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A Journal of Psychical, Occult, and Mystical Research.

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NOTES BY THE WAY.

We understand that the opening of the Manchester Bazaar, as announced by us last week, is its opening for the public. On the day before (Good Friday) it will be opened for special inspection and business, by Mrs. Britten. On the following Monday, the Editor of 'LIGHT' will open the Bazaar, followed on Tuesday by Mr. Morse.

The scoffers used to say that Spiritualism 'filled the asylums with lunatics.' It was never anything but a rowdy brickbat; and now, for some reasons, it has gone out of fashion. The real truth is, that, when attention is drawn to the subject, it is found that what is called 'Religion' is far more productive of maniacs than Spiritualism. Properly understood, received and used, Spiritualism is a great consoler and giver of peace. It is a joy-bringer and the communicator of a glorious hope.

On this point 'The Philosophical Journal' has a useful note. It says:—

The 'Independent Pulpit,' published at Waco, Tex., in its December number gives some three pages of statistics of reformatory institutions, showing the religious belief of the inmates, and in looking over all the tables not one Spiritualist was found.

We give below the report of one penitentiary and one insane asylum, which shows about how they run. For instance, the biennial report of the western penitentiary of Pennsylvania, located at Alleghany, for the years 1894-96 thus classifies its inmates as regarding religious belief:—

Catholic, 145; Presbyterian, 30; Episcopalian, 13; United Presbyterian, 6; other religious belief, 38; Methodist, 110; Lutheran, 21; Baptist, 35; United Brethren, 8; no religious belief, 2. Total prisoners, 408.

The third annual report of the trustees and superintendent of the Illinois asylum for insane criminals thus classifies its inmates:—

Buddhist, 1; Christian, 1; Dunkard, 4; Lutheran, 2; Presbyterian, 6; Unknown, 31; Catholic, 30; Baptist, 4; Episcopalian, 1; Methodist, 13; Protestant, 2; no religion, 26. Total prisoners 123.

A summarised table is then given of twenty penitentiaries, insane asylums and reform schools, showing a total of 14,488 religious inmates, against only 1,671 non-religious.

'The Philosophical Journal' has also the following smart note on 'Consistency, thou art a jewel!'—

It will be remembered that on Sunday, January 2nd, Father Calzia, of St. Ignatius Church and College, of San Francisco, delivered a lecture sermon on Spiritualism, in which he asserted that all mediums, seers and prophets were 'in league with the devil,' and that all who claimed such gifts were impostors, or the agents of Satan.

We have before us the 'Monthly Calendar,' for January, published by this same 'St. Ignatius Church and College.' On page 6, it tells the story of St. Agnes, the 'child-martyr,' who died at twelve years of age, and adds that 'in a vision vouchsafed to her parents she was seen dressed in queenly robes and accompanied by a snow-white lamb, a fitting symbol of her innocence and purity.'

Again on page 21 we find a poem which admits angel (spirit) ministrations to mortals and communion with the Unseen. We quote as follows:—

'Holy night with its mystery and stillness is dear
To the heart, for it exiles all sorrow and fear,
And whispers of angels who gently bend low
And scatter their blessings on sad hearts below.
Each star as it burns through its watch in the night
Seems to throb with a love growing hourly more bright—
A type of that love which from heaven down flows
To strengthen the heart and to solace its woes.'

All this we would call 'Spiritualism,' but then Shakspeare has said, 'A rose by any other name would smell as sweet.'

So much for the spiritual truths in which Father Calzia believes, denounces; affirms, denies; promulgates, yet condemns.

The following, on Premonitions, from 'The Journal of Practical Metaphysics,' has good sense in it:—

It is well not to give credence to premonitions and alleged foreshadowings of calamity,—that is, never deem them the voice of unalterable fate. If a warning of approaching danger comes, one should be all the more energetic in the adoption of means to prevent it. The case was recently related of a young man who was drowned in a river at low tide during the past summer, and who, it was said, had a dream the night before that he lost his life under such conditions. Such a dream might so work upon the mind that one would not be able to save one's self, and thus death might result from auto-suggestion. But instead of permitting the mind to believe in or carry out a dream, the suggestion ought rather to be of an entirely different character.

At our present stage of development, it is doubtful whether premonitions ought to be encouraged, though the danger would be very greatly reduced if the subjects of them would proceed warily and be prepared for failures. On the other hand, we are inclined to think that wariness—that is, a dilution of receptivity with reason—might tend to destroy the sensibility which makes premonitions possible.

There can be no hard and fast rule here, for all. Premonitions undoubtedly indicate a perfectly natural faculty which is either gradually disappearing or arriving. If it is arriving,—that is to say, if it is being evolved from the hidden possibilities of human nature,—it may be regarded as a part of the unfolding of the spirit-self, and one of the most precious possessions of the human race.

Some merciful men are drawing attention to the pressure put upon 'half-timers.' A half-timer is a young person under ten years of age who works two shifts a day; one at school and one in the shop or factory. It may easily mean cruel pressure and brain fag. From a late census, we gather that there are, or were, over 93,000 of these poor little mortals in Lancashire, and over 44,000 in Yorkshire. In Lincolnshire there are not 500; in Surrey, about 200; in happy Sussex, only 81!

Lucian Wetherall, writing in 'The Humanitarian,' accounts, in an ingenious way, for the perplexities and errors of human beings as compared with the so-called 'brutes.' The cause of the trouble is the superiority of the human being over the 'brute':—

Unreasoning animals but rarely place before themselves aims beyond their attainment. The ends they have in view

are simple. But the intelligence of a human being renders it impossible that he should act in all respects with the directness and facility of the brute creation. His reflective power, and his imagination, suggest to him aims and expedients which the ape, the elephant and the dog ignore.

What depth there is in that simple thought,—‘His reflective power, and his imagination, suggest to him aims and expedients which the ape, the elephant and the dog ignore!’ Various short definitions of man have been tried; such as—‘Man is a thinking animal,’ ‘Man is a cooking animal,’ ‘Man is the animal that invents’: but ‘Man is the animal that tries to beat the record’ is, in a way, truer than them all. In one way or another, we are all trying to beat the record—to surpass the last thing done—to achieve the ‘impossible.’

That being so, man is bound to be the animal that broods, that is beset with discontent, that

Looks before and after
And pines for what is not.

But the race always arrives, if the individual does not. Never a resolve without its achievement; never a dream without its fulfilment; never a longing without its ultimate promised land. It is a great argument, an impressive prophecy, a glorious hope.

‘The Gospel of Common Sense,’ by Stephen Claye (London: Simpkin, Marshall and Co.), has some good points, but the writer of it is far too prejudiced against churches and the people who like them. Here and there, however, we come upon a bit of pure sensitive thinking like this:—

Slow and imperceptible growth is the all-pervading law. The beginning in a new world, wherever that may be, at exactly the point we leave off in this world, in the progress and discipline of the soul, is not mere chimera. The distribution of natural gifts, and the wide diversion which rules the possibilities, longings and achievements of the individual mind and soul, are so real, that some such prospect is worthy of consideration. Nature, at the same time, is scrupulously fair to her children, giving to all in some way or other, and at some time or other, a chance; and this is why Nature may be better trusted than may the clerics, who desire to so microscopically prescribe her aims and ends.

The nice feeling and the not nice bias are fairly indicated in the following:—

Oh that more reverence in all mankind might dwell!
The simple heart which can—in the garden among the birds,
or in the field, in any place where the works of Nature are,
and that means everywhere—take off the hat, bow the head
and bend in honest reverence, cannot surely be long un-
blessed. The stream of chatter running through the
Churches cannot produce this feeling, or give much aid in
the cultivation of it. The garden of reverence is indeed the
Lord’s own, and the soul must go direct to the Almighty for
its supplies of pure and unalloyed heart-felt joy.

Why ‘chatter’! There are tens of thousands, hundreds of thousands, to whom the teachings, the sympathies and the aspirations of united worship are as the very bread of life, and a joy unspeakable. Why insult that?

A correspondent has bewailed to us the loss of money; and truly the missing of money is rightfully regarded as an evil in so far as it curtails the power to help and serve. But if it puts us on our mettle, or forces us to diminish the number of our imaginary ‘necessities,’ or flings us back on ourselves, to find all the important things are in one’s spirit and will, the missing of money may be a mercy.

This is supremely true for the writer and the artist, and for all who serve ‘good causes.’ Rudyard Kipling’s ideal is very splendid as to this:—

‘And only the Master shall praise us, and only the Master shall blame,
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each in his separate star,
Shall draw the Thing as he sees It, for the God of Things as They Are.’

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[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stanton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of ‘Teachings’ by saying that as much of the matter which has now come into my possession has already appeared in ‘Spirit Teachings,’ ‘Spirit Identity,’ and in former numbers of ‘LIGHT,’ the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LXXVI.

APRIL 15TH, 1874.

Is anyone here? I want to ask about that extraordinary phosphoric smoke.

[No reply. At a sitting last evening we had some new lights, and afterwards a wonderful phosphoric smoke rose up from below the table. It enveloped me in fire, and I grew frightened. My hands seemed to be covered with it, too, for it left a mass of fiery smoke on the door-handle when I opened it.—W. S. M.]

I wish much for information.

We are scarcely able to write. The shock has destroyed our passivity. It was an accident. The envelope in which is contained the substance which we gather from the bodies of the sitters was accidentally destroyed, and hence the escape into outer air, and the smoke which terrified you. It was owing to a new operator being engaged on the experiment. We regret the shock to you.

I was extremely alarmed. It was just like phosphorus.

No, but similar. We told you when first we began to make the lights that they were attended with some risk; and that with unfavourable conditions they would be smoky and of a reddish yellow hue.

Yes, I know. But not that they would make a smoke and scene like that.

Nor would they, save by accident. The envelope was destroyed by mischance, and the substance which we had gathered escaped.

What substance?

That which we draw from the bodily organisms of the sitters. We had a large supply, seeing that neither of you had sustained any drain of late.

You draw it from our bodies—from all?

From both of you. You are both helpful in this, both. But not from all people. From some the substance cannot be safely drawn, lest we diminish the life principle too much.

Robust men give it off?

Yes, in greater proportion. It is the sudden loss of it and the shock that so startled you that caused the feeling of weakness and depression.

It seemed to come from the side of the table.

