

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

The stories told by Dr. Watson (Ian Maclaren), in 'The Sunday Magazine,' concerning his experiences in Telepathy, are decidedly to the point. They relate his own personal experiences, and must be as puzzling to our old friend the scoffer as anything could be. One story particularly finds us. Dr. Watson, busy, trying to write a sermon, found himself unable to proceed. Quite suddenly, a brother minister, of whom he had not been thinking, took possession of his thoughts and entire sympathy. Here is the remainder of the story in his own words;—

Very soon a suggestion arose and grew into a commandment, that I should offer to take a day's duty for my brother. At this point I pulled myself together and resisted what seemed a vagrant notion. So one turned to his manuscript to complete a broken sentence, but could only write, 'Dear A.B.' Nothing remained but to submit to this mysterious dictation and compose a letter as best one could, till the question of date arose. There I paused and waited, when an exact day came up before my mind, and so I concluded the letter. It was, however, too absurd to send; and so, having rid myself of this irrelevancy, I threw the letter into the fire and set to work again; but all day I was haunted by the idea that my brother needed my help. In the evening a letter came from him, written that very forenoon, explaining that it would be a great service to him and his people if I could preach some Sunday soon in his church, and that, owing to certain circumstances, the service would be doubled if I could come on such and such a day; and it was my date! My course was perfectly plain, and I at once accepted his invitation under a distinct sense of a special call, and my only regret was that I had not posted my letter first.

We are glad it is becoming the fashion to make public these confidences. What an outpouring there would be if everybody owned up!

'The Humanitarian' for September is a good deal in our way, with its Articles by Dr. Milne Bramwell, S. B. Evans, and W. J. Colville, on 'Hypnotism,' 'Occultism among barbarians,' and 'Foregleams of the twentieth century;' and its reference to Palmistry. Dr. Bramwell, as a matter of course remark, says that 'hypnotism is now ranked amongst the sciences,' and proceeds to consider the therapeutic advantages of hypnotic treatment and the various explanations of hypnotic phenomena. It is consoling to find him stolidly positive that, so far from hypnotism breaking down the will, it really builds it up; and that, not the hysterical but the healthy are most easily influenced.

Mr. Evans' Paper on 'Occultism among barbarians' is singularly intelligent, throwing light upon much that would greatly help us if, in our frivolity and conceit, we were less ready to brush aside as delusion or humbug everything that did not come to us in evening dress.

Mr. Colville's bright little Essay is entirely optimistic. He reckons up, in the following summary, the three centuries that immediately concern us;—

The eighteenth century sowed a plentiful crop of the wild oats and sour grapes of sensuality, infidelity, and a host of kindred errors which the nineteenth has had to meet and overcome as best it could. The nineteenth century, despite the disastrous legacy bequeathed to it by its predecessor, has fought valiantly, though not always with much insight, to free itself from the incubus of an unholy and unhealthy past. The twentieth century, reaping to the full the harvest of good seed painfully sown and laboriously watered by its afflicted forerunner, will blossom forth in unprecedented strength and beauty.

The writer of a Letter on Palmistry has a great deal to learn. It will suffice to say that he makes the following juvenile remark; 'Is palmistry a Science? I think not. If it is, why are people who profess to tell fortunes by the lines on the hand constantly being prosecuted in our courts of law?'

A writer in 'The Progressive Thinker,' E. T. Dickinson, puts on record some curious facts concerning clairaudience. Of the wonderful violinist, Ole Bull, he says;—

The biographer of Ole Bull says (in speaking of this great musician) that he was not only a Spiritualist, but he declared in a large company in New York, that from the time he could remember he had never been without the voice of an invisible being, who advised, instructed, and often rebuked him. After the decease of his friend, Madame Malibran, he said it would have been impossible to persuade him that she was not still alive in some state that enabled her to speak to him as familiarly as in olden times; moreover, he said this beloved spirit friend, together with Pasta, would come and sing on his violin bow; and when he used to hold it suspended over the instrument at the close of certain delicate passages, without touching the strings, he could clearly hear the voices of his friends, singing echoes, and he felt obliged to pause and listen.

On one occasion, he said he was so delighted at a very fine performance of the Handel-Haydn Society, as they sang the Hallelujah Chorus, that he rose to his feet and fairly danced his applause by stamping. When the enthusiasm of the occasion ended, he distinctly heard a voice which he knew to be that of Handel, murmuring in his ear: 'Only shadow music—sung by shadows.'

'My soul replied, and asked,' he said, "Where, then, is the substance, master?"

'In my world,' the voice replied, 'where alone all things are real, and music is the speech.'

Professor Knight's recollections of Tennyson, during a visit only seven years ago, are, of course a pleasant feature of 'Blackwood' for August. He happily endorses, and strongly endorses, the great poet's vivid interest in occult subjects. The following passage is most suggestive;—

We then went on—I do not remember what the link of connection was—to talk of Spiritualism, and the Psychical Society, in which he was interested, and also of the problems of Theism. He spoke of the great Realm of the Unknown which surrounds us as being *also known*, and having Intelligence at the heart of it; and he told more stories than one of spirit manifestations, authentic emanations from the unknown, and as proof that out of darkness light could reach us.

Mr. Andrew Lang's new work, 'The Book of Dreams and Ghosts,' does not, we think, add much, if anything, to our knowledge. The fresh note in it lingers about his own peculiarly naïve confessions and remarks. He is a first-rate specimen of the captured *littérateur*, man of the world and humourist; and his behaviour is very amusing. We shall refer again to the book when opportunity offers.

'The Daily Chronicle,' which is as ostentatiously ignorant about Spiritualism as it is absolutely confident about nearly everything else, prints a remarkably foolish Article on Mr. Lang's 'Book of Dreams and Ghosts.' To begin with, it entirely misconstrues Mr. Lang's banter and affected hesitations. It concludes that these denote 'an echo of vanishing belief in spirits.' That is notoriously absurd. Mr. Lang is a lively free-lance, very much on the war-path, and his affectation of banter suits him remarkably well.

'The Chronicle' says 'the subject is dead,' and yet, almost in the same sentence, it says that the 'modern wraith' has 'exchanged the churchyard for the séance,' and 'accepted Mrs. Poyser's challenge to "leave off skulking i' the dark and come where there's company and candles.'" But that does not at all suggest a 'dead' subject. 'The Chronicle' dismisses the whole army of witnesses, 'ancient and modern,' 'home and foreign,' from 'the variants of savage Spiritualism' to 'the cases recorded in the "Proceedings" of the Society for Psychological Research'; and it dismisses them thus:—

We have but to remark the complexity of the delicately-poised central nervous system, with its three thousand million cells operated upon by divers causes, thrown out of gear by excess or the reverse; giving rise to abnormal effects; to myriad discordant combinations of what the brain has registered in the long years; to vivid conceptions which become actual perceptions; to find therein sufficing explanations of the strange hallucinations of every age and every race sampled in the book before us.

Now, is not that conclusive? It certainly has a *very* learned look. And yet, as we ponder it, the sentence seems, after all, to be only our old friend, 'You are all cracked!' dressed up and decorated. But 'The Chronicle' is so sure of its explanation that it actually declares that, if we follow it up and apply it, 'Telepathy' and 'Psychic Force' will go into bankruptcy and disappear—a declaration which only serves to prove what we said at the start, that 'The Chronicle' is extremely ignorant on this subject, and rather perversely ignorant, too.

A friend sends us a copy of 'The Guardian's' review of Bishop Dahle's book, 'Life after Death'—we hardly know why. The crucial and most significant two lines in these two long and hazy columns are: 'No doubt he speaks truly when he says that we have in Scripture "the only trustworthy source of knowledge about the future.'" Alas! in the Old Testament we have very little on the subject, and much in the New Testament is extremely vague and crude. It is an attempt to rear the mightiest of structures on the thinnest of foundations.

We are bound to say, however, that 'The Guardian' appears to think better of it to a certain extent as it goes on, for, in the course of its argument, it says:—

But apart from Scripture we have various evidences for the immortality of the soul, and the Bishop deals with these evidences in a most interesting manner. First, there is the direct experience conveyed to us by Spiritualism (if that be of any value), by the free flight of our thought in dreams, and by the fact of our self-consciousness. Secondly, man's infinite possibility of growth—intellectual, moral, spiritual—is prophetic of eternity. Thirdly, we have man's inherent instinct of eternity. Lastly, there is the moral evidence. Our sense of justice demands the punishment of vice and the reward of virtue hereafter.

This marks a hopeful degree of progress, even as an afterthought; but 'the punishment of vice and the reward of virtue hereafter' is very old-fashioned; and, besides, it flatly contradicts 'The Guardian's' doctrine and the Church's teaching that if we would be saved we must 'thus think' or 'thus believe.' Instead of 'punishment' and 'reward,' we prefer to talk of retribution and fruition, decadence and advancement; and, for evidence, we prefer the doctrine of Evolution to a string of texts.

We continue to receive from the publishers 'The English Mechanic and World of Science' in which we never fail to find something of special interest. The publication positively reeks with notions of all kinds, from polishing a buckle to exploring the milky way,—from mending a motor to detecting a spirit,—from preparing an elastic glue to finding out perpetual motion. To anyone with a turn for mechanics and a relish for inventions, its interest is endless.

A writer in 'The Two Worlds' is doubtful whether he will be allowed to renew his ticket for the British Museum Reading room, he having remarked to the secretary that one of his objects was to pursue occult researches, whereupon he was told that occultism was not an important or serious subject. This remark of the official was an insolent one if not intended to be a friendly one. If 'G.W.B.' finds any difficulty, we hope he will pay us a call at 110, St. Martin's-lane. The British Museum man may need a lesson.

#### LONDON SPIRITUALIST ALLIANCE, LIMITED.

A Social Meeting of Members and Associates will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m., on *Friday*, October 1st. The special object of the meeting will be to afford to the Members and Associates residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle the holder to bring one friend.

#### 'THE OPENING OF THE GATES.'

Some few weeks ago we published an appreciative notice of this pretty little volume of beautiful verse, from the pen of 'James MacBeth'; and we have observed with pleasure other cordial commendations. Here is an extract from a review which has appeared in 'The Agnostic Journal':—

'It is pleasant to have assurances such as "The Opening of the Gates" affords, that this age and country can still produce a spirit finely touched and to fine issues. He who knocked outside the gates in semi-despair before he beheld their opening, has been rewarded by a long look through the portal ajar, a glimpse of the inner glory, a psychic trance, a beatific vision. His prolonged and sustained lay of ever varying melody, "now like all instruments in one, now like a lonely lute," is sung in a region of sublimely rarefied air, up in the starry altitudes with the angel Israfil; and yet the basis and burden of its refrain is profoundly, pathetically human. The radiant head of the singer is in heaven; but his feet are on earth and of clay. Thus the circuit from the lofty to the lowly is complete, and the poem in its most empyrean flights never loses its warm-blooded, even if sad-eyed human interest.'

