace as that product of civilisation the explosive bomb, but in the long run they are equally sure.

Yet Anarchists and Eastbourne revellers are only signs of the upheaval. They will be swallowed up along with many another manifestation before true progress begins, and our Christianity becomes the religion of Christ. In the long worship of the fetish we call success, we have quenched the Spirit, but that Spirit lives and will at last prevail. Then the "automatic development commonly called progress" will indeed not be correlated with ethical advance any more than now, but it will be subservient to that advance, and ethical advance will no longer be subservient to it.

### PROGRESSIVE EXPERIENCE V. RE-INCARNATION.

It is always important to attend to the relation in which a principle stands to a particular theory about that principle. There are two cases which should be first distinguished, and then the laws applying to either of them can be studied. The first case is where the intuitive persuasion of the principle arises directly, and not as a denial of some contrary principle which has hitherto been generally accepted. The second case is where the intuitive persuasion arises indirectly, that is, as a contradictory of some hitherto generally accepted view.

Now, in this latter case it will usually be found that the first feeling is that the hitherto generally received view is not true, and afterwards, with more or less direct clearness, arises the feeling of what is true. Many people are apt to fail to distinguish between this negative and positive process, and are often found supposing their persuasion is a truly positive one when actually it is only negative. What I mean is that with many people their affirmations are (as to direct perception) rather a negative perception (or a perception that something is not so) converted into a positive form of expression; whereby they mistake a real intuitive persuasion that " $x$ " is not true for a real intuitive persuasion that " $not\ x$ " is true.

The best illustration of this is in the case of Atheism, in which, as the term implies, is a negative affirmation, and arises actually not from a direct and immediate intuition that "not God" is, but from a direct and immediate intuition that the God that most believers in God predicate and express cannot be. Yet I suppose a good many who hold this Atheistic view are persuaded that they do hold it as a direct and immediate perception that "not God" is.

Now, let us take another illustration. By some strange misapprehension the language of Scripture has been very generally understood to mean that man's whole cycle of Being is divided into two, and only two, sharply defined states—one of action, the other of consequences: that of action being strictly limited to the present life he lives here of three score years and ten; that of consequences making up the complement of eternity. Increasing perceptive faculty has as its first consequence the working, in opening minds, of a direct and immediate perception that such a view is shallow, and unthinkable, and unauthorised.

Now, the point to which I desire to draw attention is this, viz., that characteristic of the human mind which enables it to perform the process of "conversion" (I am speaking of the logical and not the theological term) unconsciously; so much so, in fact, as to be quite unaware that it has been performed; whereby the mind accepts the resulting positive proposition as resulting not from the manipulation of a negative perception, but as a direct and immediately attained positive perception.

It would, of course, be a most unjustifiable thing for one man to say that a notion existing in another man's mind, and which the mind in question was most firmly convinced was a direct and immediate perception, was not so, but was, on the contrary, an indirect perception arising not from original positive perception, but from the unconscious manipulation of an original negative perception.

Because as *mind* is the instrument in either case, one man's persuasion is, *a priori*, as likely to be true as another's; and to say "It must be so to you because it is so to me" is an absolutely unwarrantable affirmation. At the same time, it is permitted to call attention to this curious property of the mind, whereby, beyond all question, it does, in certain cases, convert "that cannot be" into "this is," and it is allowable to suggest that all thinking minds should be on their guard against this interpretative process and not allow themselves to mistake a negative apprehension for a positive one.

Another curious fact which should be kept in view is that from a general persuasion as to a principle the mind can do—what Baron du Prel has shown the dream organ can do—dramatise from the general principle with very considerable minuteness of detail. So that it appears as if all the added detail were really part of the original persuasion which the mind attained directly or intuitively. Here, again, it does not lie within the right of any second person to decide, *ex cathedra*, as to what is the real perception, and what the added dramatisation, in the view asserted by any man to be his direct perception; but it is justifiable to call attention to the fact that *the impression* of direct persuasion and intuitive perception needs to be carefully analysed and examined, because it *may* be not what it represents itself to be, but a dramatisation of what is in itself a general persuasion as to a principle.

It is the fact that these things are so that leads me to prefer for myself what I have called the theory of "Progressive Experience" to the theory, so much more elaborately filled in with detail, which the Theosophists gave to the world under the title of "Re-incarnation." Let us see how far these two theories agree and wherein they differ.

They both agree in rejecting the old notion whereby Man's Universe of Being was so falsely dichotomised (or divided into two) into a portion of time, and a complement of eternity, which is to confuse together things belonging to different categories. For, by the Unity Law, if time be " $x$ ," then is Eternity " $not\ x$ "; and as these two = 1, what is that transcendent one and whole of which this " $x$ " and this " $not\ x$ " are the two sides or elements? There can be nothing higher in degree than Eternity; therefore we must make Eternity = 1, and the elements of the whole, " $x$ " and " $not\ x$ ," must be defined as, " $x$ " = any particular state of existence, and " $not\ x$ " = all other states of existence. Thus we can show that these together, the whole sum of the various states of Being through which we have passed, are passing, and shall pass, equal unity that is, the one Eternity.