From the darkened space between the sitters. We gathered it between you in the midst. Could you have seen with spirit eye you would have discovered threads of light, joined to your bodies and leading to the space where the substance was being collected. Those lines of light were ducts leading to our receptacle.

From what parts of the body?

From many; from nerve-centres and from the spine.

What is this substance?

In simple words, it is that which gives to your bodies vitality and energy. It is the life principle.

Very like sublimated phosphorus?

No body that does not contain a large portion of what you call phosphorus is serviceable to us for objective manifestations. This is invariable. There are other qualities of which you do not know, and which not all spirits can tell, but this is invariable in mediums for physical manifestations.

Is this force generated and diffused from the nerve-centres?

It is a force which permeates the system of the earth body, and of the spirit body, too. You err in imagining that the force is confined to the body of earth. Those who are able to communicate most readily with earth are spirits who possessed in earth life medium powers, and who continue to possess it in spirit life.

There are medium spirits, then?

Yes, surely. We have said so. Dee so communicated.

But he was not a medium? He had Kelly.

But he himself was a medium in some degree; he assisted much with his medial powers, and he absorbed gradually much of the power of his medium.

Is it communicable?

In some degree it is, when receptivity is present. But you err in supposing that only objective mediumship is of service to us. We get much of our power and material from those who are not able to evoke objective mediumship. This is the use of a circle.

Yes. I have known that. Dr. S. thought a circle was of no use.

He erred, seeing that we derive much power from him in this very manifestation of light. But all the elements so gathered require to be utilised by medial power: or we cannot use them. They must be passed through the medium, as it were. Our friends help us variously: some for one manifestation, and some for others. Hence the prevalence of one kind of phenomenon in the presence of certain persons. They evoke special manifestations. Some deter altogether. Some absorb all power, and do not give it out. Some assist us in communicating. Some prevent us altogether from communicating. In the presence of some the medium is, so to say, paralysed. This we have to discover by trial. Hence the slow development of our plans, and hence, too, the total ignorance of the effect that the introduction of a new element may cause. We labour in vain to do what we do with ease at other times, and in the society of our friends, if strange or deterrent elements be brought in.

You can give very little definite idea as to what makes one a medium and another not?

But little. We are not able to say much: and the subject is too formidable for answer now. We shall have information to give you in due time. But we ourselves know little, as you say.

But who made the bungle last night?

The lights were being made by Chom. But many spirits were concerned. We regret the shock you had.

Was I right in rushing out of the room?

Assuredly you were. Breaking the circle and opening the door broke up the conditions and caused the cessation of what alarmed you. The influx of fresh air would reverse the conditions; and your withdrawal from the circle would stop our powers. Hence the rapid evaporation of the odour and smoke, as it seemed to you.

We could not understand that. But I was so frightened that I scarcely could observe.

You were much agitated. We shall not allow you to be so alarmed again. We regret it much. No harm ensued, but you did well to break up. Do not now try to elicit further information.

+ I.S.D.

+ RECTOR.

THE RELATION OF MICRO- AND MACRO-COSM.

BY 'QUESTOR VITÆ.'

It is recognised that selfhood is the fundamental basis of self-conscious life, carrying the dual faculties of distinction and of identification, or relating of the without and the within, *i.e.*, unification. The integral law illustrated in self is consequently the key by which we may apprehend the system on which the universe is constituted, as the laws obtaining in self-consciousness are ever preconditional to those obtaining in the subordinate not-self.

This unity of law, functioning in the self and not-self, or microcosm and macrocosm, was taught in the old Hermetic or Egyptian system, as already quoted on p. 39. It was formulated in the Kabbala. It was re-expressed by Swedenborg. Kant says: 'Man contains the key of the whole situation, and illustrates all the inferior grades, explains each step back in the circle.' Hegel expanded and developed this view, as quoted in 'LIGHT,' p. 409, by 'C.C.M.,' August 21st, 1897.

The human organism is the most external illustration of this law. Our bodily organs have each an individual life, but which is inseparable from that of the body as a whole, in the existence of which they participate; for the corporate good of which they function, and apart from which they would have no existence.

These organs are again constituted of an integration of cells having both personal, individual, and incorporate or identic life. These cells come and go; are born and shed, and yet the organ in which they live persists, as also does the greater unitary self in whom the latter have individual and incorporate existence.

The integral, derivative cells or units thus have a personal life, an individual life, and a life of identity. Yet it is the life of the associative oneness; the concrete, cohesive wholeness of the greater self in which they dwell; of which they are derivative fractions constituted by permanent communication of the life pertaining to the greater self, that is their ultimate or basic foundation and reality, and apart from which they would have no existence. Their participant existence as co-operative units in an individual organ or special contributive function in the whole, is a subordinate mode or degree of existence. Their personal life as derivative fractions in particular organs or functions, is again a further degree of a subordinated, limited mode of being.

Biology shows that the existence of these personal cells, as of the organism in which they live, is dependent on a continual vital flux, mediated from within. The cells are born, live, and die, or are transmuted, rather, even as the self within whom they exist does.

This is but a reflection of the law that applies precedentially in the domain of Self and selves, and illustrates how selves have no independent existence apart from the greater Self, in which they are derivative units; it illustrates how man really is dependent on that greater whole whose life is continually communicated to him; in whose being he fulfils a special function, apart from which that greater Self would be incomplete and imperfect. But unless this dependence on the wholeness, which communicates their derivative existence, is recognised by the personal, integral unit-fractions, their personal interests become irreconcilably antagonistic; in narrow, egotistic self-assertativeness or for-selfness, to the interest of the social organism as a whole.

The recognition by the personal units, of their dependence on the communicated identic life of the whole, must on the contrary lead to a more enlightened and expanded conception of self-interest, in which spontaneous altruistic surrender and abnegation must become the guiding principle, in the effort to attain the highest happiness, by reconciling and attuning the interests of each, in complete accord with the interests of the social organism; of the fundamental unity and basic oneness; the greater Selfhood that constitutes their reality.

This triune microcosmic law, as above illustrated in self, is the basic and fundamental law of our universe. The several planes of being in our universe are really the several modes or degrees of consciousness and being, comprised in

and pertaining to our Solar-Self; in which we share and of whose life we are all derivative units and fractions. We ingress and egress into and through these planes or modes of being in our involution and evolution, or our descending and re-ascending circuits of becoming, having participant existence therein, as is similarly but subordinately illustrated in the biological laws under which cells are born into and rise by transmutation in our organisms. We descend or involve from the spiritual heart or central sun of our universe to its circumferential physical plane (through intermediary relays and planes) as the vitality in our organisms descends through our heart into cellular or physical life (through intermediary relays, *i.e.*, organs). We re-ascend or evolve from the physical plane of our universe through intermediary planes to its central heart or spiritual sun, as the vitality incorporated in the cells of our organisms is indrawn from the physical shells thereof, and re-ascends by transmutation in our vital system, through intermediary relays, or plexi.*

*The fact that selves involve and evolve, or descend and re-ascend, through the several planes of the macrocosmic or Solar-Self, infers, by analogy based on unity of law, that the vitality embodied in the cells of our organisms must similarly descend and re-ascend, or involve and evolve in mode, within the planes of our microcosms. It is this process, no doubt, that causes the fixing of the volatile or coagulating of the ethereal psychic vitality of the not-self inbreathed from within our atmosphere, and the volubilisation of the fixed vitality in our cells, or its transmutation into bio-magnetism and radiation from the organism. This radiation is now recognised by the psycho-physiologists to emanate from man's nervous system, and has been called sensibility and motricity in identification with his neuric vitality. It has also been shown by experimental research to constitute the human psychic double, or what is also called the astral form. M. de Rochas states that the same form which separates itself temporarily during our bodily life separates itself permanently at the death of the body. But while the double is an expansion, a projection, or exteriorisation of a part of man's psychic vitality, the form which indraws from the body at the death of the latter carries the whole of his vitality. It also comprises the nucleus of the self, while the double does not. Hence the perceptions related by the double re-act in man's embodied self, while the experiences of the disembodied psychic self are reflected within its psychic form. The process by which the psychic form within embodied man is nourished and replenished by the psychic nuclei transmitted from the physical cells of the organism at their so-called death or disembodiment has been already referred to. Histology shows us how this vitality from the psychic world soul is incarnated in physical substance, serum coming from our food, *i.e.*, from the animal and vegetable world. It is no doubt these physical shells that are shed at the so-called death of the cells, when the psychic nuclei are integrated in the psychic soul-body or astral form. This process of rising in microcosmic planes probably occurs through the sympathetic system which governs the vital functioning and nourishment of our organs. And it will be noticed that that system pertains to the sub-consciousness, and corresponds to the psychic element or plane in man, while the cerebro-spinal system corresponds to the plane of personal consciousness; and the spiritual nucleus in the heart to the state of equilibrated individuality. It is probably in this manner that the vital not-self is transmuted in self and rises through microcosmic planes and thereby in macrocosmic planes. But during man's life the flux of this transmuted vitality, or atomic flux, is radiated from him into the not-self. This is referred to further on in a quotation from Dr. Hoffmann. It is thus evident that the vital not-self is taken into and flows through living selves, in its various modes, in a continual flux. As physical, it is taken into man in the shape of food, solid and liquid, and accretes into his physical plane. As ethereal or psychic, it is absorbed from the ethereal world-soul within our atmosphere, into our blood, and integrated into man's psychic plane. Thence it is again transmuted, and as spiritual, in the mode of thought-units or thoughts, it flows through our brain, entailing thinking and registering impressions in man's mind or soul or plane of personal self-consciousness. While some of this vital not-self is integrated into our microcosmic organisms, most of it is radiated out again into the not-self, after re-acting in us and being acted upon and qualified by us. Consequently not only are we determined by the processes of the not-self, re-acting in its flux through us, but the not-self is determined by us in the same process. And yet it is not by us that this determination occurs, though that is the appearance. The reality is that the determination occurs by the predestinal *a priori* processes of Self which flows through the spiritual nucleus in our heart and to which the remainder of the man is subordinate and external. That is the sole reality in man. All the rest is an insulated integration of not-self within a microcosmic self.

(To be continued.)

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes and in preference to other legacies and bequests thereout.

WAS IT A COINCIDENCE?

BY DR. BERKS HUTCHINSON.

On February 2nd, 1877, our then only remaining child, Lily Charlotte, passed away at Cape Town, her mortal remains being buried on the 4th. Having lost several other children before, her sudden death, from the effects of sewer gas, caused myself and wife inordinate grief; for at that time we had not fully realised the great consolation which a firm knowledge of spirit intercourse affords to those who happen to lose beloved friends.