And here is a fine tribute of praise from Professor Flint, of the Edinburgh University:—

'It is a great thing to have given to the world so grand a volume, one so rich in thought and feeling, so beautiful and musical in expression. A strain so prolonged, so pure, so rich, comes rarely to the ears of man.'

The book is in the library of the London Spiritualist Alliance.

MRS. GRADDON asks us to state that the work entailed by her patent (which is dealt with elsewhere in this issue) will compel her to discontinue her professional engagements as a medium until further notice.

## DR. DUMONTPALLIER ON THE SUB-CONSCIOUS SELF.

Dr. Dumontpallier, one of the leading physicians of the Hôtel Dieu and previously of the Pitié, President of the Société d'Hypnologie et Psychologie of Paris, has for many years devoted much attention to therapeutic and experimental hypnotism. When at the Salpêtrière, he was requested by Claude Bernard to constitute a commission, together with Charcot and Luys, to examine into previous discoveries with regard to metallo-therapeutics. He experimented for two years with Dr. Jellé and confirmed the discoveries, but found that different reactions were entailed in different subjects. It was in the course of these experiments that he made the discovery that sensibility could be transferred from one side to the other of the organisms of some subjects.

Dr. Dumontpallier has never himself obtained the exteriorisation of his subject's sensibility, but would be averse to deny that a fluid emanates from the human body which may determine action on other conscious beings. He has assisted at some of the experiments of Professor Boirac, and considers that it may be permissible to suppose that a determining influence emanates from the operator to the subject and modifies the latter's sensibility and motivity. This influence may be transmitted through a wire, and emanates from the end of the wire, as from the end of the operator's fingers. If it is a fluid it may be emitted from the whole body, eyes, nose, and breath. He does not deny the possibility of the stimulative effect of magnetism on plants, though he has not seen it. He and Dr. Baréty had compared this human radiation to electricity in 1881, but our experience is scarcely sufficient yet to enable a definite conclusion to be formulated. The fluidic theory is attractive but not convincing. Further experiments are necessary with regard to its potentiality and intensity. Unconscious suggestions on the part of the operator may have some contributory influence, as well as conscious suggestions. The whole question must still be considered as open. The results obtained up to the present, show that suggestion acts in the normal waking state with a considerable number of patients, as well as during the hypnotically induced sleep. He had himself obtained most surprising therapeutic results both in his hospital and private practice, and always without contact. He could say that he had obtained successful results with seventy per cent. of his patients. The whole question was mysterious but fascinating.

There is an undoubted relation between the secondary state, alternate personalities, and the sub-consciousness. In the well-known case of Dr. Azam, of Bordeaux, his subject, Felida, lived for twenty-five days per month in her normal personality, A., but, during five days per month, at recurrent periods entailing a neuropathic condition, a second personality, B., appeared. In addition to her own monthly five days' experiences, B. was acquainted with all that A. did during the latter's sway of twenty-five days; but A. did not know anything about B., or of what took place under B.'s reign. Thus though she became 'enceinte' while living as personality B., yet A. knew nothing about it. But when hypnotically induced into the secondary state, the memories pertaining to B. emerged, and she explained what had occurred. Her secondary personality, B., pertained to the same stratum or aspect of the subject as the secondary hypnotic state. But when pushed into a deeper hypnotic stage the memories of state A. were lost, though they could still be made to emerge under suggestion. The above may be taken as typical, though the particulars vary in individual cases.

Again, during the secondary hypnotic stage, while an involuntary state is induced, during which the subject's will is quiescent, yet sense relations react within the subject's consciousness, as well as the will of the operator. The subject acts consciously, and even reasons to some extent, and refuses to do things which violate her normal temperament. Yet the memories of such experiences do not emerge into the normal consciousness (though they may be made to do so, to some extent, by suggestion). But the previous experiences pertaining to that state re-emerge when it is again induced. If a subject has been badly treated while in the secondary state and ordered not to reveal what had occurred, after re-awakening, she can, when again put into the secondary state, be made to describe whatever occurred previously while in that state, therein resembling the conditions presented in alternate personalities. The memory pertaining to the secondary state includes that of the normal self, while the memory of the normal self does not

comprise that pertaining to the secondary state, as also occurs with alternate personalities.

Further, the impressions registered in the sub-consciousness, which emerge in sleep-walking or in hysterical affections entailing automatism, without the normal self being aware of being so determined, may also be related in the secondary state hypnotically induced. These several states are consequently evidently related to each other.

With regard to the physiological mechanism pertaining to the sub-consciousness, or secondary state, Dr. Dumontpallier attributes the sub-consciousness to the cerebellum; the protuberance annulaire (pons varolii, or mesocephalon, or mid-brain of Chaussier); the bulbe; the medulla oblongata; the spinal cord; and the sympathetic ganglionic system which takes its origin in the cerebro-spinal axis, and sends to the latter all the involuntary and sub-conscious impressions it receives.

This is illustrated by the fact that the stomach, for instance, does its work apart from any voluntary action or attention from the brain. But when the stomach is hungry it sends up a feeling called hunger to the brain, which commands us to eat. When we fulfil this order, and eat proper food, it is digested without any direction from the brain, and a sensation of comfort is communicated. If we have taken something unsuitable, the fact is transmitted into our own consciousness in the shape of a feeling of being unwell, or of pain.

These functions are carried on by the sub-consciousness pertaining to the system indicated above, apart from any sensor-motor reactions in the cerebrum. But there are many other actions, accompanied by cerebral reactions in their earlier stages, which come after training, or practice, to be similarly sub-consciously accomplished.

The efforts of a child in learning to walk entail reactions in the voluntary psychic centres of the cerebrum; but after the practice is acquired, it is accomplished by the involuntary sub-conscious system. The efforts of the learning cyclist react in the voluntary centres, but the trained cyclist becomes a veritable centaur. His wheeling is done by his sub-consciousness, which even accelerates and regulates the beats of his heart, adapting them to the intensified requirements, apart from which fact the exercise would be impossible; the cyclist meanwhile using his voluntary centres for other purposes, guiding the machine, gazing at the scenery, conversing, &c.\* Many other illustrations might be given to show that faculties acquired by practice become assimilated and executed by the deeper sub-conscious system, thus demonstrating the ability of that system to be trained to perform intelligent actions, implying consciousness apart from cerebral reactions, as well as, and in addition to, its primary function of organic direction.

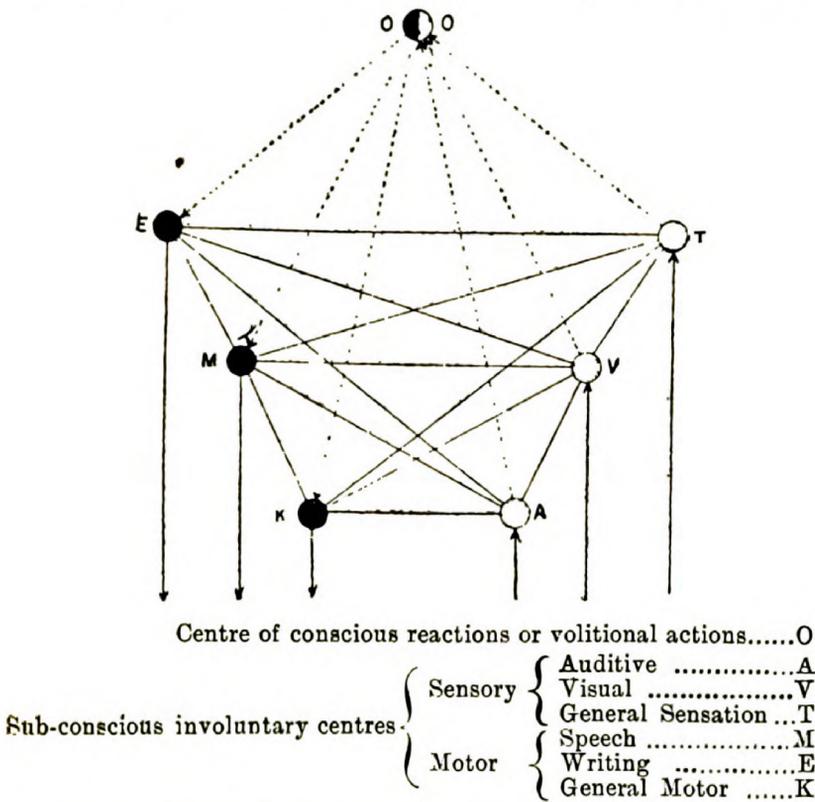
The expression of the actions determined by the operator is involuntary on the part of the subject in the secondary state. The fact that they are not registered in the normal, cerebral memory implies that they pertain to the involuntary sub-conscious system. The will of the operator acts through the subject, thus supplying the volitional element and replacing that of the subject. The orders given entail motor action through the subject's involuntary system without necessitating re-actions in the volitional centres.†

\* That these involuntary functions are carried on by the sub-consciousness, and that the sub-consciousness is related to the sleep consciousness is shown by the fact that soldiers have often been known to fall asleep while marching or while riding on horseback.

† This appears to be confirmed by the fact that the strong, emotional shocks that penetrate into the sub-consciousness, and are registered there as fixed ideas, entailing involuntary actions by their emerging in the subject, may be brought into relation in the secondary hypnotic state. This is further supported by the claim of Clarke and Todd, that the protuberance and bulbe are emotional centres. Dr. H. Aimé, of Nancy, however, states that these organs serve to give expression to emotions. The bulbe receives stimuli from further up in the brain, and transmits them to the motor and vaso-motor nerves, thus producing convulsive and constrictive movements.

There appears to be some analogy between the emerging of a strong sensation, such as hunger, from the sub-conscious system, with the accompanying determination of the cerebral, voluntary system in the command to eat, and the emerging of fixed-ideas from the sub-consciousness, entailing the determination of the volitional system in automatic actions. It must also be remembered that commands given to a subject in the secondary state emerge in the waking state and determine the normal consciousness to execute them in post-hypnotic realisation in a similar manner. But in these phenomena, it must be noticed, the so-called involuntary sub-conscious system appears, nevertheless, to command the voluntary cerebral system. A further analogy exists in the fact that the cerebral voluntary consciousness can only determine the sub-conscious system in its organic functioning in a very limited degree—if at all; while equally the normal consciousness cannot determine that pertaining to the secondary state.