Moreover, we may say, further, that the two views now being compared agree not merely in rejecting the old notion of one short phase of experience and action, determining at once and for ever the quality of the whole residue of our existence *ad infinitum*, they also agree on the positive side of regarding the whole of Man's Being as an evolution, through a practically infinite series of grades, towards perfection: the agent of this evolution (as far as consciousness goes) being experience. "Experience" and "consciousness" are really synonymous terms; and in using "consciousness," I use it in its most highly extended sense. We might at first be inclined to deny consciousness to the vegetable, and *a fortiori* to the mineral, because we cannot conceive of any consciousness which is not the same as ours. But really there is no ground whatever for doubting that everything is conscious in its own degree. Vibration does not cease to be vibration because our senses are not fine enough to apprehend it directly; and we know there are vibrations which we can feel directly as vibration, and there are other vibrations which we can only cognise through their effects indirectly; and so with consciousness; and it is probably a safe generalisation to say—wherever there is differentiation there is consciousness.

Here, however, the agreement stops. By using the term "Progressive Experience" we do not mean to assert definitely that there is no truth beyond this; we assert only that while we feel on absolutely safe ground in asserting our common position up to this point we prefer not to dogmatise as to detail beyond this, feeling that this is sufficient for all practical purposes.

The Re-incarnationist theory goes much further, and commits its holders practically to the following points:—

First, experience is not only progressive, it is also intermittent; and so far from being eternal, continues only until a certain point in the evolution is reached, beyond which existence becomes merged in something which seems best expressed by the awkward term "istence" as opposed to "ex-istence." At this point a real change in kind takes place, which, however gradually led up to, is a change *in kind* and not in degree, and the nature of Being beyond that point, if it be admitted to be a state of Being at all, is clearly not a state which is predicated from a direct conscious apprehension of it as a thinkable concept, but from a purely negative and abstracting process only. Being sure that this and that and the other cannot be, from these considerations they (by the process above referred to) arrived at the apparently positive, but really merely negative, position that the negation of these must be.

This intermittency comes in in the sharply formulated predication of a great series of existences on this particular world, interspersed with at least 1,500 years spent in a State called Devachan. (See "Esoteric Buddhism," p. 89.) Against this I set the, to me, far preferable and more reasonable theory of the ceaseless continuity, as opposed to the intermittency, of experience.

Second, in the theory I am questioning, consciousness is made everything; and free will is necessary as the determining factor of the whole event. Now, I believe it to be true that our present consciousness is but an insignificant corner of our true being. And while I think that the things we seem to ourselves to do here are valuable as giving us certain supposed-at-the-time-to-be-real experiences, and thus enabling us to apprehend what evil would be if it could be, I cannot regard them as of so vast importance that they are able to deflect our whole evolution into a wrong channel which shall lead to extinction of consciousness in a bad sense, reducing the self-consciousness by gradual degrees back to the condition of matter. And I utterly and absolutely refuse to recognise in man, that which is a quality of non-being alone, independence, free will, the power of ignorance to oppose and defeat the general designs, purposes, and laws of the Supreme, and bring the whole Being and Ego to absolute ruin and imperfection, thereby rendering the total end and issue less perfect than it might have been, and making the resulting outcome of perfected Beings less than the possible by just the amount so lost.

Of course I know that Theosophists probably accept Re-incarnation as they understand it upon an authority which they regard as sufficient; and, of course, they know that this argument cannot be valid for any who do not agree with them as to the infallibility of that authority. For myself, I am always most willing to listen to any considerations that can be suggested to me, and to weigh them carefully; but I entirely decline to be approached with an assertion based upon any authority external to myself.

In the space at my disposal I have only been able to deal with this subject very sketchily. Possibly in a future article I may take up at greater length some of the points here too rapidly dismissed. Possibly, also, some F.T.S. may be moved to animadvert upon what I have already urged.

G.W.A.

THE soul of man cannot remain inactive. If we are not doing good we are doing evil; hence the necessity of guarding every thought.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XI.

FROM THE RECORDS OF MRS. S.