On the morning of Lily's funeral, a sister of mine, whom I had already developed as a good medium, became controlled at her own residence, and in a semi-conscious state was impelled to obtain a pencil and paper and write loving messages from Lily in eleven verses of rhyme. We received these messages with great delight, and fully believed that they were sent to soothe our grief. One verse promised that her mother should see her again, and that promise was literally fulfilled the next year, when Lily showed her materialised form at a sitting held at our own home, Mr. Eglinton, one of the best mediums we have ever had, having come over to the Cape at my expense (see 'South African Experiences,' in 'Twixt Two Worlds').

In 1895 myself, wife, and family left Cape Town for England, in search of recreation, as well as medical advice for my wife and eldest daughter. Mrs. Hutchinson never regained her health, and after many months of intermittent suffering—the result of internal cancer—calmly breathed her last, on the 2nd of this month (February). Her funeral took place on the 4th, and consequently she died and her remains were interred exactly on the same days of the same month (February) as her child Lily, twenty-one years before. Some days before her transition, when her spiritual sight, no doubt, was opened, she declared that she saw her dead children standing at her bedside, and in her semi-conscious state appeared to be caressing them. At any rate we have every reason to believe that the promise, made in one of the verses, *viz.*, that

'Your children all will meet you, a holy happy band,
To welcome their own mother, to that blessed spirit land,'
was literally fulfilled. Besides her husband (the writer) she leaves behind four young daughters, who fully realise that 'she is not lost, but only gone before.'

PARTIAL DEMATERIALISATION OF A MEDIUM.

In 'LIGHT' for November 21st, 1896, we reviewed at some length the French edition of a work by Mr. A. Aksakof, originally published in German, recording a case of the partial dematerialisation of the body of a medium. Our readers will be pleased to learn that 'The Banner of Light' Publishing Company has just produced an English edition of this remarkable book. The medium, it will be remembered, was Mrs. d'Espérance, and the séance described was held at Helsingfors, Finland. It is a simple and yet an intricate story, followed up and verified with enormous pertinacity by Mr. Aksakof; and, taken as a whole, especially with the concluding questions, answers and remarks, it forms a document of the greatest possible value. The point brought out is that a materialisation is accomplished mainly by means of an abstraction of matter from the medium, and by means of an abstraction of matter so complete as to possibly leave portions of the medium's body without visible and tangible recognition. This seems the very acme of absurdity, but, as Mr. Aksakof points out, it is the logical consequence of materialisation; and, in point of fact, it is not essentially more absurd than any other spiritualistic phenomena. But enormously important consequences are involved in it, especially in relation to so-called 'exposures.'

Mr. F. J. COLLINGWOOD, F.G.S., gave an admirable address, on the 18th inst., to the Members and Associates of the London Spiritualist Alliance on 'Limits Proper to the Inquiry Known as Modern Spiritualism.' We hope to publish a report of his remarks in our next issue.

LONDON (OXFORD-STREET).—'LIGHT' is kept on sale by Nichols & Co., 23, Oxford-street, W. (near Tottenham Court-road.)

IN THE NEW LIFE.

Between October 24th, 1896, and January 10th, 1898, inclusive, it has been my privilege to have a long series of sittings with the celebrated trance medium, Mrs. Piper, whose name is familiar to all as the medium under the auspices of the Psychical Society. The columns of 'LIGHT' have already been generously hospitable to sundry notes of mine regarding this medium, so I shall venture to take all preliminaries for granted and plunge in *medias res* at once. The experiences of my latest sitting, on January 10th, offered some features of curious interest. My friend, 'Kate Field,' came and among other things, wrote: 'Lillian, I have learned to play on the harp since I came here.'

'Have you, indeed?' I replied, and before I could say more she again wrote through Mrs. Piper's hand: 'Yes, and I have brought my harp and sung to you a number of times. On the night before you went to New York, when you were feeling so sad, I came with my harp and sang to you to cheer you up. You were standing before the bureau dressing.'

Ordinarily, one would hardly recall clearly the events of an evening some days past; but in this case I was able to do so, as the night before going to New York was New Year's Eve. It was true that I was sad that night and that I had been sitting alone in the deepening twilight and darkness till about seven, when I sprang up with the resolution to go and dress for the evening and go down to dinner, and rise above the depression I felt. Accordingly, I was 'standing before the bureau, dressing,' just as 'Miss Field' described. When in this world she was a very fine musical artist. She had studied under Garcia in Florence, and William Shakespeare in London, and, indeed, as a young girl, she had hoped to go on the lyric stage. She had a very beautiful mezzo-soprano voice; she was an accomplished pianist, and had incidentally learned to play on the mandolin, the banjo, and the Spanish castanets. Wherever she went she was apt to study and acquire more or less of the language and art which prevailed. What more natural, then, that in the first leisure and opportunities of her new life, she should add to her former musical studies and acquirements a study of the harp!

Again, the little test given by recalling to me the place where I stood and the fact that I was dressing was rather a good one. The circumstances were too trifling to have ever been mentioned by me or even remembered, save as recalled by her words; and they were of a nature that no person could have known.

Besides this, her words seem to support the theory that it is when we endeavour to throw off, or rise above, any gloom or depression that our friends in the ethereal world can best approach. Gloom and despondency are apparently barriers to their approach. Gloom is something entirely distinct from sorrow. The latter has its divine ministry for us, and attracts the aid of those in the life beyond; but gloom and despondency are by way of being selfish states. We can conceive of Jesus as experiencing sorrow, but not gloom or despondency, which are negative and material rather than positive and spiritual. 'In Thy presence is fulness of joy,' and the nearer we live to the divine the more surely do we experience this heavenly radiance.

One of the chief characteristics of my beloved friend Miss Field was her absolute detestation (the word is not too strong) of any gloomy despondent moods. 'Cheer up! cheer up!' she would often exclaim, 'be brave, let us be happy.' Such expressions were habitual with her, and how like this strain of feeling was her assertion from the ethereal world: 'I came with my harp and sang to you to cheer you up.'

Surely, the other world is closely interpenetrated with that in which we live.

The Brunswick, Boston, U.S.A. LILLIAN WHITING.

'LIGHT' SUSTENTATION FUND.—The Treasurer acknowledges with thanks the receipt of £2 from Mr. John Walton, and of £1 from Mr. A.L. Bell, as contributions to the 'LIGHT' Sustentation Fund.

GOD HAS NO LOCALITY.—His presence fills the whole universe. Far off in the realms of space, where human eye has never fathomed, where even human thought fails to reach, beyond even the fabulous regions of Satan's resting place, is the Divine Presence recognised in all the power and glory of the Creator's works, as it is in this little ball of ours.

THE PAST, PRESENT, AND FUTURE OF ASTROLOGY.

A meeting of the members of the Astrological Society and their friends, at the Memorial Hall, Farringdon-street, was held on the evening of Saturday last. The meeting commenced at 6 p.m.; but the general public were not admitted until an hour later.

MR. BISHOP-CULPEPPER occupied the chair, and in his opening remarks he referred to the growing interest taken in astrology during the past ten years. There are at the present time no less than three monthly magazines devoted to the subject, viz. 'Modern Astrology,' 'Coming Events,' and 'Star Lore.' The attitude of the Press, too, is much more favourable than in the past, and the time would seem to be ripe for the making of a special effort to enforce the claims and secure a more general recognition of the science. But without an increase of members and an addition to its funds the society cannot venture upon the attempt.

THE PRESIDENT (Mr. Alan Leo) took as the subject of his lecture, 'The Past, Present, and Future of Astrology.' The past of astrology, said the lecturer, is known only to occultists; its history is lost in antiquity. Astrology is at once a science and a religion. The evolution of the stars is also the evolution of the race. Astrology helps us to realise that Re-incarnation is a fact; the thoughts and motives of this life determine the horoscope of the next. We are all fated, but within that fate we have a certain amount of freewill. We have the power to overcome all evil influences, and strengthen and develop good ones; but we must first study ourselves before we can successfully avert evil. There is a practical side to astrology as well as an esoteric. (1) It is helpful as a guide in educating and training children; (2) as an aid to health; (3) as indicating the locality where we should best succeed; (4) in promoting happy marriages; (5) in politics, as enabling us to determine the right man for the right place. In conclusion, the lecturer stated that he knew of over one hundred medical men who were interested in astrology, and that 'Modern Astrology' numbered several clergymen amongst its subscribers.

MRS. ALAN LEO next addressed the meeting. She pointed out that just as there are no two faces or no two characters alike, so there are no two horoscopes exactly the same, the difference being determined by the age and stage of evolution of the soul concerned. A horoscope is not a fixed thing: past experiences having much to do with the making of it. The soul can set itself against the stellar ruling. Bad habits can be eradicated or new ones formed. By will thought can be controlled, and thought is character, and character is destiny. The study of astrology is an easy matter to some because it is merely a resumption of thoughts held in a past life. The soul's age is indicated by character. We are all gods in the making, but we cannot become perfect in one life. There is pain in the doing, but bliss in the ending.

Mrs. Alan Leo was followed by MR. KING, who spoke of the value of astrology from a medical point of view. He maintained that the horoscope readily indicates the tendencies to disease in the native, the times when illness may be expected, and the means whereby it may be successfully met or altogether avoided. A mass of facts, according to Mr. King, have been accumulated in this connection, but hitherto they have been entirely ignored by physicians and surgeons. There was a fairly good attendance. A. B.

LONDON SPIRITUALIST ALLIANCE.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30, on the evening of *Friday next*, March 4th, when

MR. J. J. MORSE

Will deliver a Lecture entitled

'MODERN SPIRITUALISM: THE STORY OF ITS ORIGIN, GROWTH, WORK, AND WORKERS.'

Illustrated by One Hundred and Thirty specially-prepared Views, shown by the aid of a powerful Oxy-Hydrogen Light.

Tickets will be forwarded to all Members and Associates, and admission will be *by Tickets only*.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, FEBRUARY 20th, 1906.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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PRACTICAL SPIRITUALISM.

'The other worlds are beyond our reach and beyond our ken, but this world is ours; we live here. Let us then quit searching for what is hidden and attend to that which we can see. Let us leave Heaven to the saints, and Hell to the lost, and give our attention to Shoreditch and Oldham and the Black Country.'