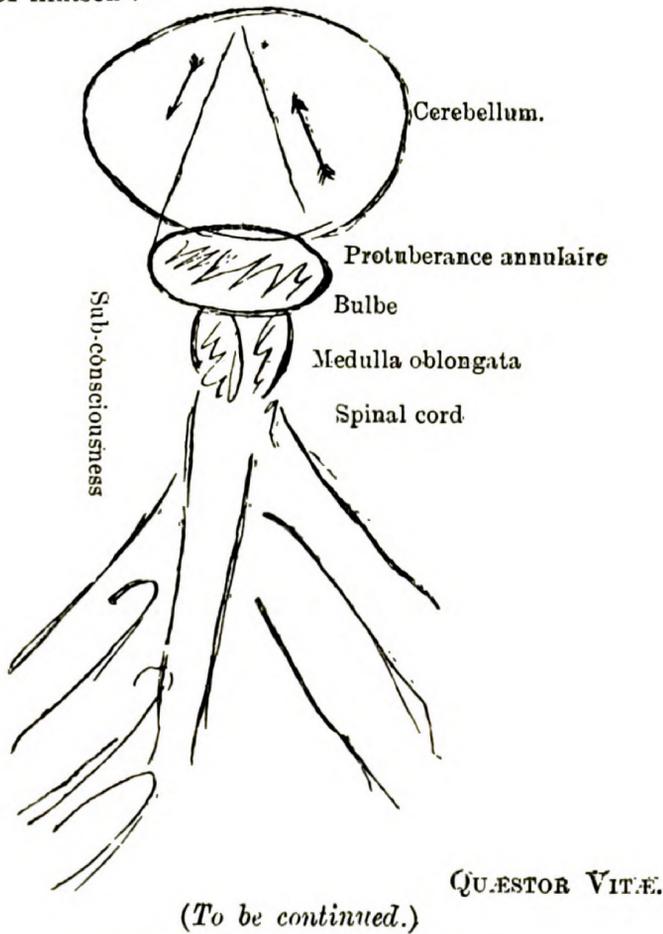
Dr. Dumontpallier illustrates the processus of the sub-consciousness by the following diagram (published in Professor Grasset's lectures at the University of Montpellier, Boehm) :—



The arrows indicate the direction of the transmissions. The sub-conscious sensory centres given above in the light rings were indicated in blue on the Doctor's diagram. The sub-conscious motor centres given above in dark circles were indicated in red. The centre of conscious sensor-motor reactions O, was suggested by representing it as a dual combination of red and blue.

The argument implies that in conscious reactions the nerve waves received by the sensory centres A V T are transmitted to O, where they give rise to motor impulses, which are transmitted to the motor centres E M K. It is the reaction in O that entails an image or impression in consciousness, and consequent conscious or voluntary action. The direction of these transmissions is indicated by dotted arrows. Sub-conscious impressions, or reactions, are transmitted direct from the sensory centres A V T to the motor centres E M K without emerging in O, where consequently they are not registered. These transmissions are indicated by arrow-headed dark lines.

The diagram is conventional in form. O represents the cerebrum, while A T V E M K may represent neurons in the cerebellum, medulla oblongata, spinal cord, ganglia, or plexi. It will be better understood from the following sketch made by the Doctor himself :—



THE NEW OFFICES.—The Treasurer gratefully acknowledges the receipt of £1 from Mrs. Coates, 5s. from Mr. F. Martin, and 3s. from T.H., towards the fund for furnishing and lighting the new premises.

'THE WORSHIP OF LUCIFER.'\*

If Lucifer were as easily summoned as he is supposed to be by the hero of this story, he would have plenty of business.

Christopher Perkins and his friend, Edward Puckle, take up their abode in a haunted house, purchased by the former, who is a wealthy returned Colonial, while Puckle is a disrobed priest. They fit up a couple of rooms for their diabolic séances by draping them in black and ornamenting them with pictures of hell. Then Puckle invokes Satan in a lengthy address, in which the devil is told how good he is, and what he ought to do and to think about this world of his. A dreadful form then appears :—

'A fearful, amazingly tall figure, clad in sombre robes. It approached gradually nearer, preceded by a tiny phosphorescent ball, until it stood at the end of the black room. The face was terrific, discoloured, bloated; it bore the impress of sin and crime.'

This was not Satan, however, but a spirit who on earth had been a sensualist, evil liver and drunkard, and who 'carried his hell about with him.'

They tried again, and this was the result :—

'At the far end of the apartment was discernable a dread something; it was shapeless, formless, inky black, and around it flickered an angry, reddish yellow phosphorescence. In the centre was a big scarlet blotch as of blood.'

A voice came from this dreadful 'thing' saying that on earth it was a vivisectionist, and that it is called 'Prince of Fiends' in its present abode.

The ex-priest concludes there is something wrong with their diablerie, and that the presence of a virtuous maiden would make all right, as Satan is particularly fond of them. Whereupon he goes off to try to entice 'a barmaid,' while Perkins accidentally falls in with Iris Amering, niece of Lady Everilda, a neighbour. Iris is caught in a storm near the haunted house, and invited in, and plied with drugged coffee by the wicked priest, and then carried to the séance room; but her presence there causes a beautiful bright spirit to come instead of Satan, and this child of light preaches a long sermon and vanishes.

That is all there is of Satanism in the volume, for the rest of the book is taken up by scenes in the family life of Iris and her aunt. Iris finally marries a certain Lord Kenamere, who is introduced into the story for that purpose. The wicked priest poisons himself by mistake, and his friend Perkins digs a grave in the garden and buries him secretly, and eventually marries 'the widow of a farmer.'

The volume ends with this excellent sentiment :—

'Life is chequered, but the true philosopher will find that the key to happiness is well-doing, and that unselfishness is the road which leads straight through the glistening golden gates. What mortal can attain perfection? But to do evil causes naught but despondent misery, and the blissful peace of heaven on earth dwells only in that soul which strives ever upwards towards its highest ideal.'

NEW PUBLICATIONS RECEIVED.

- 'The Literary Digest.' New York: Funk & Wagnall. Price 10c.
  - 'Revue de la France Moderne.' Paris: 39, Boulevard des Capucines. Price 1fr.
  - 'Psychische Studien.' Leipzig: Oswald Mutze, Lindenstrasse, 4. Price 60 pfennige.
  - 'Annales des Sciences Psychiques.' Paris: 108, Boulevard Saint-Germain. Price 2fr. 50c.
  - 'The Grail' (Theosophical), August-September. London: 77, Great Portland-street, W. Price 1s.
- We have also received: 'The Herald of the Golden Age' (15, St. James'-road, Exeter); 'The Prasnotara Indian Section Gazette' (Benares); 'The Agnostic Journal,' 'The Inquirer,' 'Progressive Thinker' (Chicago); 'The Light of Truth' (Columbus, Ohio); 'Spiritualistisch Weekblad' (Apeldoorn); 'Banner of Light' (Boston), and others.

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

\* 'The Worship of Lucifer. A novel. By MINA SANDEMAN, author of 'The Rosy Cross, and other Psychological Tales.' London: Digby, Long, & Co.

## A HAUNTED FAMILY.

The readers of 'LIGHT' will have been interested in the article entitled 'A Haunted Family,' which appeared in the issue for September 4th, and will, perhaps, be glad of a few more particulars of this remarkable case which I translate from 'L'Echo du Merveilleux,' where Dr. Corneille gives an account of his own critical examination of it, even going so far in his earnest and sincere search after truth as to invite the young medium to his house and keep her under his own or his wife's supervision both night and day, the child even sleeping in the apartment occupied by himself and Madame Corneille. Would there were some like him to be found among the medical faculty in England; then would such interesting, spontaneous phenomena as those exhibited in the case of the young Dorsetshire medium of a few years since, and the still more recent one in the Fen district, not have been allowed to pass into oblivion as, unfortunately, has been the case.

I will give a short *résumé* of some of Dr. Corneille's experiences, as a pendant to the previous article. In the first place he says: 'That the Sabourault family were still inhabiting Yzeures when he, with several other gentlemen whom he named, visited them.'

'For three nights nothing happened. At last, on the morning following the fourth night, as M. Khan (who had always scented fraud) retired, evidently satisfied with the completely negative result of the inquiries, an *invisible pianist* all at once began to execute with amazing rapidity a series of arpeggios and runs *under the bed* on which the mother and daughter were still reposing. This continued for one or two minutes, and then the manifestation ceased. Madame Sabourault and the child occupied such a position in the bed that any movement of the hands was simply impossible; besides, the music was not produced in any given locality, the place whence the sounds proceeded being constantly changed and passing from one extremity of the bed to the other. Moreover, it was characterised by a lightness and speed which were quite inimitable. We strove to produce it in different ways, but could never succeed in doing so. This phenomenon alone was sufficient to convince me of its occult origin.'

Dr. Corneille adds:—

'I feel it my duty to declare that when I examined Renée Sabourault at Yzeures in the beginning of April, I perceived no trace of hysteria, but on the contrary, after a close and impartial examination, I found her nervous system entirely normal. A short time after my journey to Yzeures the family removed to Poitiers, where, although there was no cessation of the manifestations in private, the investigators failed to evoke any when sitting for that purpose. At length we decided on inviting the well-known medium Madame Agallana, from Bordeaux, to be present at the seances, and on her kindly consenting to visit Poitiers, the usual circle was formed, but the result was not what we had expected. The table never moved, but Renée and her mother were seized with convulsive movements of the right arm, and developed automatic writing faculties. The next evening the experiments were renewed, and hardly were we seated at the table when the latter was seized with violent movements, and at the same time Renée (together with the chair on which she was seated) was forcibly pushed backwards to the distance of more than a yard from the table. This movement was effected with great suddenness, but without violence. I placed myself behind the young girl's chair, with my fingers on the back of it, and convinced myself that her feet were resting on the rungs; then the movements were produced with greater violence, as if fully to establish their reality, and I was even at last pushed against a piece of furniture, and pressed between it and Renée's chair, which was forcibly pressed against my chest. This pressure became so painful that I asked the sitters to draw the chair away, that I might liberate myself, and they had to exert all their strength to do so. The chair being now restored to its primitive position against the table, around which we sat in a circle, forming a chain, with the exception of Madame Agallana, who remained apart, seated about two yards from the principal group, I myself keeping my place behind the young medium's chair with my hands on the back of it, I felt the latter incline towards me, as if seeking a resting place, and I slightly resisted. Immediately both chair and child were raised to the height of about twenty centimètres and *floated in the air without any support!* It was a superb levitation and lasted fifteen seconds. In less than ten minutes five other levitations were produced. To sum up, the chair and child were *six* times raised and suspended in the air without any support, the periods of the levitations varying from fifteen to twenty seconds. During the last levitation the chair and child were moved across a space of about two mètres. (It will be remembered that the French mètre is rather more than an English yard.) I ought here to notice an important fact. Once when the power hardly seemed sufficient to raise the chair, both the latter and child became

subject to a curious involuntary movement. She declared they were trying to raise her from her seat. In fact at the instant she was seen to slip on her chair, notwithstanding her efforts to the contrary. I then placed myself in front of her, took hold of her legs, and endeavoured to resist the gliding movements of the girl, when suddenly she became entranced, from which state I had to release her by passes. I may here remark that this was the first nervous accident from which she had suffered, and this was entirely occasioned by my having opposed myself to the will of the invisible power which was working in and through her. This is a fact pregnant with importance. We did not carry experiments further that evening, but contented ourselves with the results we had obtained, and these were remarkable, for we had just witnessed six levitations in full light and in the midst of ten witnesses, and these phenomena were of such scientific worth as to give sufficient guarantee of the reality of the phenomena. Desirous of pursuing the study of so interesting a case as this child of twelve years, I asked and obtained the consent of the parents to take her for a few days, and the following week Renée arrived.'