Feb. 1st. We met as usual. Table was again floated, higher than our chairs. Questions answered by raps at each corner of the table. The table was then placed upright on one leg, and was made to lean against Dr. S.'s chair. Rector tried to control, but was unable. Imperator came quickly, seeing his difficulty, and held a long and interesting conversation with us. Dr. S. asked whether people who passed away in old age and infirmity retained in the spirit life that aspect; and if not, how were they recognised? Imperator explained that the infirmities of age and disease were accidents belonging to our earthly bodies, and we did not carry them away with us. Our spiritual bodies could be deteriorated by sin; we could put blots on them, though they would not endure through eternity, but would be wiped out as with fire. Man's body now is dependent on the atoms that surround him; the body moulders in the dust, the spirit will be recognised, but not as you are known now. Man will be transfigured; all earthly accidents will have been removed and the spirit shine forth in translucent beauty; the first to meet it will be those it has loved and had sympathy with when on earth; they will recognise by impression. Dr. S. then said: "Suppose a mother loses a child when an infant, and lives many years after, how will she recognise the little one she had lost?" "The little one will be the first to recognise her; she knows her by impression and love, by the bond of sympathy and affection that always exists between mother and child." Dr. S. remarked: "Like the ewe, who always knows its own, though surrounded by many other lambs." "Yes, it is so, for the feeling is not limited to man: it belongs to nature." We then asked whether Imperator had been present at Hudson's\* that afternoon. He said he was not there, but Rector was, and had impressed his form upon the plate. He informed us that the spirit of another of the band was on the first plate that had been taken, some time ago. He wore a garble that represented love, and was known as the "Spirit of Love and Benevolence." We asked Imperator if he knew anything of a seance we had held in the room below, when the power was very strong, and manifestations also. He said he was not present; left off speaking to us, and appeared to be addressing someone near him. In a minute he turned to the table and said: "My lieutenant tells me that he tried to manifest that evening alone, and that the power was beyond his control. I have my work to do in the spheres, and am not always with the medium, but a wish of his is sufficient to bring me to him at once." He said life in the spheres was no idle rest, as some had taught; also the occupation was not singing praises for ever to the Almighty. "Our worship consists in doing His work and will, helping to raise and elevate man. Neither was it a place of selfish rest and sensuality, as Mahomet had taught; but it is difficult to make you understand these things." Much more was said that could not be remembered without notes.

We met as usual on Sunday, the 3rd. The table was moved and floated. Dickey answered many questions. Many fresh sounds were heard; the table was thrown about roughly. Rector again tried to control but failed. The medium told Dickey to fetch Imperator, who came quickly and controlled the medium. He told us that the influences in the room were strange, but not evil, as evil spirits were not permitted to come near this circle. He explained there were many strange spirits trying to communicate with us, and when the controlling band was small, and the circle at all disturbed or inharmonious, they rushed in and, in their hurry to communicate, manifested roughly.

February 10th. We sat in firelight. Many sounds heard on the table and medium's chair; raps of every kind; a new and peculiar sound heard for the first time on the chair, like a person wheezing; the table was gently moved about, and this new sound behind the medium lasted for five minutes, when the medium became controlled, and we heard Imperator's gentle voice saying "Good evening, friends." I asked who the spirit was that came with the peculiar sound above-mentioned. "The Spirit of Love, who was on the plate of the last photograph that had been taken at

\* A photographer whose studio we used.

Hudson's," and described at a previous seance. I then asked if he had any communications to make to us for the medium's benefit. "I have been wishing for some time to give you information concerning 'Angels' Ministry,' how it is controlled, and the way in which information from the spheres is conveyed to you. Write, write! I find it very difficult to speak slowly; if you can write what I say, do so; if not, try and remember; and if you forget, I must impress the medium afterwards; write. I, myself, Imperator, Servus Dei, am the chief of a band of forty-nine spirits, the presiding and controlling spirit under whose guidance and direction the others work. I am come from the seventh sphere to work out the will of the Almighty, and when my work is complete I shall return to those spheres of bliss from which none return again to earth. But this will not be until the medium's work on earth is finished, and his mission on earth exchanged for a wider one in the spheres. Under me is my deputy and lieutenant, Rector, whose business it is to superintend in my absence, and especially to control, the band of physical manifesting spirits. Associated with him is a third high spirit, who is the inspiring spirit, Doctor the Teacher. He guides the medium's thoughts, influences his words, and directs his pen. To him are traceable the apt word, the ready utterance, the teaching and information suitable for the occasion. Under his general superintendence there are the spirits of Wisdom and Knowledge, to be hereafter described. Next come the guardians, whose care it is to ward off and modify the baneful influences of earth, to drive away the hurtful, to temper the painful, to shed around an influence through which the trustful may not penetrate, save in obedience to an impulse from within. The inward yielding to evil can alone destroy their power. Yet again, there are two guardians whose care it is, in like fashion, to ward off the evil influences of the spheres, the temptation of the malevolent, the allurements of the lower spirits, who would draw the medium from his allotted work, and divert him from his sacred mission, and from the direct aggression of those spirits of evil who hover around every centre of good, and strive to counteract the blessing it is our mission to bring. These four guardians are my personal attendants, and these complete the first circle of seven, the whole band being divided into seven circles of seven spirits, each circle composed of one presiding spirit with six ministers. The first circle is composed entirely of guardian and inspiring spirits—spirits whose mission is general, and concerned with the supervision of the whole band. The next circle of seven spirits is devoted to the care of love—spirits of Love. Religion, Love to God, Charity, Love to Man, Gentleness, Tenderness, Pity, Mercy, Friendship, Affection—all these are their charge. These are the spirits who minister to the affections, who inspire feelings of gentleness and mercy; love to God, the Universal Father; love to man, the common brother; tenderness for all who grieve; pity for all who suffer; affection for those who deserve it; desire to benefit and help all who will avail themselves of the opportunity. Next in order comes a circle, one presiding, with six spirit ministers of Wisdom. Under their care is Intuition, Perception, Reflection, Impression, Reasoning, and the like. These are spirits who preside over the intuitive faculties; over the deductions, rational and logical, made from observed facts; who inspire the medium with the spirit of wisdom and drive away as far as may be influences fallacious and misleading. They plant intuitive wisdom. Next in order, and very intimately associated with the foregoing group, is a circle which presides over Knowledge, of men, of things, of life, whose charge is Caution and Comparison, and Causality and Eventuality, and the like. It is the care of these spirits to give the practical knowledge which is the complement of the intuitive wisdom above noted. These are they who guide the medium's steps through the tortuous paths of earth-life, and lead him to a practical knowledge of that which is beneficial and profitable. To these kindred groups, Wisdom and Knowledge, which are under the general supervision of Doctor and the inspiring Teacher, succeed a circle who preside over Art, Science, Literature, Culture, Refinement, Poetry, Painting, Music, Language. These are they who inspire the thoughts with that which is noble and intellectual, and lead to words of refinement and sublimity. They gather the honey from many a flower and incline to that which is beautiful, artistic, and refined and cultured, which gives the poetic touches to the character and elevates and ennobles it. Next come a circle