So says 'Nunquam' in 'The Clarion': and so say millions whose ranks are being recruited every day. And the majority of clerical persons lift up their hands and mourn over 'the unbelief and wickedness of the age.' It is a matter which vitally concerns us. Indeed, it is practically a challenge to us to give over our fumbling in a blind alley, and come into the open and help. Well, there are several things to say about that.

In the first place, it is not exactly 'a blind alley'; as even the columns of 'The Clarion' testify. We do not profess to know much about it. Our philosophy is of the humblest. When we think of God, we bow the head and say 'God is great and God is good,' and then we do our best to be patient under much that seems neither great nor good. We think of the human soul, and we know as little of it as of God. Both are mighty inferences; but we have dissected neither. We think of the world beyond this borderland—of the 'green fields beyond the swelling floods,'—and we confess we are but as little children, only knowing how little we know. But, as we have said, it is not 'a blind alley.' To begin with, we have the testimony of all the ages, and of the brightest and noblest souls of all the ages. The old prophets and seers, the saints and martyrs, the poets and forth-leaders of the people have all been with us. Not one of them ever thought it 'a blind alley.' For the sake of the voices they heard, and the hopes that shone, and the strong unseen hands that led them, they made huge sacrifices, and put aside quietness and delight, and lived bravely or died heroically, and all for the vision and the voice. And it were insolent folly as against Nature herself to say that in this her loftiest creation and development of life she had bred only foolishness and a lie.

And what of to-day? Is it a fact that we have to quit searching for God before we can try to help man, and to give over dreaming of heaven before we can set to work to improve the earth? We know that the very opposite is true. Take London. Ninety-nine out of every hundred enterprises for alleviating human misery, or helping the strugglers to keep swimming, are the enterprises of Christian organisations. Ask the poor. From the Roman Catholic priests and sisters of mercy to the Salvation Army, the main body of rescuers and helpers are Christians who, with all their differences, seek God and dream of heaven.

So, then, what we say is that so far from it being necessary to 'quit searching for what is hidden' in order that we may 'attend to that which we can see,' the evidence seems to tell all the other way. And, even before evidence,

it is only rational to expect that the upward look to higher and stronger and better things will hearten the desponding fighter, and put joy and hope into the worker's soul. It is this cockpit of struggling selfishness is all, the beginning and the end of it, and if there is no will higher than the will of the Czar and Emperor or a majority of the electors, then no one can be sure how the great human campaign will go; and that *must* affect the plans and the efforts of those who are minded to help. But if there is a Master of all masters and a King of kings; and if, beyond this blood of battle-field and Arcadia, there is not only another chance, but the certainty of advance under the conditions of the great Life-Drama which have made progress the law of life, then the meaning, the conditions and the issues of the struggle are all altered; and the strugglers receive an accession of encouragement and confidence which nothing else could give: as, in truth, the world has proved.

In saying this, we wish to do no injustice to Socialism, even to the atheistic Socialism which 'Nunquam' has chosen. We do not even wish to reproach it. We see the good side of Socialism, as we see the good side of Theosophy. Both have their uses. Socialism in every form is a revolt against certain undoubted evils that have grown out of our modern social system, and we quite understand those who say, 'We must fight these evils, for the sake of suffering humanity.' But the trouble of it is that Socialism rejects so much that might help it, and hence is tempted to ally itself so much with forces that hinder it. But, in so far as it is indignant before human misery, and puts first the cause of the miserable, it sets Spiritualism an example of the highest possible value.

In the extremely able Paper from which our opening quotation was extracted, 'Nunquam' tells his own experience, in his pathetically humorous way. We find great enlightenment in it:—

So I said to myself, said I, 'Robert, there are some things you don't know, and cannot find out. If there is a Heaven, perhaps you'll go there; and I hope you'll like it. If there is a Hell, you'll have to stand it, though you can hardly be expected to speak favourably of the accommodation upon the testimony of travellers who have never (yet) been guests there. If God thought it advisable for you to understand His operations He would have given you the necessary information. As He has given you no information of any kind you may conclude that He can rule without your help. Meanwhile, here you are in the world, what do you make of it?'

I thought that was very sensible of myself, and I sat down to see what I *could* make of it. Not making anything of it, I got a lot of far wiser and better men—such as Plato, Solomon, Carlyle, Omar Khayyam, and the rest of the poets and thinkers—to help me. But even with their help I was a long while before I could arrive at anything permanent. Everything seemed to move about, and I was like the poor devils in Rudyard Kipling's sandpit—I could not climb up for slipping down, and I could not grasp anything that I could stick to.

But at last I observed that there was such a thing as pain. I knew there was pain, for I had felt it. And I knew that there were two kinds of pain—physical and mental—because I had tried them both. And I knew that pain was painful—that it hurt. And I knew that I did not like being hurt. And I noticed that the less pain my fellow-creatures had, the better they enjoyed themselves, and that the more they were hurt the less they enjoyed themselves.

Then I said to myself: 'Aha! Mister Pain, I see that you hurt people. I see that you are an enemy of man's; I suspect you to be no other than the devil. I reckon there is going to be a fight.' And there *was* a fight; and there *is* a fight, and there will be fight.

We candidly confess that it is in this direction we wish to see Spiritualism develop. Philosophical systems neither warm nor feed nor console; and, after all, they are made only to perish. All our systems, Theological and Theosophical, are built on the guesses of the hour. But justice is always justice, and pity is always pity, and sweet hope is always hope; and our Spiritualism should be for us all the homely door that leads to these.

MANIFESTATIONS IN A PRIVATE CIRCLE.

REPORTED BY F. W. THURSTAN, M.A.

(Continued from page 87.)

Our next meeting was held at Hampstead on Saturday, January 22nd last. It consisted of Mr. and Mrs. T. and myself, and two ladies, Mrs. S. and her friend, Miss C., who are well known in the movement for their sympathetic co-operation, and who recently had made the acquaintance of Mrs. T. at the meetings for psychical culture in my rooms.

Our arrangements on this occasion were the same as on the last, and we sat at once in front of the curtain in expectation of materialisation. The plan of the room published last week will do, therefore, for this time, with the exception that Mrs. S. and Miss C. occupied the places of Mr. and Mrs. A., and the child Hossie was not present.

'Alexander' commenced at once by very loud raps on the floor of the cabinet. Then 'Nellie,' controlling to assist the conditions, informed Mrs. S. that a friend called 'Tom,' an old gentleman, was present for her. Mrs. S. thought it was her husband. As a test of his identity he told 'Nellie' to say that he lived in London once—in something or other Gardens, she could not catch the name of them. This was a fact which was previously unknown to any of our party.

It was also told that 'Esther Ravenhall' was present. It will be remembered that this lady is a recent addition to our band, but she had not manifested on the last few occasions. On the previous evening it had so happened while I was sitting alone in my rooms I had imagined that this lady had visited me, and in the course of a long conversation with me had told me she was coming to this meeting, so when she took leave of me I asked her, as a little test to prove to me the actuality of her visit, to give me at the meeting raps of a preconcerted signal. I arranged that she should rap out the following rhythm: — '— — —', and I tapped it on the table of my room several times. As I had not mentioned the circumstance to anyone present, I now asked her to give the signal, and immediately it was clearly tapped out in the right rhythm; much to my satisfaction, even though thought-reading may possibly come in. Miss C. was also controlled by her nephew, 'Reggie,' a bright lad who talked in a vivacious manner and said he had got permission to come materialised that evening if he could.

As we began singing a hymn after this, 'Clare' controlled Mrs. T. and joined in; and at the same time beautiful lights were seen floating about inside. I was told to put my hand out behind the curtain, and it was repeatedly touched by her fingers and her drapery. Mrs. S. and Miss C. in turn changed places with us and were also touched. 'Clare' did not use much of the direct voice on this occasion. The power seemed wanted for others. She only whispered a word or two to me, and 'Esther' announced herself present at the same time. The two spirit visitants stood on each side of Mrs. T. and waved their lights, and showed their drapery while we sang. The lights, as before, went nearly up to the ceiling, Mrs. T. remaining seated in our sight all the while. Then suddenly the clear, merry voice of 'Reggie' was heard saying, 'I am here.' I told 'Reggie' he must try to think of something to say to prove his identity, which should be something the rest of us did not know. After a pause, as of thinking, he said, 'I am trying to draw through my aunt' (this Miss C. said was right); and after another pause he burst out with 'I am not deaf and dumb.' Miss C. said his brother had been deaf and dumb—a fact none of our party knew. He touched Miss C. several times.

The next visitant was Mrs. T.'s mother. Mrs. T. exclaimed that she saw her inside the curtains—not quite as she knew her in health, but thin, and more as she was when she passed away; and that she was putting her arms round her and fondling her. We heard the mother speaking to her daughter. Then she asked Mr. T. to come forward to greet her, which he did. I also was introduced, and holding out my hand between the curtains I distinctly saw a lady's hand come out and touch my hand. It came from a direction that Mrs. T., just in front of me, could not possibly reach her hand to assume. At the same time a voice was heard saying that she was glad to meet me. It is a noteworthy fact that, although her mother passed over more than fourteen years ago, Mrs. T.

has never seen her even clairvoyantly, or heard her, until suddenly one night last December, when the lady appeared by her bedside and spoke to her in the direct voice and told her a family secret, of which she had never had even a suspicion before, but which now to her opened eyes seems very likely to have been correct.

After this the influence changed while we sang. A powerful wind manifested and 'Akbar' appeared behind the scenes, touched us and showed us drapery, but he seemed to come in order to help another male figure to appear, for while we were singing the face of an old man with grey whiskers was seen behind the curtains by Mrs. T. When we ceased singing he spoke in the direct voice and announced himself as Mrs. S.'s husband, and called her to come near to the curtains as he wished to speak to her on private matters. This she did, and for a long time he talked to her in a low man's voice, while the rest of us, in order not to overhear, sang through a long hymn and went over the first two verses again. Mrs. T. also, although she has no voice, did her best to join in with us, and I could distinctly distinguish her voice singing all the while the low male voice was talking to Mrs. S. At the conclusion I asked Mrs. S. whether, from what he had said, she had had proofs of his identity, and she affirmed that she was completely assured that it was her husband because he had been talking to her of matters only known to her and him. Soon after this we concluded.