The phenomena which occurred during her visit to Dr. Corneille are of the highest scientific nature, on account of the test conditions under which they were obtained. As before stated, the young medium slept in the apartment occupied by Dr. and Madame Corneille. Her rest was undisturbed, and the next day she was made happy and contented by means of toys and other amusements. They found her a sweet, docile, well-behaved child, but nothing remarkable happened until a day or two after her arrival. 'On the Saturday, however,' says Dr. Corneille—

'I seated her at the table, put some writing paper before her, and she soon began to write automatically, the influence using bad language and declaring it would produce no manifestations in my house. I then addressed the invisible presence in a loud and commanding voice, declaring that except he behaved with perfect courtesy all communications must cease, and I at once suspended the *séance*. The investigations were renewed in the evening, and also the next day, but the communications by writing continued to be of a most objectionable and disgusting character, but at length our patience was rewarded, and the control became docile, obedient and good-natured. Still it was not until Monday, 17th, that the occult force exhibited itself in any very decided manner, when my wife and two gentlemen sat around a three-legged table on which Renée laid her hands. The table was seized with such violent movements that taking the base with my hands I could not prevent the motion, and was literally dragged by it about the room. I may say here once for all that the child has never appeared to seek to produce these phenomena herself; she evidently regards herself as a spectator, nothing more, but notwithstanding this fact, we always take care to watch attentively both her hands and feet, which her extreme youth and short dress render particularly easy. The famous argument of the dress of Eusapia Paladino is out of the question here to explain the levitations of the table, of which we were witnesses, and we must also renounce the hypothesis of anything hidden under the clothes, as Renée, aided by my wife, dressed and undressed in our own bedroom.'

Various other extraordinary phenomena are then described, but one evening later, in the presence of Dr. Corneille, of myself, and four other gentlemen, my wife being delegated to light up when required, the phenomena were produced with an intensity and variety which was never afterwards surpassed:—

'The room was illuminated by a red photographic lantern, with which nearly all the phenomena had been observed. We placed ourselves round a large, heavy, oak table, which was lifted from the floor and overturned, its feet being placed in the air, and was flung on M. Girandais, who fell backwards with a loud cry. On lighting up we found M. Girandais on the ground and the table overturned upon him. It would be useless to recount in detail all the *séances* which took place at my house in the presence of various scientific men (whose names are given); suffice it to say that during the last few days that Renée was with us, the invisible presence appeared entirely to have changed his character and become absolutely obedient and docile, producing and modifying the phenomena as convenient to us, always ready to obey, and doing nothing except at our request. This invisible guest of the Sabouraults, who, when with them, insisted on presenting himself when not wanted, and refusing to respond when requested—this late disagreeable and ignorant being—developed during Renée's stay with us into an amiable and *complaisant* companion, whose loss we sincerely regretted when, on the young medium leaving us, he also was obliged to bid us adieu.'

Paris.

ELIZA LUTLEY BOUCHER.

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### SPIRITUAL CREATIONS THROUGH STRUGGLE.

Very few days pass without our being challenged to 'justify the ways of God to man' in presence of the miseries of the world. It is never an easy task to accept the challenge, and we question whether any one could accept it and come off a perfect conqueror. What an apparent tragedy life seems—at times! and if we follow it up to 'orthodoxy's' bitter end—an everlasting Hell—the tragedy becomes the horror and scandal of the Universe.

What does it all mean? God *has* failed if things are what they seem, and if the old tragic ending is true. But *are* things what they seem to be? We think not. May we not say we are sure they are not?

To begin with, much of the seeming misery of the world is not misery. Everything is relative to the recipient, whether it is a bad smell, or the loss of a great battle, or the absence of any provision for next week's rent. What would madden one man, used to a certain standard or mode of life, is a matter of no particular concern to another.

But everything really turns upon our notion of the sort of account that is being kept, and the time of its closing—and upon what is being worked out on this distressful side of life. Certainly, out of it have grown the very best parts of our great heritage—and the very finest parts of human nature itself. No struggle, no man: no struggle, no delight of victory: no struggle, no hope, no real joy. Even art, literature, music, poetry, and all that mighty world of emotion for which Shakespeare stands, owe most to that which lies the nearest to the heart-ache and even the heart-break of the world.

God *is* making man, and this is His method—for all we know, the only method—certainly the only method that seems compatible with man's freedom and self-reliance, as a naturally progressive being. This is a view of the case which is but seldom taken, and yet it seems so obvious. The reason why this view is not taken is that we are enormously in bondage to two grave sources of error—that God is a person in our sense of the word 'person,' and that God is able to do all things, and is absolutely free to do as He pleases. We call these 'grave sources of error.'

In a very exalted sense, God *is* a person, but we have got no standard of measurement by which we can postulate Him. His personality, because it is so absolutely high and so purely spiritual, is beyond our comprehension and our ken: so that it is not right for us to discuss His doings from the standpoint of personality as we know it.

An error, too, is it to say that God can do all things. He is not superior to mathematics. He could not cause 3 and 2 to be arithmetically 7. Neither could He create

a self-poised creature of a given kind without the necessary experience and discipline. Neither can He transcend the laws of His own Universe: He cannot contradict Himself. An error, also, is it to say that God is absolutely free to do as He pleases. He is not in the slightest degree able to be unjust or to bring confusion into natural law. Even if He raised the dead, it would have to be in harmony with some deep law of life—otherwise old Chaos would come again: and Chaos would be no cure.

Proceeding from this, it is easy to see that the world's history could not have been otherwise than it is,—that man's liability to err and to suffer could not be otherwise than it is,—that the road by which Humanity is marching towards its goal could not be otherwise than it is. In one of Mazzini's profound works there is this passage:—

Yesterday we revered the priest, the lord, the soldier, the master; to-day we reverence MAN, his liberty, his dignity, his immortality, his labour, his progressive tendency; all that constitutes him a creature made in the image of God—not his colour, his birth, his fortune, that is all accidental and transitory in him. We believe that every man ought to be a temple of the living God; that the altar upon which he ought to sacrifice to God is the earth, his field of trial and of labour; that the incense of his sacrifice is the task accomplished by him; that his prayer is love; his power, love realised—association. We believe no more in that narrow dualism which has established an absurd antagonism between heaven and earth, between God and His creation. We believe that the earth is a stepping-stone towards heaven; that it represents a line in the immense poem of the universe; a note in the everlasting harmony of the Divine idea; and that on the accordance of our works with this harmony must depend the elevation of our actual being and our hope of progress in that transformation of life which we call death.

This, surely, is absolutely true, as an ideal, at all events; but how has it become true? Is it possible to imagine such a creature as man coming at once to the reverence of MAN, his liberty, his dignity, his immortality, his labour, his progressive tendency? No; he had first to learn his hard lessons, in subjection to priest and lord and soldier and master. When he wearied of these, and exhausted these, and suffered enough from these, he longed for something better; and only by longing for that something better could it be understood, or appropriated, or used.

Man has had to pass through every grade and stage of life; and to-day he bears about in body and soul the marks and records of a million stages of advance from protoplasm to spirit, and it is very doubtful indeed whether one mark, or the stage indicated by it, could have been spared. 'We believe,' says Mazzini, 'that every man ought to be a temple of the living God.' True; but how could this be? We need not deny that God could have created a *kind* of temple for Himself, in some such form as man's, without the painful process. But that would have been a temple only as a church is a temple: it would not have been a self-poised, self-reliant, self-forming living soul. Paul was perfectly right: it *is* 'the light affliction which is but for a moment' that 'worketh for us a far more exceeding and eternal weight of glory.' That is Spiritualism *in excelsis*.

But, still, the mystery of physical pain remains. For the development of the true selfhood, of conscience, reason, aspiration, love, we can understand the need and the blessed uses of brooding, depression, fear, failure, heart-ache, ay! and even sin. But physical pain;—the slow consuming of pitiless disease, the wearisome crumbling down of the old tabernacle of the flesh, bit by bit;—that is not easy to understand: and the question remains; Why does God let man suffer so?

Perhaps, after all, the right answer is, that God could not help it:—an audacious answer, but probably the best. Did we not just now assert, and did it not seem true, that

God cannot transcend the laws of His own Universe—cannot contradict Himself? And does it not seem clear that every effect must have its adequate cause,—ay! and a cause which even He could not prevent at any given stage, if law must remain law? We cannot see very far; but we can see that nothing is finished, not even the creation of physical man; that evil conditions have to be worked-out of us and outgrown, and that our highest wisdom is to help God if we can. Ay! *there we find one way out,—‘help God, if we can’*: and perhaps that, too, is one of the subtle ways in which God is educating us—and making man ‘a living soul.’

### THE TRUE STORY OF A HAUNTED BOARDING SCHOOL.

BY THE REV. C. WARE.

*Thou bringest certain strange things to our ears; we would know, therefore, what these things mean.—Acts xvii. 20.*

In the month of January, 1882, I was acting as the regular speaker to a spiritualist congregation at Plymouth; a congregation that had been established in that town as the outcome of my suspension from the ministry of a Methodist sect on account of my belief in Spiritualism. Whilst thus engaged, I received, during the last week of that month, a letter from the mistress of a ladies' boarding school, situated in the town of C., in Sussex; in which she sought my advice respecting certain strange phenomena or ‘hauntings’ with which she and all her household had been troubled during the whole of the time that they had been in occupation of the house. The following extracts from the lady's letter will give the most favourable view of the state of things complained of. She says:—

‘I took the house for a term of seven years to accommodate my pupils. Soon after we came strange noises were heard, which have continued at longer or shorter intervals ever since. Figures and lights have been seen; four of my boarders were removed in consequence of the frights received. I have myself seen and heard strange things. I may say that, although the noises are at times very loud and startling, nothing is displaced. I have frequently spoken, asking questions, but have never received any reply. I may also state that upon inquiry I find the house has been spoken of as “haunted” for years past. As I can obtain no legal redress, but am compelled to retain the house until the expiration of the lease, I should feel grateful if you could in any way help to solve the mystery. That the disturbances are produced by supernatural agency I am persuaded, although I get ridiculed for my opinion. The figures assume various forms, sometimes animals, at other times human forms, while again only a hand or arm is seen.’