of seven who have charge of Mirth, Wit, Humour, Geniality, and Joyous Conversation. These give the lighter touches to the character, the sparkling and bright side which is attractive in social intercourse, which enlivens the words spoken or written with flashes of wit, and relieves the sombre dulness of daily toil. They are spirits attractive and genial, kindly and loveable under influences of good, dangerous and sharp under provocation or in the midst of uncongenial influences. Last of all come the spirits who have charge of the physical manifestations, which it is thought right at present to associate with the higher message. This circle is composed principally of spirits on their probation, under the guardianship of Rector, lieutenant of the band. It is his care to teach them, and to allow them by association with the medium and his circle to advance from a lower to a higher sphere. These are spirits who from divers causes are earth-bound, and who by the manifestations which they are permitted to work out are purifying and elevating themselves. So you see that the band divides itself into seven groups—each with its peculiar charge. Spirits of Love, which is to bloom for ever in spheres where the affections are perfected. Spirits of Wisdom and Knowledge, who inspire with thoughts and words of wisdom which shall attain its full perfection only after countless ages have run their course. Spirits refined and noble, spirits bright and genial, who shed a ray of that light which is not of your earth on the drudgery of existence in a lower sphere; and spirits whose privilege it is to progress from an inferior grade to one higher and nobler through association with you, to whom such manifestations as they furnish are yet necessary. In all these various circles there are spirits who are progressing, who are giving experience and enlightenment; who are and were living the medium's life and mounting upwards as he mounts, learning as they teach, and soaring as they bend to raise him to their sphere. So the work has its two sides which are cor-relative even as it is throughout the economy of God. The giver receives; the word of benediction draws down a reciprocal blessing; the deed of mercy, as your poet sang, is twice blessed, blessing alike the merciful and the recipient of mercy. It is a labour of love, this guardianship of ours; a labour which brings its own reward and blesses us, even as we bestow blessings upon the medium, and through him upon mankind. May the Almighty Father bless you."

I have copied this teaching from a control given at Mrs. Makdougall Gregory's as, though similar to that given at our circle, it was better taken down.

#### A LOURDES MIRACLE.

Mr. Edward Wolseley writes to the "Tablet":—On March 13th I was at Lourdes and had the intense happiness of being an eye-witness to a wonderful miracle. There were very few people staying at Lourdes, on account of the very cold weather, the whole place being covered with snow, but there was a French family at the Hôtel d'Angloterre making a Novena to Our Lady. I will now relate what happened on this Sunday, March 13th, 1892:—

I was just leaving the Grotto after hearing Mass in the Basilica, when I saw a young girl being carried on a bed by four men; she was white like a corpse, her limbs and head twisted, and she was blind. She was carried into a piscine. I returned to our hotel close by. I had hardly arrived, when Madame Favone (our landlady) rushed in to tell me that this young girl whom I had seen at the Grotto had been completely cured. I then longed to see her and inquire about her previous illness and all particulars of the cure, and at once got permission to go and see Madame de la Guerre, with a friend with whom I was travelling. We found her in the greatest joy at the wonderful cure of her daughter, Mdlle. de la Guerre. The mother told us that she had been paralysed for the last six years, and had been under all the best doctors in Paris, but the poor girl only got worse; at length, about eight months ago, she was advised to take her, as the last chance, to Geneva, to try the hot baths there, but a fresh trial awaited the poor sufferer, for after taking the baths for two months she got a fresh stroke and was struck completely blind. They then determined to take her to Lourdes, there to make a Novena, and beg for her cure from Our Lady, who has chosen this blessed spot to dispense her greatest favours. The Novena ended on Saturday, March 12th, and yet no cure had been made, and they telegraphed to Bordeaux to send an invalid carriage to Lourdes station for the following day

for the midday train. Still full of confidence she made her final visit of adieu to Our Lady before leaving, when, on entering the piscine, and being bathed with the water, she was suddenly and instantly made well, her contorted limbs were restored to their right position, and her eyesight completely restored. The mother asked us if we would like to see her daughter, and we accordingly went in to see her. The window was wide open, the sun pouring into the room, and the girl was facing the light, but she said she did not feel the glare in the least. I took her so recently paralysed hand, which was as warm and healthy as possible, and she said:—"Thanks to Our Blessed Lady of Lourdes, I am completely cured." She seemed the very picture of health and animation. All the particulars were told us by her family and confirmed by her doctor, who had come with her from Geneva; he also told us that so little did he expect her recovery that he had not even gone to the Grotto with her; however, the miracle was witnessed by an English Protestant doctor, who happened to be at Lourdes, and he has signed a declaration that the cure is utterly beyond medical power, that the girl is perfectly cured, her legs and arms dropping into their natural positions, and that her eyes became bright and clear when a minute previous she had been blind and a hopeless cripple.