I have been subsequently informed by 'Nellie' that the *modus operandi* on this occasion was: that they first drew out of the medium and the sitters a plastic substance, and the spirits in turn wishing to manifest rapidly entered into it, and by the infusion of their ideas moulded it into the form of their persons, or rather of that part of their bodies they were especially going to use. If two came together—as in the case of 'Clare' and 'Esther'—they divided the substance between them. The drapery of these two had also its substance from something they have manufactured at previous meetings and dematerialised. They had divided it between them, and if we had noticed carefully we should have seen less of this drapery when they were both showing it than we saw when only one was present. 'Akbar' had used some Indian cloth of his own. When hair was shown on the face of the old gentleman, it was borrowed from some of us sitters, who might have noticed a little pricking sensation in our scalps. They have promised on another occasion to allow us to take away a portion of this drapery, which they think will dematerialise itself afterwards. Appended is the corroboration of our visitors:—

'I have carefully read Mr. Thurstan's statement, and have pleasure in fully corroborating it in every particular. The interviews and conversation with our spirit friends were most satisfactory.'

Mrs. S.
Miss C.

I have also to report two more interesting occurrences which did not come in our regular circles:—

The first is the verification of a prediction given by 'Nellie.' I find written down in my note-book that on October 18th 'Nellie,' entrancing Mrs. T., mentioned to Mrs. T. and myself that she saw her little brother Victor (aged about four years) tumbling downstairs soon and hurting himself very severely. But she entreated me not to publish the prophecy at once, for she said, 'Cruel people will say when it comes true that I impelled Victor to make it come true, as they said when my prophecy about Victor setting the house on fire came true. Really, I cannot help it, Mr. Thurstan; I see him tumbling down, and I cannot get near him to save him.' A few days before Christmas the little boy did tumble downstairs, and hurt his nose so badly that he had to be rushed off at once to a surgeon to have it re-adjusted. Is it that this fall is a necessary part of the scheme of his existence to arouse his self-consciousness and memory of life?

The second occurrence is a good case of *apport* under test conditions. I was having tea with my friends a few weeks ago at their house. We were sitting after tea round the fire. Mrs. T., seated in an arm-chair, passed, as she often does when at home among friends, under control, this time of the Indian sowar who has often manifested his presence when his old masters—my charges—are present. Apparently he was try-

ing to control her vocal muscles to speak Hindustani, but he did not succeed. But, while doing so, he was holding her hands folded in front of her face in a kind of salaam attitude, and the metallic clinks, which are indicative of his presence, kept loudly sounding near her hands. I was wondering to myself whether the secret of the mysterious sounds was being revealed, and that they were caused by bracelets or bangles being knocked together. The room was well lit up, and I looked attentively at the two arms before me as I sat a foot or two away. They were quite still, and I could discover no bangles on her arms. Then the control, as if reading my thoughts, immediately removed the hands from their position and placed them apart one on each knee, and the tinkles came as before, apparently from her left hand. 'Nellie' now took control to say that she had been sent to tell us that the tinkles were then being caused by some piece of metal being semi-materialised and knocked against the rings on Mrs. T.'s fingers, and that if Mr. T. would sit in front of her and hold her two hands the sowar would endeavour to continue the knocks under these conditions. This was done by Mr. T., but after waiting some minutes no sound of tinkles was heard. Mrs. T. had regained consciousness and was listening with the rest of us, when suddenly at the back of her chair we heard something drop heavily out of the air, falling first on the top of the back and then slipping to the seat behind her. The light was bright. Mr. T. was in front of her, holding both her hands. I was seated beside her looking at her hands being held. That was the situation, and we all three heard the falling sound. 'Nellie' immediately controlled to say that it was a new two-shilling piece which our old friend 'Peter' had dropped because he saw that Mrs. T.'s heart was sending up an anxious prayer for her honour to be vindicated when the tinkles did not come. Mr. T. then groped behind the chair, and found a new florin. The sequel is curious. Mrs. T. determined to give this coin to a poor woman, and tied it up in the corner of her handkerchief to remind herself. The next day, she tells me, the knot was still there, but the coin had vanished.

GUIDING VOICES.

BY HELEN L. MANNING.

(FROM 'MIND'.)

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.—*Isaiah*, xxx. 21.

I have just had an interesting interview with Mr. J., an unpretending working man, skilful and prosperous in certain handicraft, and he told me of voices that speak to his inner ear, much as Jeanne d'Arc must have heard them. There is nothing in the man's manner to indicate a temperament given to fancy or sentiment, nor could one well doubt his sincerity and integrity. His moral sentiments seem well developed, but I should not say that he is religiously inclined. He says these voices often follow him, as he goes about his work or walks along the street, and say, 'Do this! Do this!'—naming something specific—or 'Don't do that! Don't do that!' until he yields obedience. Sometimes it is to do something he does not want to do, or that he can see no reason for doing, or that it would seem absurd or impertinent to do; yet, if he obeys, he finds they were true guiding voices, and the object of his mission is made plain in the performance. He gave me one instance in detail, which I will try to reproduce as near as possible in his own words—an experience of which he said he had never spoken to anyone:—

'I went to bed early one Saturday night, for I had been working very hard through the week and was up a part of the night before with a sick friend. I slept heavily for a while, but was soon awakened suddenly by hearing a voice say: "Get up and take a five-dollar bill and spend it for F. He is sick and out of work, and he and his family are suffering from cold and hunger." The man named was one who had tried to injure me a few years ago as no other man ever did, and it was only that I was able to establish my innocence that kept me from going to prison. To be called upon to leave my warm bed on a winter's night to help—that man of all others! It was too much to ask, and I said to the voice,

"I can't do this. Why, I would rather take every dollar I have and put it in the fire than take five dollars and spend it for F."

"But you *must*; you really want to do it," the voice insisted.

"I *don't* want to do it," I returned. "Besides, I don't know where he lives."

"Get up and get the things and I'll tell you where to take them!" sounded in my inner ear imperiously. "Tomorrow will be too late."

'I arose and dressed reluctantly, then glanced at the clock and saw it was 10.30 p.m. I knew the shops in the adjoining tenement-house district would be open till midnight. I stopped at the first place I came to where coal and kindling-wood could be had, bought a supply, and told the man to follow me to deliver them. I also stocked a large basket with food and bought some bed-covers at a second-hand store. I went along as one in a dream, the voice seeming to lead the way, while my conscious, reasoning self seemed to protest at every step at such an unheard-of proceeding as carrying comforts to an enemy who, when I last heard about him, was comfortable enough on his ill-gotten gains.

'At the door of a miserable basement tenement I got the command to "Stop!" I went in without ceremony, and had the supplies deposited. There indeed sat F., emaciated and in rags, holding his hands before a smoky kerosene lamp in an effort to get a little warmth, while his wife and little boy were trying to forget their misery in sleep on a pile of rags and straw. I held out my hand to the man, and said:—

"Why, F., I'm sorry to find you in this plight. I've brought a few things to meet your present needs, and I'll look after you until you are better; then I'll get some work for you, if I can."

'I hadn't intended to say anything of the kind, but my better self seemed in the ascendancy; and somehow I was not sorry. F. recognised me, started to grasp my extended hand in a shamefaced way, groaned, and hid his face in his arms on the top of the rickety table before which he sat. It was too much for me, and I turned about with a queer feeling in my throat. I hastily made a fire in the little cook-stove, and left without a further word.'

Mr. J. paused as if his narrative were concluded. 'But what was the outcome of all this?' I asked, unwilling to have the story close so abruptly.

'Oh, the man got well and got work in another town, and, so far as I know, behaved himself. Some months afterwards a woman came to my work-shop, heavily veiled, and asked for a dollar's worth of a certain article. I wrapped up the parcel and handed it to her, when she gave me in exchange a bill all crumpled up, which I supposed was a one-dollar note. After she had gone I straightened it out, and to my surprise found that it was a "five." I hastened to the door to call after her and have the mistake corrected; but she was nowhere to be seen. Returning to my shop, I was further mystified by finding that my strange customer had not taken the goods she bought but had laid the package on a box near the door. The incident puzzled me for a long while, but I finally concluded that this woman might have been the wife of the man I was sent so strangely to help in his dire distress; still, I have never known positively, and probably never shall.'

We may make of this little incident, which Mr. J. told me, what we will. For myself, I do not profess to offer either theory or explanation. It interested me deeply, and so I offer it to the readers of 'Mind' as I heard it.

THE PORTRAIT OF MRS. BESANT.

We regret to learn that the portrait of Mrs. Besant, given as a Supplement to last week's 'LIGHT,' was in several cases much injured in its passage through the post. We have a few copies still on hand, and if any subscriber wishes to receive one in a good condition, suitable for mounting and framing, we shall be happy, on receipt of fourpence in postage stamps, to forward it specially and securely packed, so as to be secure against any possible injury.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale at Mr. Wirbats, 18, New Kent-road, S.E.

THE CONGRESS OF HUMANITY.

The readers of 'LIGHT' may be interested to know of a movement now taking a position of considerable importance in France and Belgium. Its founder (who, however, effaces his personality as much as possible, and writes under the pseudonym of 'Amo') is a distinguished French engineer, formerly a pupil at the Ecole Polytechnique, who, having served some time as officer in the army, now occupies a high position in the industrial world at Lyons.

It would be too long a story to relate by what means this ardent soul, a devoted Spiritualist, was led to conceive the idea of holding a Congress of Humanity at the Exposition Universelle of Paris, in 1900; it is enough for the present to say that, the thought once rooted in his mind, he lost no time in communicating it to the leading French Spiritualist journals, and speedily gathered round him a nucleus of fellow-workers and lovers of the race, by whose efforts the movement is already launched.

The scheme was suggested by the Congress of Religions; but the promoters of this Congress open their gates yet wider than did their predecessors, since the only qualification necessary for adherence is 'Goodwill to Man'; their motto is, indeed, 'Peace on earth to men of good will.' Their primary aim is to cultivate the love of humanity among men; the effects which they hope to realise are so various and widespread that they can only be faintly indicated within the space I can reasonably ask you to afford me in 'LIGHT.' Among them are, of course, the cessation of war, of national jealousies and trade rivalries, of all oppression of the weak by the strong, and the final triumph of right over might. Dreams, perhaps, as viewed in the cruel light of to-day's actualities; but dreams which every righteous soul hugs close and longs to realise, and without which the thinker would be unable to draw breath in his present surroundings.