The lady was advised to communicate with me by a minister, who was at the time taking his holidays at her house; and it is a curious fact that this minister, one of my old colleagues, was also a member of the district meeting by which I was suspended for my avowed belief in Spiritualism! The lady informed me that this minister was greatly disturbed by the unseen knockers, and that he was afraid to sleep in his room without having a candle burning all night. In the morning the lady asked him what he thought about the matter. His reply was that, two years ago he would have laughed at the whole thing, but that now he did not know what to think, and added, ‘the only thing I can advise is that you write to the Rev. C. Ware, of Plymouth.’ This the lady did in the manner stated above. But truly, in this case, ‘the whirligig of time brought in his revenges,’ since, as I have stated, this minister was a member of the meeting which suspended me for my belief in Spiritualism. He is now stationed a few miles from Exeter. I can easily give his name and address. In writing to me the lady, of course, immediately found a sympathetic response, and received such advice as Spiritualists are always able and willing to offer. I sent her copies of spiritualist papers, amongst others, ‘LIGHT.’ I also advised her to make attempts to form a circle, to hold regular sittings, and to question the unseen disturbers by means of the table. The lady, in her reply, expressed great thankfulness for the sympathy manifested. She had eagerly read the literature sent, and had ordered the periodicals of the bookseller, and then gives a further account of the disturbances. She says:—

‘Our house has been comparatively quiet during the past three weeks. I have had no opportunity of trying the experi-

ments suggested; I can get no friend to join me at the table—get ridiculed at the very suggestion. I may tell you I have assisted at table-turning, and had replies to questions, but that was merely done *pour passer le temps* at an evening party. For some years I have had ideas of Spiritualism; hazy they have been and still are, but I have long been convinced there is something in it. Here in C. the whole subject is treated with contempt; I am termed a superstitious fanatic! Now I sincerely desire to do right, and not to do anything upon which I cannot ask God's blessing; will you tell me, when you can make it quite convenient, what are the peculiar tenets of Spiritualists? If you like I can supply you with a startling narrative, for the truth of which I can vouch. I need not tell you, I think, that I intend surmounting all obstacles, trying the table experiment, &c.; meanwhile if, through the agency of your spirit-friends, you can glean any intelligence for me I shall be truly grateful; for I am convinced if we get another such experience as that I mentioned in my last letter (when I lost my pupils) my school must be ruined. Did I tell you we are more disturbed in the spring than at any other season of the year? Some time since I called on the sister of the lady who last resided here, and whose house it was—in fact she died about six months previous to my coming. I wished to ascertain if the house had been disturbed before; this lady said, “I could tell you things which would cause your hair to rise.” They could never get a servant to stay in the kitchen, nor would her sister ever sleep upstairs. We do not find the noises and apparitions confined to any particular room or rooms. The most curious incident I remember in connection with it took place two years ago last August. Having friends here, I gave up my own room, and went to share one at the top of the house in which two teachers and a pupil slept. Being very hot, the window was opened. It was near midnight. All at once, at the open casement, a noise that I cannot describe was heard. One young lady threw herself into my arms, exclaiming, “O do you think it can be the end of the world?” The other young lady threw herself on her knees and began to pray; while the fourth *heard no sound*. Can you account for this? I believe I see and hear when others do not. It was not until the New Year that I began to think of these things as bearing upon Spiritualism.’

In my introductory remarks I omitted to mention that the lady, with her school, had been in the occupation of the house for about four years, and that these strange phenomena had been experienced to a greater or less degree during the whole period. There were still three years of her lease to run at the time of her writing to me. She had appealed to the owner, and had taken legal advice, but could get no redress. The correspondence between the lady and myself continued regularly from January to the middle of May. On May 18th, at the lady's earnest request, I proceeded from Plymouth to C., and resided in the haunted house for about three weeks. In due course I propose to give particulars of this visit, and of our proceedings on the spot; but I must first deal with the correspondence, because the main facts of the prolonged ‘haunting’ are given in the lady's letters. She gave me full permission to publish the correspondence, in so far as it dealt with the disturbances. When writing the letter given above, she had not been able to get anyone to sit at the table with her, but she afterwards became more successful. She says:—

‘Last evening (Monday, February 27th), I persuaded four friends to join me at the table experiment; I had made it a matter of earnest prayer during the day. After sitting about half-an-hour, and changing our positions once, the table became restless. I asked the following questions—arranging three raps for an affirmative, and two for a negative: “Are you moved by a supernatural agency?” Three emphatic raps. “Are you the spirit of a departed being, and did you inhabit a mortal body like ourselves?” Three raps. “Are there other spirits in the room?” Three raps. “How many?” Twenty-four emphatic raps and one very faint. “Did you ever live in this house?” Three raps. “Have you something you wish to communicate?” Three raps. “Are you happy or unhappy?” “Unhappy.” “What is your name?” Spelt out G. T. O. L. O.; but of course nothing could be made of that. After this, although we sat for some time, we could get no response, and the table would not move. Sometimes before I could ask the questions it began rapping. I need not say I intend pursuing my investigations.

‘The house was very disturbed on Saturday night, voices and footsteps distinctly heard; the latter as of two persons. Doors sounded as if opened and shut, although they remained closed. Last night no sound disturbed us. My governess and two of my pupils were much frightened on Saturday night; I am really fearful of consequences again this spring.’

The next letter says:—

‘On Thursday evening our house was much disturbed; indeed, it was more or less so all day. The drawing-room door would not remain closed, and the room above the sitting-room (where we experiment with the table) was very disturbed, as

though someone had jumped from the bed to the floor. I went up twice, but nothing was visible to me. As soon as my pupils had retired, we went to the table, and in a short time it began moving—cracking terribly. I asked: "Are you the same spirit who came last night?" "Yes." "Are there more than you troubling this house? How many?" "Three; man, woman, and child." "Which are you?" "Woman." At this time we were startled by a very peculiar noise in the room; on the floor, on the walls, and along the ceiling, as of birds fluttering their wings, trying to escape. One of our party was so frightened she screamed, and E. felt her chair being pulled from under her. The scream seemed to break the spell, for we could not again get the table to move, but the house was disturbed all the night, until quite daybreak. On Wednesday, although voices were frequent, and I felt from certain sensations that spirits were present, the table would not move.

'Thursday afternoon, the floor of the sitting-room (in which my mother sat) was trembling, and the chair repeatedly pulled, particularly from under E. We have a greenhouse at the bottom of the garden; last evening lights were seen in it—this has happened before.'

(To be continued.)

### 'L'EVOLUTION ANIMIQUE.\*

M. Gabriel Delanne's interesting book on the 'Evolution of Soul,' the second edition of which is just issued, is an attempt, on the whole decidedly successful, to rescue from theorists, dogmatists, and faddists generally, a large region of philosophic speculation that properly belongs to Spiritualism, but which those persons have for some time claimed as their own; for, while we Spiritualists slumbered, they have climbed over our fence, and have inscribed on our most valuable pieces of property such legends as 'This is Theosophy,' 'This belongs to Christian Science,' 'This was stolen from the Hindus,' and so on. If, therefore, there is a certain similarity between Spiritualism as expounded by M. Delanne and the teachings of Theosophists and of other dogmatists, it is because M. Delanne resumes possession, on behalf of Spiritualism, of various ideas, both ancient and modern, which were appropriated by sectarians and used in dogmatic construction under pretence that they had been revealed by super-human entities, or had recently been brought to light by science.

M. Delanne preaches substantially the gospel according to Allan Kardec, and we cannot do better than quote from his introduction a *résumé* of that gospel as he understands it:—

'Soul, or spirit, is the intelligent principle of the universe. It is indestructible, for the same reason that force and matter are indestructible; its inmost essence is unknown to us, but we are obliged to recognise its distinct existence, for its attributes distinguish it from everything else that exists. The intelligent principle, from which all souls emanate, is inseparable from the universal fluid (primitive cosmic matter, the *protyle* of Crookes), in other words, matter in its original form, primordial, in its utmost quintessence.

'All spirits, therefore, whatever be the degree of their advancement, are clothed in an invisible, intangible, and imponderable body. This fluidic body is called *périsprit*. On this point Spiritualism presents new views, a new teaching. Contrary to the common opinion, it proves that the soul is not a pure essence, a sort of ideal abstraction, a vague entity, as spiritualists (as distinguished from materialists) believe. On the contrary, it is a concrete entity, possessing a quite limited physical organism.

'Although, in its ordinary state, the soul is invisible, it can appear under certain conditions with sufficient reality to impress the senses. Mediums see it in space in the form it last had upon earth; sometimes it even materialises sufficiently to leave durable proofs of its actuality; in a word, it may be affirmed that although it eludes the senses, it is as real and active as a man on earth.

'The *périsprit* is, however, so ethereal that the soul could not act on matter without the help of a force to which the name of vital fluid has been given.

'The object of the soul is the development of all the faculties which it possesses. For this purpose it is obliged to incarnate a great many times upon earth, in order to give scope to the moral and intellectual faculties in their work of mastering and governing matter. Arrived at that stage, it must make its spirituality operative in dominating the gross instincts which remain in it after its passage through the inferior forms, in order to rise, through the series of transformations, towards ever higher destinies.

'Death is a rest, a stage on the eternal journey; the return to earth is a rejuvenescence for the spirit. At each re-birth the

waters of Lethe renew the virginity of the soul: the prejudices, the errors, the superstitions of the past vanish. The former passions, disgraces, remorse have disappeared; forgetfulness has created a new being, who starts full of ardour on the new way. Each effort brings progress, each progress an ever-growing power, and these successive acquisitions raise the soul gradually up through the numberless degrees of perfection.'

We see, therefore, that M. Delanne adopts to the full the ancient idea of Re-incarnation. He also accepts the doctrine that everyone reaps what he sows, and is, in fact, his own creation:—

'No arbitrary power predestines some to endless suffering and others to beatitude. We are accountable only to our conscience; that it is which at each return to space shows us the faults we have committed and how to repair them. We are the arbitrators of our future fate; every existence conditions that which follows it.'

'L'Evolution Animique,' however, is far from being a mere reiteration of the doctrines of Allan Kardec. M. Delanne undertakes the task of demonstrating that those doctrines are entirely in conformity with the teachings of modern science:—

'Spiritualism gives us a knowledge of the soul; science teaches us the laws of living matter. It is our business to unite those two tuitions, to show that they mutually support each other, that they complement each other, that they are inseparable for the comprehension of the phenomena of physical and intellectual life, and that from their union there results the most perfect certainty that is attainable by man here below.'

M. Delanne bases his demonstration on the postulate that there is no supernatural, that everything is a natural manifestation of something in Nature, however unnatural or little in accord with law it may seem to us to be. How well he has succeeded in his undertaking we are obliged to leave it to our readers to judge for themselves, for an adequate presentation of his arguments would tax our space too heavily. Suffice it to say that he brings to his task a large amount of the quality of clear and logical exposition in which the French excel, and that his applications of the latest scientific discoveries and conceptions to the teachings of Allan Kardec are of very great interest.