### 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.]

#### Humility.

SIR,—“Thomas Williams,” in a letter in your last issue, says that the contemplation of our own imperfections “contrasted with the perfection of a Personal God raises an intellectual barrier of separateness and personal individuality.” Permit me to point out to him that Christotheosophists, though believing that there must be something in God which answers to what is personality in us, yet would not for one moment admit that this could act as a barrier between the children and the Father. Much rather do they find in it the possibility of union and most absolute oneness, as it is hard to see how that which is personal can be one with that which is not.

GEORGE W. ALLEN.

33, Bloomsbury-square, W.C.

(President C.T.S.)

#### “C. J. W.’s” Case of Clairvoyance.

SIR,—I believe this phenomenon reported to you by “C. J. W.” is by no means rare. I remember to have read of several similar instances of sensitives describing what an inquirer or bystander has imagined. To call it thought transference does not solve the difficulty, even if that name can be properly applied to it at all. Didier, in endeavouring to discover a lost object, used to direct the seeker to “*penser y bien*.” This probably meant much more than mere thinking of it. It included a creative act of the imagination as well. And I think that the class of phenomenon to which “C. J. W.’s” belongs depends more on the creative power of the imagination than on the intellectual action of thinking. The following speculation seems to me to point out the direction in which the solution will most probably be successfully sought.

The creative power of the imagination is the force which produces those pictures that are seen when we allow our imagination free play. They cannot be acted on by the will unless the will has been trained to do so; in which case it is observable that the power to retain them before the mental eye for a longer or shorter time gradually increases. Neither are they the work of unaided intellect, which thinks but does not create. The intellectual powers of observation and comparison can, however, manipulate those pictures; and memory is capable of giving them back to a more or less limited degree, depending upon the intensity of the impression they have produced, and the amount of training memory has received in the recollection of such pictures. Intellect can observe details, and cause them to be recorded on paper. The writing of a tale is often, perhaps always, nothing but the creation of a panorama of mental pictures and the description of them in writing. These pictures are real things, real creations by the minds of their authors; they are the productions of the creative power of his imagination.

If they be real, the next question asked will be as to the material of which they are composed. The answer that follows is that they are æthereal in kind; they are forms produced by the mind in æther, or in other words they are astral pictures so much has been said about. The production of an astral picture, or astral form, is by no means a difficult task; it requires but a fairly developed imagination to produce really beautiful scenes, and figures in the astral light, or æther. Every object that man constructs, a chair, or a cathedral, must first be constructed in the astral light, espied by drawings, and then constructed out of gross matter. The truth of this speculation is very probable indeed, some people may be in a position to prove it by experiment, or may have done so frequently.

Now, the second question is, what is clairvoyance and what is it that the sensitive sees? Clairvoyance is a power which enables persons who possess it to see forms that are invisible to those who have not that power. The forms beheld by the clairvoyant are real things, often they are forms representing persons he knows, places he is acquainted with, and so on, as well as persons, places, and things he knows nothing about. The forms seen by the clairvoyant are real things, real astral forms, differing only from those of the non-clairvoyant in being the creations of somebody’s else imagination. If a clairvoyant see a well-known spirit, one with whom from frequent intercourse he is well acquainted, he no more sees the real being than he does when he beholds a man in the flesh. On earth he sees his earthly form, in the spirit-world he beholds his astral form, that æthereal body which covers up soul in the unseen universe. The same remarks apply to every form seen by means of soul-vision. Hence clairvoyance enables its possessor to consciously look into the astral light, to look therein for what he is in search of, to read any records, or notice any picture or form he chooses.

There is, therefore, nothing very surprising in “C. J. W.’s” medium having often, while experimenting, come across some of “C. J. W.’s” astral creations. Nor is there anything strange in the fact that two of such creations were taken notice of and described.

HENRY BERRY.

St. Matthew xxv. 46.

SIR,—May I suggest to your correspondent “T. W.” that the “misunderstanding” which, he says, has sent people “to the madhouse” ought not to be confined to the word *Kolasis* in the above text? It seems to extend to the whole passage with which that word is connected, namely, from verse 30 to the end of the chapter. That passage is, I believe, generally interpreted as referring to that future event which is spoken of as the Last Judgment. But this is an interpretation which seems untenable for at least two reasons:—

1. The Jews are not included in the gathering of the nations there spoken of. The Greek words *ta ethne* (the nations) are invariably used of the Gentiles only.

2. Those nations are represented as rewarded or punished for having shown or neglected to show kindness to the followers of Christ. All other sins or virtues are simply ignored. This fact alone is, I think, sufficient to show that the words are not spoken of the Last Judgment.