The movement has begun consistently and characteristically; for, though originated by Spiritualists, it already numbers among its adherents, Theosophists, Occultists, Materialists, so-called Atheists, Freemasons, Protestants, Catholics, persons of all shades of political opinion and of all nations. Its basis is simply and solely humanitarian; its members, those who love their neighbour. Who would willingly be omitted from such a category? Its mode of action has been to form a provisional committee, for the purpose of propaganda. This committee will make way, in 1900, for a definitive committee, which will organise the meetings of the Congress. The programme is very simple:—

1. The meetings will open with a unanimous expression of desire for universal love.
2. Free exposition of the doctrines and practice necessary for the realisation of this desire, from which all criticism and discussion of the various forms of doctrine and practice already existing will be scrupulously excluded.
3. The proceedings will close with renewed expression of the desire for universal love.

The Congress of Humanity, in fact, only claims to be the first link in a long chain of efforts for the establishment of solidarity, of brotherly love, over the whole globe. No new doctrine will be preached; simply the everlasting truth that every man and every woman is part of humanity; with the intention that this truth shall be affirmed, felt, and above all *lived* by the Congressists. Before its conclusion, a practical and permanent programme, embodying the most valuable suggestions made by those present, will be drawn up by a secretary specially appointed for the purpose.

A book has already been published (Chamuel, 5, Rue de Savoie, Paris), price 3fr. 50c. (about 2s. 9½d.), which will well repay perusal by all who have this truly vital subject at heart. Its title is 'Le Congrès de l'Humanité, par "Amo." Articles groupés et annotés, par Marius Decrespe.' It can, of course, be easily obtained through any foreign bookseller in London.

Naturally, one might dilate long and at large upon this truly endless subject, but in begging for space in your valuable columns, one has need to be modest. The main point is that the existence of such a movement should be made known, and that English Spiritualists should have the opportunity of joining hands with their Continental brothers as early as possible. As a nation, we English bear the character of lov-

ing to take the lead, and of taking little interest in questions of which we are not the initiators; I trust that no such ignoble jealousy will actuate us English Spiritualists. The considerations involved in this question reach far beyond the narrow limits of nationality; and it is for those who are in the vanguard of modern thought, those who are practically leading humanity and making its history, to set aside, once and for all, the boundaries which have hitherto cramped our souls, and to unite in generous and altruistic effort for the salvation of the race, and the regeneration of the world.

Brussels.

ALICE E. MAJOR.

NOTES FROM GERMAN SPIRITUALISTIC PAPERS.

The lonely little village of Niedanowka, in Austria, has become of late the scene of some remarkable manifestations presenting all the well-known features of the 'Poltergeist' type. The medium, Johanna Chorzempa, is a thirteen year old girl, apparently healthy and normal, daughter of a peasant who owns a small farm. The phenomena began by the letting loose of cattle and other inconvenient practical jokes. Soon it was observed that wherever Johanna went, she was pelted with missiles of all descriptions; when in the fields, stones, sand, turnips or potatoes were thrown at her; while indoors, pots and pans and other objects were hurled at her across the room, or hidden away. Vessels containing water were upset with clatter, and one day in the farmyard, the peasant, aghast, watched a large waterbutt set itself on end, while a plough seemingly crawled up to it and, together with large iron tools, was placed on the top of it by invisible hands. The village priest came to exorcise the mischievous spirits and the farmer was persuaded to kill a cow and give the meat to the poor. The cow was killed, but the meat was sold instead of being given away,—so goes the report,—and the hostile manifestations, which had ceased for a couple of days, broke out again with increased violence. The peasant, who, it seems, enjoys by no means the esteem of his neighbours, was now loudly accused of having attracted the evil influence by his avariciousness and his slovenly habits, and his daughter was pronounced devil-possessed. The municipal authorities of the nearest small town having been communicated with, three police officials were sent down, undertook a thorough examination of the cottage and surroundings, and stayed the whole day, noting every occurrence carefully. The phenomena taking place all the while, they could observe how miscellaneous objects flew to Johanna's head and fell round her in a great semicircle. They tried to sit in the dark for a short time, but most of those present were struck and bruised. A sceptical medical man, who had tried to hypnotise Johanna, but unsuccessfully, was badly hurt on the hand. The village priest alone remained unmolested, but was the object of highly humorous teasing from the invisibles. This interesting case is reported at length and most intelligently by the police official who led the investigation. The village priest has also chronicled his part in the proceedings. The local excitement has found echoes at large, further testimony is forthcoming, and a great deal of interest is evident through the pages of the spiritualistic and animistic papers.

German magnetic healers are bestirring themselves in the right direction, for the liberty which they have enjoyed until now is seriously threatened. The members of the orthodox medical fraternity have started a resolute movement which aims at State interference against all healers outside the recognised pale. Certain inflammatory and sensational articles have been circulated through the medical and daily Press, and several successful and well-known healers have been sweepingly denounced as charlatans and swindlers. In the presence of such prejudice and animosity, organised resistance is absolutely necessary. The 'Association of Magnetic Healers', which has been in existence some ten years, has set on foot a counter agitation, and its members, banded under the founder, Paul Shroeder, have formulated a petition in defence of their rights and methods. They also feel the great need of a State-authorized educational institution where gifted healers could obtain adequate training and proper certificates, a measure which would certainly lead to the elimination of all undesirable elements from their

midst. A general meeting took place at the end of last year in Wiesbaden, and a congress of magnetic healers is arranged for Easter next.

German Spiritualists have lately had to deplore sad occurrences in the shape of so-called 'exposures.' Some months back, Frau Roth, a 'flower medium,' was accused of fraud. A few months ago, in Hamburg, Cæsar Bâgel, a medium for strong physical manifestations, who was mentioned in our pages last autumn, was sentenced to six months' imprisonment for swindling. As the difficulty turns on a question of dematerialising and rematerialising of coins, there is an ugly look about the affair, and the magistrate's decision was easy to foresee. But the most lamentable case, by far, is that of the widely-known and oft-tested medium, Bernhardt, who has been 'exposed' in the course of some 'test séances' held in Cologne by the Society 'Psyche.' The diverse accounts of the occurrence so abound in opposed views, contradictory statements, uncorroborated accusations and angry recriminations, that it is very difficult to get at the ungarbled truth. Some of the details of the testing measures adopted, and of the subsequent discussions between the learned gentlemen who made use of them, are extremely repulsive. Bernhardt, who has suffered in health in consequence of the 'exposure,' has some warm defenders, especially in the person of Herr Thienemann, a Kapellmeister from Berlin, who acted as his manager, and in Dr. Egbert Müller, who has published a pamphlet in which the case is set forth and discussed at length.

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.]

Dogma and Life.

SIR,—All readers of Mrs. Besant's admirable address before the Spiritualist Alliance must be grateful to her for the spirit of conciliation that pervaded it, and must feel that it marks a decided step in advance upon the old lines of slashing controversy between the two wings of the spiritualistic movement. A further step forward will be to formally reunite the two sections of Theosophists. It is decidedly amusing to see how beautifully the one Theosophical Society ignores the existence of the other, and it would be still more amusing to watch the attitude of the two rival 'leaderesses' if they should ever be thrown together by an awkward Karma.

Whilst acknowledging the desirability of framing our theories in such a way as to discriminate between what we know and what we do not know, and putting our notions of things in general in a methodical manner, I should like to point out that it is decidedly dangerous to spiritual growth to regard belief in abstract questions, such as Re-incarnation, &c., as necessary to life. When I hear people talk in this strain, 'If I didn't believe in Re-incarnation, I couldn't solve any questions whatever,' I know perfectly well that they couldn't solve any questions whatever satisfactorily, for their mental standpoint is absolutely wrong. 'Lead the life' is the thing. If we are content with speculations on Devachan, Heaven, &c., we shall remain for ever visionaries and theorists like Anna Kingsford, Countess of Caithness, W. Q. Judge, and hosts of others. How absurd poor Judge's high notions of the power of will, &c., in face of the fact that he died in the prime of life, we may say, literally from lack of will. Let us have 'brave theories' if we like, but do not let us forget for an instant that real spiritual growth involves practical mastery at every step of our progress, while the finest theories can go hand in hand with spiritual imbecility and moral impotence. This seems to me to be the lesson hardest to learn and most necessary to teach. I am not deprecating speculative doctrine, but only the dogma that one must settle difficult questions, somehow or other, before one can say, 'I live.' This has been the stumbling block of orthodox theology in the past. The two 'leaderesses' of the Theosophical Society are perilously near the same obstacle.

ARTUR LOVELL

5, Portman-street, Portman-square, W.

Mrs. Besant and Spiritualism.

SIR,—In her morning address at Glasgow on the 20th inst., Mrs. Besant repeated her expressions of goodwill towards the Spiritualist movement; but while maintaining that a great deal of its phenomena were genuine, she said there was also an 'enormous' amount of fraud.

I should like to know what authority Mrs. Besant has for using the word 'enormous,' and if it is in keeping with a spirit of fairness and goodwill that she should give such prominence to fraudulent practices in the Spiritualist movement, without bracketing a similar charge against the Theosophical movement along with it?

Mrs. Besant has publicly avowed that she was the victim of fraud practised by one of the Theosophical leaders. Does her experience stand alone? Why should she refrain from giving prominence to this danger in connection with Theosophy also? In her Alliance address she wisely claimed that a movement should be judged by its 'instructed' members. So far as my information goes, the frauds of Spiritualism are practised by the 'uninstructed.' I am not aware that any Spiritualist approaching the eminence of Mr. Judge has, knowingly, practised or countenanced deception; and if I am right, then, judged by Mrs. Besant's standard, Spiritualism occupies an honourable and enviable position. In a fraternal spirit I would ask Mrs. Besant to remove this injustice in her future public utterances. It is an indirect mode of disparagement, due, I believe, more to the advocate's zeal for her Cause than to any desire to be unfair to her opponents.

Glasgow.

J.S.

Perplexities with Planchette.

SIR,—I have read with interest the letters on 'Perplexities with Planchette' and may, perhaps, be allowed to say that I too have constantly been implored by spirits to 'pray for them,' especially when they first pass over. Many assure me that they are in purgatory, and that I can do much for them by prayer. 'Oh! do pray for me, constantly; you can do so much for me if you will!' After some time, they tell me that they have passed out of purgatory and are now 'happy,' and they cease to plead for prayers to be said for them.