### THE PARIS SPIRITUALISTIC PRESS.

The energetic 'Papus' has succeeded in getting all the papers representing the different schools of occult research in Paris (with the exception of Theosophy, the position of which is one of dogmatism and not of research), to unite in forming an association in which all will co-operate in mutual support and assistance. It is expected that by this corporate action additional strength will be forthcoming in the furthering of all interests pertaining to the psychic domain.

A committee, of which 'Papus' is appointed president, has been instituted, and will meet in the rooms of the 'Ecole Pratique de Magnétisme,' 23, Rue St. Merri, M. Durville (the director thereof) being appointed honorary secretary.

The Articles of Association state that the object is to draw together the bonds of fraternity and solidarity existing between the members of the corporation and all the publishers of spiritual papers in France; to assist and protect each other in circumstances of professional difficulties and trials; to spread spiritual ideas, apart from distinction of schools, doctrines, or beliefs; each member retaining entire independence in that respect.

'Papus' will represent 'L'Initiation' on the committee; 'Sédir,' the 'Voile d'Isis'; Castelat, 'L'Hyperchimie'; Bouvery, 'La Paix Universelle'; Thomas, 'La Thérapeutique Intégrale'; G. Delanne, 'La Revue Scientifique du Spiritisme'; C. Duval, 'Le Bulletin de la Fédération Spirite'; Durville, 'Le Magnétisme'; Leymarie, 'La Revue Spirite'; S. Faguet, 'Le Progrès Spirite.'

Will the Spiritualists, occultists, and investigators of the psychical domain of other countries be able to display similar tolerance of mutual differences and divergencies and follow the good example set them by France, through 'Papus'? Will they, too, be able to rise above the mutual bickerings which have too often distinguished and divided them and find force and mutual assistance in associative union? Such an association might perhaps be the first step in the direction of an International Association of psychical students. A favourable opportunity for the establishment of an International Association will be presented in the various congresses which will be held next year in different countries.

\* 'L'Evolution Animique. Essais de Psychologie Physiologique suivant le Spiritisme.' Par GABRIEL DELANNE. (Deuxième Edition.) Paris: Chamuel. 1897.

## A NEW FASHION IN VERDICTS.

'The Literary Digest,' discussing the question, 'What is the truth about Spiritualism?' quotes an eminent French writer, as bringing in an entirely new verdict,—'Not completely proven,' a version of the cautious Scotch verdict which really provokes a smile. But here is what the 'Digest' says:—

The Scotch verdict, 'not proven,' or at least the verdict, not completely proven, is the answer that finds favour with M. Emile Faguet. Many of the facts of Spiritualism, he thinks, have been verified—up to a certain point; but the mixture of truth and fraud is as yet a hopeless one, and we must wait for the scholars to reach some more definite conclusions than are now possible. M. Faguet writes (in the 'Revue Bleue') in review of a book by Alfred Erny, entitled 'Experimental Psychism.' He speaks of the different forms of manifestation as defined by Erny; typtology, the rappings of spiritual visitors; levitation, the lifting of objects by such visitors; automatic writing, and direct writing, by which beings of the other world write, using the hand of a medium, or without the use of an intermediary; psychometry, or second sight; psychic or astral body, that inward fluid which is able to externalise itself, which can present to you your own double, or may be borrowed by another spirit and may be photographed; teleplasty, or apparitions, faintly visible and even tangible, which are the extreme form of communication with either the living or the dead.

Referring to these various forms of spiritualistic manifestation, M. Faguet proceeds to speak as follows:—

'Now all these are facts; they can not be denied; they are facts which have been observed, registered, catalogued, which—especially in the very conscientious labours of the London Society for Psychical Research—are presented to us in good order, in great number (more than five hundred), and explained by certain general hypotheses which may perhaps become laws, and which form at present the body of the doctrine.

'But are these facts verified? All verification is relative; nothing is absolutely, radically, irrefragably verified. They are the facts which are verified up to a certain point; that is all that my absolute impartiality can say.

'A good proof is that insisted upon by M. Sardou in "Spiritisme," that the most ardent spiritists are the scholars, chemists, physicians, naturalists, who commenced by being sceptical and hostile, and who gave themselves to the study of Spiritism only to convince themselves of its falsity. That this is a serious and strong argument in its favour I do not deny. But is it sufficient?

'Another proof is that of photography. This should be a sure one. But spiritists recognise and even proclaim the fact, that so many frauds are among them that no one can tell whether the apparitions photographed are not really those in which fraud has played a part. The proof is not yet sufficient.

'In fact, certain confessions—very honest ones—call attention to mediums who for a long time were considered very authentic, but who later became frauds. M. Erny tells us: "These people probably had psychic gifts at one time, but, as I have often repeated, sooner or later, when these gifts are found insufficient, public mediums replace them by means of cheating and disguises."

'At what moment can the line be drawn between authentic experiences and those without scientific value which the former simulate? Proof fluctuates.

'Another doctor of psychic science even believes that there is always some fraud mingled with the truth, and that "fraud is as inseparable from mediumship as simulation from hypnotism." It is not necessary to say that the proof wavers.'

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THE LINCOLNSHIRE GHOST.—A Lincoln correspondent writes that despite all efforts this mystery still remains unravelled. A London clergyman has written advising Mrs. Wilson to bury the bones in consecrated ground, then, he says, 'the ghostly visitor will trouble you no longer.' The owner of the house—a farmstead at Halton Holgate, near Spilsby—has tried to throw discredit on the whole affair, but such efforts have failed, and it now transpires that the house was known to be haunted fully thirty years ago.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

## MRS. GRADDON'S PATENT.

We have received the following communication from a correspondent whose statements we have reason to regard as trustworthy:—

I observe that you publish an advertisement of Mrs. Graddon's 'Universal Domestic Chopping Machine.' Will you permit me to draw attention to the remarkable circumstances attending the invention of this machine, since, as illustrating the fact that mediumship may be made to further the practical uses of every day life, the matter should be of interest both to Spiritualists and non-Spiritualists? Some time ago, under the head of 'Mysteries of Mediumship,' you published an account of the way in which Mrs. Graddon received the design of this machine, so that I need not do more than briefly refer to the fact that it is one of several inventions, the diagrams of which have been communicated to her by automatic drawing while under the control of her late husband who, during his life in this world, was an inventor, keenly interested in all mechanical appliances.

On visiting Mrs. Graddon recently she kindly afforded me an opportunity of seeing the machine at work, and from a personal inspection I can testify to the fact that the machine supports all the claims that are made concerning it. A brief description of the mechanism may be of interest. Fixed on the shaft of the hand-wheel is a pulley, designed to drive an endless band, which passes downwards over two guide pulleys and encircles the chopping block. From the standard which carries the hand-wheel there is a projecting piece, in the head of which the shaft or handle of the chopper is made, by means of the spur-wheel and pinion, to move up and down vertically, the gear being driven by the hand-wheel. From the side of the fixed head depends a sliding fork, which moves and separates the material to be chopped, so as to ensure fine and regular reduction. The block upon which the chopper works is surrounded by a metal screen, which is provided with a sliding-door for the easy removal of chopped substances. A journal devoted to inventions, in a notice of the machine, describes it as being 'totally different from all other so-called chopping machines, its action being a direct chop and turning over of materials. It is the only machine that imitates the action of the hands, and it chops meat, suet, green herbs, and all materials perfectly, and in a mere fraction of the time required to do so by hand.' It is interesting to observe that the journal from which I quote alluded to the circumstances under which Mrs. Graddon states that she received the invention, and reproduces the account given in 'LIGHT' some months ago, to which I have referred above.

Mrs. Graddon tells me that the interest taken by her unseen friends in the invention has been actively maintained throughout. Every attempt which has been made to vary or contravene the plans projected by them for popularising the machine has been persistently brought to nothing. Suggested alterations or improvements in the design have been proved on experiment to be useless, and persons introduced into the scheme, whose co-operation has been deemed undesirable by the 'guides,' have been quietly and unobtrusively, but not the less effectually, 'influenced' out of it again. The machine is now on view at the Victorian Era Exhibition at Earl's Court, and the Exhibition Guide Book contains a special notice of it, in which it is described as a 'strangely ingenious' invention. Mrs. Graddon has temporarily suspended her professional work as a medium in order to devote herself to the business of placing the machine in an established position on the market. Perhaps the best testimony to its value and utility has come from manufacturers and capitalists, who have offered large sums (in one instance £10,000) for the sole rights, the machine being now registered under both British and foreign patent laws.

Incidentally, I may be allowed to add that Mrs. Graddon has several other domestic patents in the background (all of which have been received through her mediumship), but she and her friends are at present very wisely confining themselves to the work of placing the principal one (the chopping machine) in mercantile channels before taking any of the others in hand.

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THE 'Banner of Light' announces that Mr. and Mrs. Wallis, of Manchester, will arrive in the United States in the course of the present month. But that is a mistake. Our friends do not expect to leave England till the autumn of 1898.

## A MISTRANSLATION.

It would be amusing, were it not sad, to observe the puzzlement of the translators of the New Testament (both of the Jacobean and the Revised Versions) over Luke's account of the Transfiguration (ix. 32), arising out of their ignorance of 'spiritual gifts' as constituting abnormal nervous states, and which ignorance led them, as the only means of avoiding what must have seemed to them an utterly nonsensical statement, into what they must have suspected was an absolutely wrong rendering of the Greek.

King James's version has it: 'Peter and they that were with him were heavy with sleep, and when they were awake, they saw His glory and the two men that stood with Him.' The revisers come two half-steps nearer the truth, rendering it as follows: 'Peter,' &c., 'were heavy with sleep, *but* when they were fully awake,' &c.—both versions implying that the time at which they saw the vision was subsequent to their sleep. The Greek is 'διαγρηγορήσαντες δέ,' and the revisers, although improving on the Jacobean version by translating the participle 'δέ' 'but,' instead of 'and,' evidently fail to see the full antagonistic force of this disjunctive participle, and in their preconception, begotten of ignorance, mistranslate the participle *διαγρηγορήσαντες* in order to avoid, as it seems to them, a statement involving a direct contradiction in terms. The Spiritualist will, however, at once see that there is no contradiction involved in the correct rendering, which is as follows: 'Peter and they that were with him were heavy with sleep, *BUT* having been fully awake (*i.e.*, having been lucid—clairvoyant—having had their spiritual sight open) they saw His glory,' &c. (See Daniel viii. 18; x. 9.)

A. J.

## 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.]

Cui Bono?