Our Lord’s meaning is, I conceive, much the same as that of Isaiah lx. 12, which, as the commentators are agreed, is prophetic of the Christian Church—“For the nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted.” Our Lord was speaking of the nations which should, or should not, favour Christianity, and of the different consequences of their different policies: and the history of the past makes it evident that He could read the future. The judgment, indeed, that He speaks of is still going on, and some nations (the Turks, for instance) are still undergoing their eternal *Kolasis*—eternal, that is, in the sense that it will not cease till the nation has either changed its attitude towards Christianity or perished. May I in addition remind “T. W.” that the authors of the Revised Version, who are generally supposed to have been fairly well up in their Greek Testament, agree with the Authorised Version in giving “punishment” in this place? The Vulgate, which he inquires about, gives “supplicium,” and the Syriac, a much older version, gives a word signifying “torture.” Walton, in his Polyglot, translates the Æthiopic word by “judicium,” and the Persic by “supplicium.”

April 5th, 1892.

GEORGE HARPUR.

### The Non-Recurrence of Manifestation.

SIR,—Would you kindly make some comment in your paper, "LIGHT," on the following phenomena I have experienced? I have been interested in the subject of "Spiritualism" lately, and have sat at one or two table seances; but was not satisfied—that is to say, not convinced—as to the reality of "Spiritualism" until Monday, March 21st. On that date I sat by myself at a small table, in a subdued light, immediately after dinner. I had sat for about thirty-five minutes when the table began to move, and on inquiring, I had to change my position at the table, when the strength of the movements was nearly doubled. I sat for about an hour after that, carrying on an intelligent conversation with several controls, principally relations and friends of my own. I have sat several times since, and have felt cold breezes across my hands, nervous twitchings, &c; but have never got the table to move again. I may mention that on the night preceding the day on which I had the successful seance I was sitting in a circle of five where we had manifestations; but the control mentioned another of the party as being the medium. You could perhaps tell me if you have ever heard before of anyone having a successful seance alone, and why I have not been able, when to all appearances the conditions were the same, to have another.

66, Pitt-street, Leith.

JOHN DAY.

April 3rd, 1892.

Our correspondent is evidently strongly mediumistic. He had better form a suitable circle. It is, however, quite within our knowledge that such phenomena as he describes can be got alone. If so, and if the strain is not too great, he may expect better manifestations under those conditions. We advise him to seek direction from the intelligences who have communicated with him.—Ed. "LIGHT."]

### When Does the Soul Enter the Body?

SIR,—In "LIGHT" (p. 131) your correspondent, A. Mitchell, asks for an answer to the above very important query. I have not replied earlier than this, hoping that some of your more able contributors would have answered the question, so far as it may be possible at present to do so. I now write, not as an authority upon the subject, nor as being confident that my theory is the correct one; I merely offer it for what it may be worth.

In the first place, I would remark that Theologians generally, in my opinion, greatly err in ignoring the Apostle Paul's threefold definition of man, where he prays God to "preserve body, soul, and spirit." By omitting to notice the distinction between "soul" and "spirit"—thus drawn—much confusion arises in our own minds when we enter upon the consideration of this and like questions. I would also add that, in my opinion, a man cannot be a thoroughly good physician who confines his observations to the material plane, and (may I say obstinately?) shuts his eyes to, and denies the every existence of, either soul or spirit; his microscope not having yet made them visible to him.

Spiritualists, I believe, generally acknowledge the existence in man of an animating spirit, or life, which is derived from or may be considered as an individualised portion of the Great Eternal Spirit, whom men call God. Hence the divinity which is in man, distinguishing him from, and giving him pre-eminence over, the lower animals.

May we not consider that the food which man eats sustains his body by means of the essences which are contained therein, which essences are so assimilated that they form the nervous fluid energy, which, by direction of the will, puts the muscles in motion? May not this invisible nervous fluid which permeates the whole body during life, and during life only, be reasonably considered to assume the form of the body, every part of which it puts in motion, as water takes the form of the vessel which contains it? May not this invisible nervous fluid, at what is termed death, unperceived by ordinary mortal vision, but observable by that of a good clairvoyant, be and remain, what the Apostle terms the soul, or spiritual body, as distinguished from the fleshly body; which spiritual, fluidic, but substantial body still continues to be animated by and derive its life from the Great Source of all Life, the Great Eternal Spirit, the Creator of all that is, has been, or will be?

May I here remark, *en passant*, that it has been a source of some difficulty to me that Spiritualists in their writings are sometimes apt to use the words "soul" and "spirit" in

a rather indefinite way? Though they maintain the distinction between the two words one person will write "soul" where another would write "spirit"; hence arises a confusion of ideas. I here mention this in the hope that greater uniformity in this respect may be brought about amongst writers on this subject. God is spoken of in the Scriptures as "Spirit," but I am not aware that He has anywhere been said to be a "soul." On these grounds I prefer to stick to the use of the words as herein applied.

Having premised thus much, I will now devote myself more exclusively to A. Mitchell's question.