I think that 'Investigator' would find it easier and more satisfactory to use a ouija, instead of a planchette. One can speak for hours through a ouija, either with those who have left us, or (telepathically) with the living, through this simple medium. It is a source of the greatest possible comfort to many in trouble who have lost, perhaps, their *all* by death, or to those whom seas divide. A spiritualistic message is transmitted just as easily from the wilds of Australia or South Africa, or, say, the Seychelles Islands, as from the next street or village.

I will endeavour to answer letters of inquiry, as before, to the best of my power, and have already answered hundreds from all parts of the world; and am happy to be able to say that I have been enabled to help many a sorrowful one in the past year by pointing out to them how to communicate with those they love best on earth, or who have gone beyond, but still cling to earth, waiting for beloved ones to join them before they go up to a higher plane.

10, Warwick-road,

(MRS.) F. A. BARKLEY.

Earl's Court-square, London, S.W.

The Sleep of the Soul.

SIR,—I hope you will be able to find room for a few words in answer to one of your correspondent's objections to my letter of January 8th on 'The Sleep of the Soul.' The instance quoted by Morell Theobald of the penitent thief, to whom Jesus said, 'To-day thou shalt be with me in Paradise,' strikes me as an interesting one, but I do not see that it is necessarily in opposition to the theory of unconsciousness being the *usual* state of a soul immediately after death.

Is it not possible that, in the case of the violent and unnatural ending of a life perhaps still at its beginning, the yet vigorous soul, having no need of rest, should be transferred into another state of activity? May not a violent death, being a transgression of the laws of Nature, be regarded as an anomaly, and, therefore, to be followed by anomalous results?

With regard to the other objections broached by your correspondents, I can only reply that my article was, as 'G.W.' truly observes, 'not founded upon any known and established facts,' but is merely the view of the case which appears most rational to my own mind.

Biarritz.

N.H.B.

Mr. Theobald is Asked to Explain.

SIR,—In 'LIGHT' of February 12th, I notice in the article headed 'Letters from Julia' that Mr. Theobald states that 'Spiritualism is not for all, and that some natures cannot, and some should not, seek communion with the departed, but that when spirits seek us it is another matter.' What are we to infer from this? I take a deep interest in Spiritualism, and am a sincere seeker after truth, and though at present in darkness, eventually hope to see the light; but Mr. Theobald's remark has greatly disheartened me. If some cannot and others should not seek communion with the departed, then what is the advantage of Spiritualism, and where does he (Mr. Theobald) draw the line? I have many friends in the other world, and I wish to know something of them, and of the life beyond; but if Mr. Theobald's remarks are correct I might as well give up trying, and the various spiritualistic societies in existence may as well disband their workers for all the good they can do. What am I to believe?

3, Wentworth-place, Portadown.

J. C. RUSSELL.

'Grandfather's Clocks.'

SIR,—Having been for many years associated with the funeral trade throughout England and therefore constantly in touch with manifestations connected with the death chamber, I give the following facts, which may be of interest to your readers.

The stopping of all clocks, especially those of the Grandfather type, at the moment of death is a most frequent occurrence and is found to be a topic of conversation and inquiry in many homes where death has taken place. Another phase of the subject is that clocks which for a long time have been neglected and allowed to get out of repair and stopped altogether, have suddenly started off again. The latter experience is not so frequent as the former, but it often occurs. Pictures falling and instruments being played is another experience which one comes across constantly.

Such experiences are very common with those engaged in funeral work and is one of the many strange things which undertakers become familiar with. I could give you a number of instances of clocks stopping at death, but have consideration for the space at your disposal.

E. D.

Mr. Allan Fisher.

SIR,—Following on my letter which appeared in 'LIGHT' of February 12th, I merely write to say that I never promised to return to the Battersea Society. I distinctly stated, when asked to do so, that I did not believe I should be in London. And I was not.

As to my powers, each reader will decide as he or she thinks just. Such decision cannot influence me. As long as I possess this power I will use it when and how I consider best, but will allow of no interference in my work from anyone.

How is it that despite all adverse criticisms no single person has come forward and stated that I undertook to benefit an individual and failed? I ask, how is it? For an answer I would say that no such case exists!! Truly, 'by their fruits ye shall know them.'

I have finished.

ALLAN FISHER.

4, Marsh-parade, Newcastle, Staffs.

A Perfect Spirit Circle.

SIR,—During the past two or three years I have had the pleasure of giving addresses before many societies, and, amongst other matters, I have endeavoured to explain how the perfect spirit circle should be formed, if the highest results are to be obtained.

Many friends have expressed their thanks to me for pointing out this new (or rather very old) and apparently reasonable method of forming the circle, and have said that they intended to follow the suggestions made. Unfortu-

nately, however, whether anyone has really done so or not, I have never been able to ascertain. May I, therefore, trouble you to allow me, through the medium of your columns, to say to those friends who have heard me speak on this subject and have tried the experiment suggested, that I should be very pleased if they would kindly let me know what were the results they met with.

320, Upland-road, East Dulwich.

JOHN T. DALES.

Sir Richard Burton.

SIR,—Sir Richard Burton has been considered generally as 'a Spiritualist without the spirits.' Indeed, he described himself as such in a letter to myself, dated February 14th, 1890, a copy of which is to be found in 'LIGHT' for July 25th, 1890. I doubt, however, if he were not, inadvertently perhaps, something a whit more than this, on the spiritualist side, judging by his own writings, some of which I copied, twenty years or more ago, into one of my note-books which I have just turned up; and which testimony I now send you, in case it, or a part of it, may be found interesting for the pages of 'LIGHT'; before even Sir Richard himself may begin to fade in the memory of the present generation.

We may remember, whatever Sir Richard was in life, 'Borderland,' of April, 1896, tells us that when dead he formulated a tight assumption for the living to discuss, for in answer to his wife's question, through Miss X. as medium, 'Are you at rest?' his spirit replied: 'You are the one in prison.' And, at the same séance, his spirit foretold the precise period of Lady Burton's own death, when there was no good reason to suppose it would occur so soon. His spirit then said, 'You have only eight months.' And precisely at that period his wife deceased, as we read in 'Borderland' for April, 1896.

I now send you extracts from 'Two Trips to Gorilla Land and the Cataracts of the Congo,' by Richard F. Burton (Sampson Low. 1876):—

'Whilst noticing the fetishism of the Gaboon I cannot help observing, by the way, how rapidly the civilisation of the nineteenth century is re-developing, together with the 'Religion of Humanity,' the old faith, not of Paganism, but of Cosmos, of Nature: how directly it is, in fact, going back to its older Gods. The Unknowable of our day is the Brahm, the Akarana-Zaman, the Gaboon Aryamhia, of which nothing can be predicated but an existence utterly unintelligible to the brains of man, a something free from the accidents of personality, of volition, of intelligence, of design, of Providence; a something which cannot be addressed by veneration or worship; whose sole effects are subjective, that is, upon the worshippers, not upon the worshipped. Nothing can be more illogical than the awe and respect claimed by Mr. Herbert Spencer for a being of which the very essence is that nothing can be known of it. And, as the idea grows, the several modes and forms of the Unknowable, the Hormuzd and Ahriman of the Dualist; those personifications of good and evil, the Brahma, Vishnu, and Shiva; creation, preservation, and destruction; the beginning, the middle, and end of all things; the Triad, adored by all Triadists under some modification, as that of Osiris, Isis, and Horus; father, mother, and son, types of the family; or Jupiter, Neptune, and Plato, the three great elements,—these outward and visible expressions lose force and significance, making place for that *Law* of which they are the rude exponents. The marvellous spread of Spiritualism, whose God is the Unknowable, and whose prophet was Swedenborg, is but the polished form of the Mpongive, Ihambo, and Ilago; the beneficent phantoms have succeeded the malevolent ghosts, the shadow of deities of man's childhood, as the God of Love formerly took the place of the God of Fear. The future of Spiritualism, which may be defined as 'Hades with Progress,' is making serious inroads upon the coarse belief, worthy of the barbarous and Middle Ages, in an eternity of punishment, easily expressed by everlasting fire, and in ineffable joy, which no one has ever successfully expressed. The ghosts of our childhood have now become *bonâ fide* objective beings, who rap, raise tables, display fireworks, rain flowers, and brew tea. We explain by 'levitation' the riding of the witch on the broomstick to the sabbath; we can no longer refuse credence to Canidia (Cassandra) and all her spells. And the very vagueness of the modern faith serves to assimilate it to the more ancient forms.'

I think the above records are, on the whole, in accord with my preliminary conjectures.

WILLIAM R. TOMLINSON, M.A.

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

SOCIETY WORK.

8, MAYALL-ROAD, BRIXTON, S.W.—On Sunday last Mrs. Wren occupied our platform. Next Sunday, at 7 p.m., Mr. W. Richardson.

EAST LONDON SPIRITUALIST ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday last Mr. Walker occupied the platform and gave a reading on 'Life's Mysteries,' followed by an address and psychometry.—J. HUMPHREY, Hon. Sec.

193, BOW-ROAD, BOW.—On Sunday last Mr. Weedemeyer gave a short address, and Mrs. Weedemeyer gave good clairvoyance, nearly all her descriptions being recognised. Next Sunday, Miss Findlay. 'LIGHT' always on sale.—H.H.

EDMONTON SPIRITUALIST SOCIETY, 22, COMPTON-ROAD, WHITE HART-LANE, TOTTENHAM, N.—On Sunday last, Mr. Edwards delivered an address upon 'The Brotherhood of Man.' Next Sunday, at 7 p.m., Mr. Brearton, subject, 'Spirit Teachings.'—A. G. DALLEY, Cor. Sec.

BRISTOL SPIRITUALISTIC SOCIETY, 24, UPPER MAUDLIN-STREET.—On Sunday last, through the efforts of Mr. Webber's guide, two ladies present were convinced of the continued existence of loved ones. Mr. Webber's progress in development gives great pleasure to his friends here.—JOHN HILL, Assist. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Whyte delivered an address on 'What will Spiritualism do for Humanity!' Next Sunday, at 7 p.m., experience meeting. Thursday, circle, for members only, at 8 p.m.; medium, Mrs. Brencley.—C. D. CATTO.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday we were favoured with an address by a control of Mr. Gwinn, our president, followed by psychometric readings by Mr. J. Home, every reading being recognised at the time it was given.—T. R. MCCALLUM.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Kenyon gave a very interesting trance address, followed by a short address and clairvoyance by Miss Marsh; which was highly appreciated by a large audience. Next Sunday, at 6.30 p.m., Mr. Beele will take the platform. Thursdays, at 8 p.m., public séance.—E. FLENT, Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD.—On Sunday last, in the absence of Mrs. Boddington, Mr. H. Boddington ably answered two questions given by the audience. Mrs. Boddington has our united sympathy. Sunday, February 27th, Mr. and Mrs. Clegg; March 6th, Mr. Brearton; March 13th, Mrs. V. Bliss.—J. RAINBOW, Cor. Sec.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Peters was again with us, and gave an address from a question asked by one of the audience: 'Is Spiritualism true? If so, what are its uses?' followed by successful clairvoyance, several strangers present receiving splendid tests. Next Sunday, at 7 p.m., Miss Gambrell.—M. H.