SIR,—It is surely one of the most astounding problems in the history of human thought that people profess to believe the evidence for spiritual phenomena, given by men who lived thousands of years since, and contemptuously reject that of their contemporaries. For my own part, I do not hesitate to affirm that I prefer the latter evidence. It possesses the great essential of being first-hand, and has not gone through the excisions, additions, interpolations, and other literary gymnastics, common to the making of books in bygone ages. This reflection came to me in reading a recent correspondence in the 'Morning Post' on 'Mysterious Sounds.' A most interesting letter was contributed to the subject by Dr. Wyld, who pointed out that man, as a spiritual being, was capable of being, even while in the flesh, acted on by spiritual agencies; and he stated that this conviction was the result of over fifty years' study of the occult. Following this letter was one from a woman, who was not ashamed to sign her name in full, and I am sorry I have forgotten it, as both it and the letter ought to have been preserved in 'LIGHT,' as a choice sample of one type of our opponents. The writer relates that some years since, in India, mysterious sounds were heard in her house, but these sounds were finally traced to the servants, whose object was to force their mistress to leave the said house. She, however, was clever enough to catch them in the act. *Experientia docet*, we know, but not always with the luminous result recorded in this case, for the writer goes on to say that, as the outcome of her discovery, she is perfectly convinced that all mysterious sounds can be easily accounted for by natural causes, if people will only take the trouble in the matter which she did. Astute reasoner! Surely the Society for Psychical Research will at once invite her co-operation. At this stage of the correspondence I gave it up, feeling myself reduced to a condition of abject despondency, and with an uncomfortable sensation of being in close proximity to a lunatic asylum. I could not help thinking that we waste much valuable time in trying to convince a large class of people who are not worth convincing. Does it really matter what people think with whom thought is a misnomer for ignorance? What we need is to increase our stock of *knowledge*. You see, if I tell a man that I have just eaten a mutton chop, and he replies that I am the victim of delusion or credulity; that mutton chops never existed; and that the laws of Nature forbid the possibility of mutton chops, his

remarks affect me not. *I have eaten the chop*, and if my friend chooses he can experiment in the same direction. What will become of his theoretic delusions, laws of Nature, &c., when a chop is served up to him? But in all probability he will prefer any indigestible dish, provided its ingredients are sufficiently complicated, and that it bears a high-sounding name when cooked. And, having swallowed the concoction, he will persuade himself that it agreed with him. Well, let him do so, but, for ourselves—*revenons à nos moutons!* M.C.P.

## The Development of Mediumship.

SIR,—In your 'Notes by the Way' you are good enough to insert a note upon my essay on 'Development,' in which you speak of the distinction drawn in the essay between spiritual development and spirit manifestation as an unconscious quibble. As the difference involves very important consequences, I shall be glad if you will allow me to further explain what is intended.

Many who come into the spiritualistic movement are attracted by the psychic powers manifested by a 'medium.' They then seek to manifest similar powers in themselves. One desires movements of material objects, another to develop clairvoyance, another to obtain materialisations. Circles are formed with these objects in view. The desires of those present are concentrated on the particular manifestation expected. That it is possible for the self thus to develop psychic powers, I admit. Much of the occultism of the East is based upon this self-development. That it is as legitimate as every other activity of the self, I also admit. But I urge that the only way in which the highest powers can be manifested, and the only way in which the greatest service can be rendered to the progression of humanity, is by sinking all thought of self-development of psychic power in the desire to fulfil God's Will. The latter motive will create the best conditions for our spiritual development. It is so difficult for the restless self to realise that spiritual life cannot be attained, as one learns a foreign tongue, by determination and application. It can only be attained by self-abnegation, when the Divine Spirit will permeate the self and direct its activities into the channel of the greatest good.

To speak of the development of mediumship as a process apart from the development of personality is to ignore the interpenetration of the spiritual in all life. The 'process' may aid in the development of the personality, or, as I should prefer to say, the spiritual life; but the 'process' exists not for its own sake, but for the spiritual enlightenment realised thereby.

Sheldon, Cadbury-road, Moseley.

CHAS. E. SMITH.

P.S.—I shall be pleased to send copies of the pamphlets to the secretaries of any of the London societies on application. I hope and believe that they will appeal to many who are being led to the pathway of the Spirit.

## Casts of Materialised Hands.

SIR,—The phenomenon referred to by Mr. A. Butcher, and suggested by him for experimentation—spirits making impressions of materialised hands in wax—has frequently been witnessed, but nothing is now heard of it, as is the case with other forms of physical phenomena.

The formation of moulds of hands was a very conclusive evidence of spirit power, and contained within itself proof of its genuineness, for the reason that a mould could not be made, in a natural way, without a joint, owing to the wrist being smaller than the hand, thereby preventing it being extricated.

When in Boston, some years ago, I witnessed an experiment of the kind in public, some four or five hundred persons being present. The medium, Mrs. Hardy, who visited England about the time, sat at a small square table on the platform. The table was covered with a cloth, under which were placed a vessel containing melted paraffin and a basin of cold water. The two committee men, well-known Bostonians, were alone on the platform with the medium, and managed everything, weighing the vessel containing the paraffin, &c., the medium being seated in full view of the audience, with her hands on the table. The lights were lowered, but sufficient was left to see the medium sitting passively at the table. In about a quarter of an hour, raps being heard, the committee took the vessels from underneath the table, and in the cold water was found a sort of wax glove. The paraffin vessel was then weighed and found deficient, and on placing the wax glove in the scale the original weight was made up. Loud cheers followed, and the experi-

ment was repeated. These experiments were initiated by the late Professor William Denton, and had got into the papers, and, as usual, were called in question by sceptics. It was, therefore, satisfactory to Spiritualists to find in the 'Boston Herald,' the following morning, a full account of what had taken place, headed, 'Mrs. Hardy Triumphant.' I have seen casts of beautiful, well-formed hands made by pouring plaster of Paris into these glove-like moulds. In Paris a certain nobleman went one better by providing melted paraffin into which materialised spirits dipped their heads and necks, producing moulds from which casts were taken. These were of a classical character, as could be seen by the published representations of them.

Eastbourne.

ROBERT COOPER.

## 'Salted With Fire.'

SIR,—In the letters which have been printed on the above subject, I do not remember to have seen any which attempt to interpret Christ's teaching on the subject by reference to the circumstances under which it was given. A careful review of the whole passage from St. Mark ix. 30, to the end of the chapter, affords the best clue to the meaning of the difficult verse which, when isolated, is liable to such different explanations, but which, when thus taken with the context, appears to me obviously capable of but one meaning.

The point in debate is this: Did Christ, when He said that every man should be salted with fire, mean that the soul should be preserved in existence for endless burning? (a doctrine hard to reconcile with His Gospel of the Father's Love); or did He mean that just as the 'Salt of the Covenant' (Leviticus ii. 13) was an essential part of the sacrifice of the meat-offering, symbolising purification, and (as I think, also amity), so every disciple, whose life should be a living sacrifice to God, must be purified by pain and self-discipline, the true salt of character?

That this latter is the true interpretation seems to me proved by the fact that it carries on the teaching of the preceding verses. In St. Mark ix. 31 we read that Christ had been teaching His disciples about His coming sufferings, and that they showed their utter inability to apprehend His teaching, and to appropriate it to their own lives, by disputing which of them should be the greatest, and by rebuking in a spirit of narrow bigotry a man who, without joining their company, had been casting out devils in their Master's Name. It was this exhibition of their unwillingness to grasp His teaching respecting self-sacrifice and love which drew from His lips a further insistence on the blessedness of loving acts, and the terrible judgment which must follow upon unloving acts (v. 41, 42), and then upon the necessity, for every soul that would enter into life, of self-discipline and the acceptance of pain. Their questioning had been, 'Who shall be greatest in the Kingdom of God?' His answer is: 'You must cut off the right hand and pluck out the right eye if you hope to so much as enter the Kingdom at all.' It is in this connection that He introduces the symbolism of the Temple worship, and says that the oblation of every life shall be 'salted with fire'; fire here obviously stands as in other passages of Scripture (1 St. Peter i. 7; iv. 12) for suffering. And Christ is simply stating that no life can be a fit offering to God which is not purified by the salt of suffering. In St. Luke xiv. the reference to salt is again made in connection with the bearing of the Cross and self-renunciation.

The 'unquenchable fire' of which He speaks in verse 43 I take to be also suffering, of a more terrible description. In using the word 'unquenchable' Christ was employing language with which the disciples, who heard the prophets read 'every Sabbath day,' were thoroughly familiar, and which they were not likely to construe in the literal and unimaginative way which has presented itself to the more prosaic Western mind, as a fair and true construction of the term. They knew that Jeremiah proclaimed that God would kindle 'a fire in the gates of Jerusalem' and that it should 'not be quenched' (Jer. xvii. 27), and yet they knew that his promise that God would 'correct them with judgment' (Jer. xxx. 11) had been also fulfilled, for was not Jerusalem standing at that time? And again they had heard Ezekiel's message of denunciation, 'Thus saith the Lord God; Behold I will kindle a fire in thee . . . the flaming fire shall not be quenched; and all faces from the south to the north shall be burned therein, and all flesh shall see that I the Lord have kindled it; it shall not be quenched' (Ezekiel xx. 47, 48); and they knew that he too had promised that God would 'build the ruined places'

(Ezekiel xxxvi. 36). Familiar as they were with such a metaphorical use of the term 'unquenchable fire,' the teaching of the whole passage would not necessarily suggest to them any dogma of *endless* torment, although the Western races have found in this expression a sanction for the pagan tendency to imagine that God is 'even such an one as themselves,' and have striven to reconcile the revelation of a Perfect Divine Love with the dogma of an endless and useless fire of retribution from which there can be no escape. 'Unquenchable fire' and 'undying worm' would doubtless convey to them an idea of severe and terrible judgment, and they would understand that He was bidding them to accept the necessary discipline of fire now, rather than, by their unwillingness to learn, postpone their purification to be wrought out by that more terrible ordeal, by that fire which must burn up all chaff, and the result of which will doubtless depend then, as now, upon the self-surrender of the will of the human soul. I enclose my card.

H. A. D.

## 'Flames.'

SIR,—On the strength of the powerful recommendation by one of your correspondents, I purchased 'Flames,' by 'Robert Hichens.' I found it a remarkably silly book, and a libel on Spiritualism, on young men, and on the whole subject of illicit amours. The authoress is a well-intentioned, rather prosy sentimentalist, grotesquely ignorant of the subjects with which she presumes to deal. She makes her men about town talk for pages and pages about 'sin,' and 'temptation,' and 'purity,' as if they were a parcel of curates and old maids. Surely some male acquaintance might have told her that wealthy young men who move in the best society are not in the habit of frequenting filthy back-street dens for immoral purposes with the lowest kind of vulgar, ignorant, public women, nor do they drive such trollops about in their broughams, or take them to swell restaurants, or to places of amusement. It is strange that such books get written, stranger still that they get read, strangest of all that they should be recommended by a reader of 'LIGHT.'