When the nervous fluidic energy of the male comes in contact with the ovum of the female I presume it puts it in a state of fecundity, in like manner to that which is observed in the vegetable kingdom, where the male and female blossoms, or portions thereof, must be brought into contact by the aid of wind, bees, or otherwise in order to induce fruition. The egg thus fecundated is then prepared, in due time, to receive the spirit or animating principle, its previous existence being chiefly of a vegetative character. It is probably when the fœtus quickens or becomes *de facto* alive that it arrives at the dignity of having become a "living soul." As we read (Gen. xi. 7), "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

I think the egg in the ovary may be compared to a nut which is deficient of the germ which is necessary to enable it to become fruitful. The nervous fluid before mentioned may represent the germ which is necessary for the reception of life, or in Scripture phraseology, "the breath of God." "Paul may plant, and Apollos water; God alone giveth the increase."

I expect what "A. M." wishes to know is the precise period when this breath of God is infused into the soul; this (as I have before stated) is, in my opinion, when the fœtus quickens. The "soul" or "spirit body" commences its existence with the fecundating of the egg in the ovary and continues its growth throughout the life of the individual, being from time to time renewed, strengthened, and matured in like manner as the physical body; and when it is completely matured and the physical body is no longer necessary for its welfare it takes its departure, still animated by the spirit, to realms more suited to its eternal progression in knowledge, wisdom, and love.

Cambridge, March 24th, 1892.

ARCANUS.

### A Personal Experience.

SIR—The following incident is no doubt common to many of your readers; still, the experience is new to myself. I was sitting last night in my study by myself when all of a sudden, on looking up, one of my servants, who had been over twenty years in the family, appeared a few feet from me looking down at me, she apparently being some three or four feet off the ground. At the time she was in the servants' sitting-room downstairs. She looked at me for a few seconds and then faded away. I said nothing about it to her, but this morning asked her if she was doing or thinking of anything particular about the time I mentioned. She says no, but was thinking about me. I had had a serious illness at Christmas, coupled with influenza, and she had acted as nurse under the doctors then. I am now quite well.

Is she mediumistic, or what is the *rationale* of this sort of thing? Some eighteen years ago I and some members of my family, when living in a country house in Hampshire, were constantly pulled about by unseen influences, and we at last got quite accustomed to it—I mean our clothes: also knocks, and the sound of water dripping on the floor. A near and dear relative of mine lost his life through a fall out of a window some years ago. At that very time the large glass of a lamp fell to pieces in my study. Another was got at once; it smashed again instantly, and at the same moment I heard a noise in the kitchen, which was below my room, and the same thing had happened there. When the news came next day the coincidence struck me as rather curious. These are small matters, but your paper interests me, and we take it in, so perhaps any little fresh experience may interest some of your readers.

Oxford, April 3rd, 1892.

W. PROBYN-NEVINS.

P.S.—I may mention that when a boy at school at Aberdeen I smelt the smell of death so strongly in my little bedroom that I looked under the bed. Three days later my father was in Aberdeen and told me that my grandmother, his mother, had died suddenly a few days ago at Tronchay, near Bristol. This was my first uncanny experience—as the phrase goes.

### SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Service every Sunday, at 7 p.m. Speaker for Sunday next, Mrs. Stanley.—J. CHAPMAN, Hon. Sec.

KING'S CROSS SOCIETY, 181, COPENHAGEN-STREET.—On Sunday next, at 6.45 p.m., Mr. Horatio Hunt will lecture on "The Limits of Human Responsibility." On Sunday, April 24th, at 6.45 p.m., Mr. Hunt will lecture on "Different Orders of Ghosts"; at 10.15, seance; at 5 p.m., tea party; at 8 p.m., reception.—A. M. R.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday last, Mr. Butcher's controls chose for their subject, "Immortality and Death," upon which they lectured in a way that secured the interest and sympathy of all present. Sunday next, Mr. Veitch; subject, "Materialisation."—J. T. AUDY.

16, QUEEN'S PARADE, CLAPHAM JUNCTION, S.W.—On Sunday next I purpose taking the "Origin of the Easter Festival" as a subject, and will afterwards make my three months' statement. Wanted some help in the form of speakers or literature for Battersea Park and Wandsworth Common. I gave away to-day about 200 old papers and leaflets.—G. D. W., 21c, Victoria-dwellings, Battersea.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—An eloquent lecture was delivered on Sunday by Mr. R. J. Lees, on "Life and God." Sunday next, at 11 a.m., Mr. H. Evans, friendly meeting; at 7 p.m., Mr. W. E. Long, "Spiritualism—Fact, Folly, or Fraud." Tuesday, at 7.45 p.m., lecture. Thursday, at 7.45 p.m., seance, Mrs. Wilkins. Saturday, at 7.45 p.m., seance, Mrs. Hawkins. May 8th, Miss Florence Marryat.—C. H.

PECKHAM RYE.—That the steady, persistent lectures of Mr. Lees here have had a marked effect was evident on Sunday by the quiet earnestness with which a crowd listened to his lecture upon the constructive side of Spiritualism. His subject was the new gospel, verily of good news, which Spiritualism has to give, setting forth that the Spiritualists' God would judge men by motive and action—not belief; that men must worship through humanity, not through churches and ceremonials. Mr. Lees will lecture next Sunday, at 3.15 p.m.—J. H.