23, GROVE-LANE, CAMBERWELL, S.E.—On Sunday evening last Mrs. Helgate's guide spoke on 'The Mysteries of Mediumship.' Mr. Funnell addressed the meeting on 'Spiritualism as a Science,' and incidentally referred to the attention that the subject has recently been receiving in the public Press. A hearty welcome to all inquirers. Next Sunday, 7 p.m.—H.F.F.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last stirring addresses were delivered by Mr. and Mrs. Clegg, the subject, 'Sympathy,' being selected by the audience. We are promised another visit at an early date. Sunday next, at 7 p.m., addresses and clairvoyance; at 10.30 a.m., Lyceum; 12 till 1 p.m., healing. Monday, at 8 p.m., public séance. Tuesday, at 8 p.m., developing circle. Thursday, at 7.30 p.m., open meeting. Saturday, at 8 p.m. social.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last we held our members' monthly experience meeting, which is always a success. The following members, Messrs. Tempest, KNABB, Gatter, Harris, and our venerable friend, Mr. Glendinning, gave their experiences in Spiritualism. A reading from 'LIGHT,' of February 12th, on 'Successes with Planchette,' was given by Mr. Gatter. Next Sunday, at 8.45 p.m., Miss MacCreadie. Circle as usual on Wednesday at 156, Richmond-road.—H. BROOKS, Hon. Sec.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last, in the absence of Mr. Love, Mr. Adams gave the opening address, and aroused much interest in his admirable criticism of Professor Max Müller; and, as a Spiritualist, was able to endorse much of his position relative to orthodoxy. Mr. Fielder followed, with sympathetic adherence to the spirit of the Bible and the Christ principle, as a Spiritualist. A solo was given by Mrs. Irvine, and a reading, 'An Ode to the Almighty,' by Mr. Parish. An after

circle was held, to which most of the audience remained. Thursdays, at 7 p.m., choir practice; at 8 p.m., public developing class. Next Sunday, at 7 p.m., Mr. Peters, address and clairvoyance. On Thursday, March 10th, Mr. J. J. Morse, lantern lecture; tickets 6d. each.—W.S.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MANOR HALL, CAMBERWELL NEW-ROAD, S.E.—The public circle on Sunday morning last was well attended. In the absence of our leader, Mr. J. Kenyon's guides gave us an instructive address on 'A Future State.' At our evening service the leader spoke on 'The Fatherhood of God and the Brotherhood of Man,' from the conversation of Jesus with the woman at the well, and on the parable of the Good Samaritan. The address was deeply interesting from beginning to end. Miss Earl favoured us with a recitation, 'The Building of St. Sophia by the Emperor Justinian,' which was well received. The after-service circle was conducted by Mr. Beele, and good results followed. On Sunday next, at 11 a.m., public circle; 3 p.m., children's Lyceum; 6 p.m., lending library; 6.30 p.m., Mr. W. E. Long, 'Teachings of Jesus' (second address).—VERLAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The Marylebone Association again had the opportunity of hearing the inspirers of Mr. W. H. Phillips, when, on Sunday evening last, an address entitled 'The Greatest Thing in the World' was delivered to a numerous audience, whose interest was sustained throughout what proved to be a valuable discourse, and the many expressions of satisfaction which were spontaneously made at the close of the meeting were alike encouraging and pleasing to Mr. Phillips and the M.A.S. Mr. Phillips read a poem by James Russell Lowell, and Miss Morris sang 'Ora pro nobis' before the address was given, and the choir rendered the part song, 'They whom we loved on Earth,' each of these efforts being deservedly appreciated. Next Sunday, at 7 p.m., Miss Rowan Vincent will speak on 'The Jubilee of Modern Spiritualism,' and will also give clairvoyance. Solo, Miss Hughes.—L. H.

NEW PUBLICATIONS.

- 'The Internationalist,' for February. Dublin: 13, Eustace-street. Price 4d.
- 'The Temple,' No. 1, Vol. II. The Temple Publishing Co., Denver, Colorado, U.S.A. Price 10 cents.
- 'The Coming of the Christ.' By 'I.O.M.A.,' Secretary of the Order of At-one-ment, 3, Evelyn-terrace, Brighton. Price 3d.
- 'The Infatuation of Amanda.' By MINA SANDEMAN. London: Digby, Long & Co., 18, Bouverie-street, Fleet-street, E.C. Price 2s. 6d.
- 'The Journal of Practical Metaphysics,' for February. Among the contents are: 'Metaphysics in Education'; 'The Religion of Silence'; 'The Common Factor in Healing'; &c. London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 7d.
- 'Vaccination a Delusion; Its Penal Enforcement a Crime. Proved by the official evidence in the Reports of the Royal Commission.' By ALFRED RUSSELL WALLACE, F.R.S. London: Swan, Sonnenschein & Co., Limited, Paternoster-square, E.C. Price 1s.
- 'Intelligence,' for February. Among the contents are: 'The Ganglionic Nervous System—Its Relation to Psychic and Physiological Life'; 'Science and Spiritual Phenomena'; 'The Dualism of Good and Evil'; &c. London Agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s.
- 'The Theosophist,' for February. Among the contents are: 'The Immortality of the Soul in the Light of Theosophy'; 'Prophecy'; 'Notes on Re-incarnation'; 'Nostradamus'; 'Vibratory Forces,' &c. London Agents: Theosophical Publishing Company, 26, Charing Cross, S.W. Price 2s.
- 'The Theosophical Review,' for February. Among the contents are: 'On the Watch Tower'; 'The Gnostics Ptolemy and Heracleon'; 'The Comte de St. Germain: His Travels and Knowledge'; 'Theosophy and the New Astronomy'; 'A Vision of Christ'; 'On Prayer'; 'Strange People of the Eighteenth Century,' &c. London: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 1s.
- 'The Book of the Sacred Magic of Abra-Melin the Mage,' as delivered by Abraham the Jew unto his son Lamech, A.D. 1458. Translated from the Original Hebrew into the French, and now rendered from the latter language into English. From a unique and valuable MS. in the Bibliothèque de l'arsenal at Paris. By S. L. MAC GREGOR-MATHERS. In three books, with a special and copious Introduction and Explanatory Notes by the Translator, and numerous Magical Squares of Letters. London: John M. Watkins, 26, Charing Cross, S. W. Price 21s. net.

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An Appeal to all Spiritualists,

FROM THE SPIRITUALISTS' NATIONAL FEDERATION.

GRAND JUBILEE INTERNATIONAL BAZAAR IN MANCHESTER.

As the semi-centennial of the advent of Modern Spiritualism is rapidly drawing near we ask for the cordial and hearty co-operation of every Spiritualist and every Society to make this first national Bazaar to raise funds for the promulgation of spiritual knowledge a decided success.

The time has surely come when the Executive of the National Federation should be no longer hampered for want of funds. There is great and pressing need for more widespread and active propaganda work. Surely, in this glad and auspicious year, all true Spiritualists will realise their duty to assist the workers and respond to the call of the angels to *Let the Light Shine!*

The object of the Bazaar is two-fold: To thankfully recognise the loving services the spirits have rendered to humanity (dispelling the darkness from the Valley of Death by demonstrating Human Immortality), and to afford an opportunity to every lover of Spiritualism to contribute, by goods, money, service, and sympathy, thank-offerings for the blessings they have received, that others may be brought to know the Truth and share the joy.

It is hoped that at least £2,000 will be forthcoming to enable the National Federation to spread the Light—to scatter the seeds of Truth.

The Bazaar and Fancy Fair will be held on April 8th (Good Friday), 9th, 11th (Easter Monday), and 12th. The stalls will be fitted up to represent different nations; numerous attractions will be provided, and useful as well as ornamental articles will be offered for sale at fair and reasonable prices. Everything possible will be done for the comfort of, and to afford pleasure to, visiting friends.

The Manchester Committee for the Great Celebration meetings on Good Friday and Easter Sunday is cordially co-operating with us, and we have arranged that the Bazaar shall be opened on Good Friday at an early hour, so that visitors to the Jubilee Monstre Tea Meeting and Demonstration may have the opportunity of participating in both.

Some societies have formed sewing classes, are holding special séances, tea parties and socials; and are making collections of goods and money to help the national effort. Others are leaving the work to individuals, and on all sides we hear of efforts being made to secure an unprecedented success.

To Spiritualists who have been blessed and comforted, who possess an abundance of this world's goods, we make an especial appeal for generous contributions. May their spirit-friends touch their hearts and inspire them to open their pockets to help us to do good to others.

The time is getting short—what is to be done should be done *quickly*. We confidently expect that every Spiritualist will do something this year of Jubilee for the good of Humanity and the progress of Truth.

Will you help the Angels to banish fear and doubt, to vanquish superstition and Materialism, to gather under the white banner of Spiritualism (with its golden motto of 'Immortality demonstrated by facts') the great hosts of mankind? We must send messengers 'into the highways and by-ways and compel the people to come in' to the feast that celebrates the return of our loved ones—the union of two worlds. Will you help?

Donations will be gladly received and acknowledged by any of the following: E. W. Wallis, President of the National Federation Conference; Jas. Swindlehurst, Secretary and Organiser, 159, Hammond-street, Preston; W. Harrison, Assistant Secretary, 37, North-street, Burnley; R. Fitton, Esq., Hon. Treasurer, 44, Walnut-street, Hightown, Manchester; John Venables, President Bazaar Committee, Shaw-street, Walsall; Alfred Smedley, Esq., Park Mount, Belper, Hon. Treasurer Bazaar Committee; Mr. J. C. Macdonald, Hon. Secretary Bazaar Committee, 61, Cromwell-road, Patricroft, Manchester.

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