R. HARTE.

## Sick and Benefit and Pension Funds.

SIR,—I am sorry to have only another 5s. to acknowledge for Mr. J. Höcker, Miss A. B. Monckton having sent that amount. A regular sum is being paid to him weekly but that cannot long continue unless more donations are received, even though supplemented by a grant from the general funds. May I take this opportunity of assuring your readers that all moneys are carefully administered, applications having to be endorsed by well known Spiritualists, or Societies' officers, and inquiries are specially made in every case? We have relieved, since April, the necessities of Spiritualists in at least three dozen instances, and have also other applications under consideration, besides continuing help to several of those already assisted; we have most reluctantly been compelled to refuse help to some, whom, if the funds had only allowed, we would have gladly relieved. Strengthen our hands, friends, with your generous donations, or better still, become regular subscribers. I have pleasure in acknowledging £1 from Mrs. Morgan. Thanking you, sir, for insertion.

164, Broughton-road,

(Mrs.) M. H. WALLIS,

Pendleton, Manchester.

Hon. Sec.

## SOCIETY WORK.

## MR. AND MRS. EVERITT IN LIVERPOOL.

On Sunday, September 5th, Mrs. Edward Nock being the speaker at the afternoon service, Mrs. Everitt for the first time in her life took the chair and discharged her duties in a most admirable manner, and at the close made a brief but telling speech, advising inquirers to form circles at home, that being the best means of obtaining satisfactory evidence of the presence of the invisibles. At the close of the service a gentleman observed that St. Paul must have made a mistake in forbidding women to speak in public assemblies—for, he observed, both the ladies who occupied the platform on that occasion in Daulby Hall displayed most excellent qualities—both of heart and head. At the evening service Mr. Everitt delivered one of his interesting and instructive addresses, dealing with his more than forty years' experience of the unique phenomena taking place through the mediumship of Mrs. Everitt, interspersing his descriptions of observed psychical phenomena with references to recent discoveries in physical science. A number of gentlemen came on to the platform at the close of the service to examine speci-

mens of direct spirit writing, which Mr. Everitt, during his lecture, described to the audience. A gentleman who was present, said to Mr. Everitt that he (the gentleman) had been a sceptic all his life; but after listening to Mr. Everitt's statements, and observing the earnestness of his advocacy of what to him was fact and truth, he felt that there must be 'something in it.' Mr. Everitt received quite an ovation at the close.

On Sunday last Mr. E. W. Wallis, of Manchester, occupied the platform in Daulby Hall, Mr. Everitt being the chairman. The subject in the afternoon was 'Soul Culture and Mental Science'; and in the evening, 'The Afterwards of Death.' The subjects were both dealt with in a most able and interesting manner. The hall at night was crowded.

At the close of the evening service Mrs. Everitt presented to the society the portraits of herself and Mr. Everitt, handsomely framed, which were received by the president on behalf of the society.

Mr. and Mrs. Everitt regretted that they were unable to give semi-public sittings as they had formerly done on their visits to Liverpool, but the strain on Mrs. Everitt would be too much, and she was dissuaded from making the attempt.

Our friends will pass a short time at Blackpool, after which they will visit Chester and Sheffield on their journey home.—J. LAMONT.

#### MISS ROWAN VINCENT IN BIRMINGHAM.

On the few occasions on which it has been the privilege of the members and friends of the Birmingham Spiritualist Union to receive visits from Miss Vincent, her lectures have been thoroughly appreciated. To a fair audience in the morning, and quite a large assembly in the evening of Sunday, the 12th inst., at the Masonic Hall, she delivered an address on 'What do we Believe?' and 'The Likeness of God.' The treatment of the first-named subject was admirably adapted to assist thoughtful inquirers into Spiritualism. With a freedom of manner and a ready wit, which gave point and pathos to her criticism, she removed some of the absurdities that are often thrust upon the subject by cranks and self-styled authorities; pointing out real difficulties and dangers within the movement rather than without, and urging Spiritualists to carry on a spirited and rational pioneer work. The lecture also contained much carefully thought-out matter of interest to the more advanced student, in respect to the subtle laws which governed thought in relation to our several modes of belief, showing that we could not alter the trend of mind beyond certain natural limits, any more than we could change the currents of blood in our veins. The subject in the evening ran much on the philosophical lines of Fabianism, affirming the universal equality of the human race, with the same inborn qualities and sublime possibilities; contrasting the hideous picture of slum life, as she had herself seen it, and which was man-made, by wrong, oppression, and crime, with that purer, happier, and freer state which the author of the 'Divine Likeness' had made possible to all. Of Miss Vincent's clairvoyant descriptions, though clear, two only, out of five, were publicly recognised. One lady was much alarmed at the thought of a spirit being seen with her, and exclaimed, 'Oh, no; please don't! Thank you. I—I'd much rather not!'—A.J.S.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—On Sunday last 'Evangel' gave an able address upon 'Christianity and Spiritualism.' Next Sunday, at 7 p.m., Mr. Dalley will give a trance address. Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C.D.C.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday evening last a meeting of the above society was held, when several good addresses were given, followed by clairvoyance. The society will be pleased to hear from ladies and gentlemen wishing to join developing or materialisation circles. Next quarter commences September 22nd.—M.P.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—Last Sunday morning Mr. G. Harris conducted the service and spoke well on 'Spiritualism.' The evening service was led by Mr. E. Adams, who gave a very fine address on 'Immortality: for All or for None?' which was listened to with great attention by a large audience. Next Sunday, morning and evening, Mrs. Ellen Green.—G.S.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday evening last Mr. J. Sloane gave a thoughtful discourse on the question, 'Is Spiritualism of Satanic Origin?' to an attentive audience. On Wednesday evening, public circle. On Sunday evening next a harvest festival service; speakers, Mrs. Barrell and others. On Monday, September 20th, tea and entertainment of the Children's Lyceum.—H.E.S.W.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, LONDON, N.—On Sunday last Messrs. Brooks and Enms conducted the open-air meeting, the subject being, 'The Origin of Evil.' At the hall in the evening, Mr. Enms in the chair, the subject of mediumship was introduced, Mr. Walker, (Edmonton) giving an able trance address. Miss Brooks sang

'Lullaby.' There was a full meeting, and much interest was aroused. Next Sunday, in the park, at 11.30 a.m., and at the above hall at 7 p.m.—T.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last the public circle was again well attended. In the evening Mr. Beal presided, and after a few remarks on the necessary conditions required for spiritual intercourse, Mr. W. E. Long's guide, 'Douglas,' delivered an able address, the second of a series of three, on 'From Death unto Life.' Sunday next, at 11 a.m., public circle (door closed at 11.15 a.m.); at 3 p.m., Children's Lyceum; at 6.30 p.m., Mr. W. E. Long, address on the 'Second Death'; at 8 p.m., lending library opened; at 8.15 p.m., members' circle. On the 25th, Mr. J. A. Butcher.—'VERAX.'

EAST LONDON SPIRITUALISTS' ASSOCIATION, STRATFORD.—On Sunday last the Rev. J. Page Hopps delivered a lecture to a large audience, entitled, 'Some Rational Thoughts about Prayer,' which secured close attention. Our choir sang for the first time, and Mr. Pritchard rendered a solo, which was much appreciated by the audience. On Thursday next, at 8 p.m., Mr. R. Brailey will be prepared for any questions or inquiries that investigators may make. On Sunday next Mr. Peters, psychometrist, will occupy the platform. He has been exceedingly successful on many occasions. Our tea gathering was a great success, an extra good programme being arranged for the evening.—WM. A. RENFREE, Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A large audience assembled at these rooms on Sunday evening last, and manifested great interest in the address given by the inspirers of Mrs. M. H. Wallis, the subject being 'The Great Teacher.' Like previous addresses from this source, that of last Sunday was very impressive and educational, the speaker showing that the great teacher of mankind is experience. After the address Mrs. Wallis gave nine clairvoyant descriptions, six being recognised, and two more partially so. Next Sunday, at 7 p.m., Mrs. M. H. Wallis will answer written questions from the audience concerning Spiritualism, religion, or reform. Doors open at 6.30 p.m. The audience are specially requested to be in their seats in good time.—L.H.

BATTERSEA PARK OPEN-AIR WORK.—Last Sunday afternoon Mrs. H. Boddington opened our meeting with a strong plea for cool and unprejudiced investigation. Messrs. Adams and Boddington, in following, emphasised the points made. At the conclusion, one or two strong supporters of the 'devil' theory made things interesting for us; but the devil is rapidly dying, and we can usually leave this class of opponent to be dealt with by their orthodox friends, most of whom strongly support us at these times. In the evening short addresses were given by Messrs. Adams and Boddington. As the park now closes earlier each week, we have to curtail our evening service, and will soon have to close it entirely. We shall continue the afternoon services as long as practicable.—H.B.

MANOR PARK.—Here, on Friday, the 10th, another Centre of the East London Spiritualists' Association was formally opened by the President of the Executive (Mr. Glynn Grant), who was accompanied by the Grand Secretary (Mr. T. R. McCallum); and the hall engaged for the work of the centre—the Temperance Hall, at the north end of White Post-lane—was crowded. Mr. Grant gave a stirring address; Mr. W. Ronald Brailey was, under trying circumstances, most successful in clairvoyance; and Mrs. Ronald Brailey, Mrs. Williamson, and the Forest Gate Centre Choir, conducted by Mrs. Brailey, delighted with musical pieces, while Mr. H. Greenwood, the Vice-President of the Forest Gate Centre, greatly pleased with a recitation. Mr. Wilcocks, an able platform speaker, is the president of this centre, and Mr. Edgar Y. Clayton, an energetic young gentleman, the secretary. On Sunday night Mr. Dennis and Mr. Savage most acceptably occupied the platform, and on Monday night Mr. Ronald Brailey was again most successful as clairvoyant and psychometrist. Mr. Savage was 'down' for Thursday night.—G.G.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Last Thursday's musical practice was eminently satisfactory. Will volunteers for this branch of work kindly give their names to the conductor, Mr. Parish? Tenor and bass voices specially required. The applause which greeted Mr. Peters' efforts at the conclusion of his psychometry testified the satisfaction of the audience. On Sunday evening the hall was well filled, a large number coming in with the workers from the park. Messrs. Adams and H. Boddington gave short addresses. The remaining half hour was devoted to questions, and yielded a profitable return. Special announcement: We have secured the services of Mr. J. Swindlehurst and Mrs. Place, clairvoyant, from the Midlands, for Sunday, September 26th, at 7 p.m., and Tuesday, September 28th, at 8 p.m. A limited number of reserved seats at 6d., for which early application must be made. Our first social meeting and dance this season will be held on Tuesday, October 5th. A public developing circle will be commenced on October 14th. Next Sunday, at 7.30 p.m., Mrs. Boddington on 'The World's Saviours,' Thursday, at 7.30 p.m., musical practice; at 8 p.m., séance; Mr. Peters, psychometry. No admission after 8.30 p.m.—H.B.