THE SPIRITUALISTS' CORRESPONDING SOCIETY will assist inquirers. Copies of "LIGHT," leaflets on Spiritualism, and list of members sent on receipt of stamped envelope. Address. J. Allen, hon. sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: On Sunday, at 11.30 a.m., for students and inquirers; on Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; also, at 1, Winifred-road, White Post-lane, on Tuesday, at 8.15 p.m., experimental seance.—J. A.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—A crowded meeting listened on Sunday with deep interest to Mr. Hunt's guides, who gave us a beautiful address followed by inspirational poems on subjects given by the audience; also cases of psychometry and clairvoyance, which were all recognised. Sunday next, open meeting, at 7 p.m. Tuesday, at 8 p.m., seance, Mrs. Mason. April 24th, Rev. Dr. Young. May 1st and 3rd, Mr. Horatio Hunt's seance. As the number will be limited tickets should be obtained at once of Mr. Mason, 14, Orchard-road, Shepherd's Bush, W.—J. H. B., Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—A seance for inquirers will be held every Wednesday evening at 8.30, when strangers will be welcome; also on Thursday at 8.30 p.m. On Sunday next spiritual seances at 11.30 a.m., Lyceum at 3 p.m.; "Ancient Spiritualism," by Mr. W. G. Killick, at 7 p.m. The floral service was a great attraction, the meeting was packed, and the floral offerings very tastefully arranged, and our best thanks are given to the donors for their kindness and sympathy so pleasingly expressed. Some pretty hymns were sung, and the meeting separated after a very good offertory had been made.—W. G. C.

CARDIFF.—On Sunday last Professor James Allen gave an interesting address upon "The Evolution of Faith," showing how the religious beliefs of mankind have been evolved and developed, from the lowest conceptions of savage life up to the most cultured and refined idealism of which we know; that all the faiths have sprung out of antecedent faiths found to be inadequate and consequently outgrown; that there is no need to mourn the decadence of any form of religious belief, since its decay is a natural consequence of the advancing intelligence of the age demanding more rational and reliable bases upon which to rest its religious beliefs. On 17th inst. Messrs. Green and Haywood will be with us, when good meetings are anticipated.—E. B.

### IN THE END THEREOF.

When the sullen chaos sleeping,  
In a dead and dreamless sleep,  
Felt a sudden impulse leaping  
Through the barren, silent deep;  
All the formless void was stirred,  
By the high Eternal Word.

Stirring, working, outward pressing,  
In a fever of unrest;  
Half resisting, half confessing,  
Some unknown, Divine behest,  
Myriad atoms wild and blind  
Strove against the Holy mind.

Till God bound the mighty forces  
With the magic of His will;  
Set the planets in their courses,  
Set the stars so fierce and still;  
With these burning letters wrought  
Out the secret of His thought.

Grass, and tender flowret, showing  
Forth the magic of His skill,  
All the spreading woodlands growing,  
In obedience to His will;  
Roses red, and lilies white,  
Counted faithful in His sight.

When the patient beasts came creeping  
Down their narrow ways of life,  
He would hold them in His keeping,  
Through their labour and their strife;  
Though they could not understand,  
Yet their times were in His hand.

Born at last! the crown and flower  
Of the everlasting plan;  
All creation owned the power  
And the mastery of man;  
Conscious self, and will, at last,  
Stood forth, heir to all the past.

Holding spoil from all the ages,  
Through the bird, and beast, and tree,  
All their silent lore He gauges,  
They are His, and He is free;  
Now shall strife and sorrow cease,  
In the kingdoms of His peace!

See them—struggling, raging, pressing,  
Each with each, they war and strive,  
All in fever for possessing  
All in longing to survive;  
Human atoms dull and blind  
Wrestle with the Holy mind.

Are there still more worlds to travel  
Ere all wanderings have ceased,  
Ere the Holy one unravel  
All the angel from the beast;  
Or does God's eternal plan  
Stretch beyond the scope of man?

Will "a dream or a forgetting"  
Blot all record of our pain,  
When a sun that knows no setting,  
Draws the marsh-mists from the plain,  
Shall a nobler, worthier race  
Stand and see God face to face?

Who can tell? Of spirit dower,  
We have more than doth appear  
Of His wisdom, of His power,  
Of His comfort, of His cheer;  
Let us love, and let us grow,  
We shall sleep, or we shall know.

—M. L. HANKIN.

WE understand that a few copies of M. Tissot's well-known picture, "L'Apparition Medianimique," obtained through the mediumship of Mr. W. Eglinton, are still available. Any of our readers desiring to possess a copy can be supplied at the price of £2 2s. on application to the Manager of "LIGHT," 2, Duke-street, Adelphi, W. C. To members of the London Spiritualist Alliance a deduction of 25 per cent. will be made.

To-day is our own; let us use it for thoughtful kindness and sympathy. Let the hours as they pass from morning to evening have help in them for others. It may be only a crumb that we have to give; a helping hand for the moment; a cheery word of encouragement as we pass on; a bright look or a kindly smile. Let us give it lovingly and heartily. For according to our use or neglect of the opportunities placed within our power now, will the morrow, whether here or hereafter, bring us a harvest of gladness, or of vain and sad regrets.