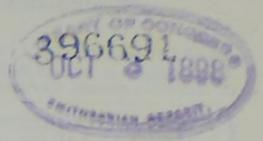


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No. 924.—VOL. XVIII.

[Registered as] SATURDAY, SEPTEMBER 24, 1898.

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No. 924.—VOL. XVIII. [Registered as] SATURDAY, SEPTEMBER 24, 1898. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Our correspondents occasionally hang out signals of distress because they cannot comprehend the many puzzling difficulties that attend experiments. We do not wonder at it. No one can go far with such experiments without coming up with these difficulties—some of which are by no means pleasant ones. Falsehoods are told by 'the invisibles'; undoubted mediums are detected in what look like deceptions (but often are nothing of the kind); attempts are made to do mischief or overpower the will; warnings concerning serious dangers and losses are not given, though frivolous things are foretold; and, while mere curiosity may easily get manifestations, almost tragic anxiety can get nothing. But the difficulties and problems are endless.

It must never be forgotten that these puzzles attend everything connected with the Unseen—the very being of God as much as anything. The remedy is in ourselves. We must not expect to understand, however much we may try. It may be absolutely right to try, but we must be prepared for failure; and then we should quietly fall back on whatever is actually known. The worst thing we can do is to give up anything because we cannot explain everything. That was a wise saying of Jeremy Collier: 'We must not let go manifest truths because we cannot answer all questions about them.'

A cute American journal tells a pleasant story illustrating a fact which very few people note—that the best and surest reforms in this world are to be accomplished, not by direct attack upon the evil, but by winsome presentation of, and adroit road-making in the interests of, the good. Here is the story:—

A young lady was telling how she and her friends managed to win back to right-living some young men who were becoming dissipated. They did not scold or argue; they simply took the best for granted, and so hedged them about with sweet observances they had no chance to seek low things. As young ladies who could not be out alone after nightfall, these wily maidens claimed the escort of these young men very frequently, which meant they must be *sans reproche*. So, quietly, without any sound of trumpets, they were brought back to social courtesies, then to union, and even to church work.

Will immortality be tiresome? That will depend upon what we are and what we do. Tiresomeness turns upon monotony or satiety; but if the possibilities of service are endless, and if the joys of the spirit are infinite, what is there that could make immortality tiresome? There is a beautiful suggestion, too, in the following story:—

A certain monk feared immortality because he thought

it would be monotonous to hear even the angels sing forever. Meditating thus, he went out and wandered through the woods. He heard a little bird singing, and he sat down at the foot of a tree to listen. After a little while, as he thought, the little bird's song came to an end. He rose and returned, and lo! everything was changed. The little trees were grown to great ones, and his old friends were gone. When he spoke, no one knew him, and when he asked an explanation, people thought he was demented. But when he told them his name, they remembered a tradition of a father of that name who generations ago had wandered away and had never come back. The long time had seemed so short because his self-consciousness had been at rest and forgotten.

The Rev. R. McKenny, of Glazley Rectory, Bridgnorth, writes a quaint letter to the 'Church Review.' He believes in the resurrection of the 'material body'—material, but 'spiritualised.' He seems to feel it somewhat difficult to reconcile the full existence of happy spirits before the resurrection with the need of reunion with the body after it, but satisfies himself with the general explanation that there are two resurrections—first, 'the resurrection of spirits made visible,' and then 'the resurrection of bodies re-inhabited.' But, seriously now, does he not think the first might suffice—especially, say, for Moses, Elijah, David, Paul, and John, after all these centuries? Where are *their* 'spiritualised' 'material' bodies to come from? and, if they could find them, what on earth would they do with them? This dear, good man is in a curious fog.

As to Spiritualism, he is clear. It is 'not of God.' He agrees, however, that God does sometimes 'allow the return of our dear ones,' but it is wrong to 'seek' this. But, if we do not seek, how can we expect to find?

Another writer in the same paper contributes a long and very serious study of the present relations of the seen and unseen spheres. With a great deal of what he says we cannot possibly agree, but there is much, very much, that is sensible and timely in one of his recommendations concerning a religious home for sensitives. He says of such homes:—

Make them self-contained, so that outside influences and currents may not disturb the atmosphere. Give everyone plenty to do, as they are fitted for it—housework, gardening, art of every kind to make the chapel more beautiful, and the worship more splendid, needlework, music, painting, first for home, then for the whole Church. Give plenty of interest of all kinds in others, rich and poor. Above all, provide every help to devotion for those capable of rising to a life of worship and intercession, and thus raise a ladder between the home and heaven. Hundreds of God's saints, now in lunatic asylums, because no one can be 'all there' on this side as well as on the other, will find their natural life and beat rest. In homes for men let there be more literature and study; in those for women more art and household duties, though every facility for study, writing, or teaching should be provided for all. . . . Crowds of persons, who, in such a life would be happy, holy, and useful, now are out in the world, a laughing-stock to those who cannot rise to their level, weary and worn and sad, and apparently half idiotic. To 'get on in the world' is the aim and object of most of us. It is not within the capacity of most sensitives, nor was it ever within the capacity of the saints of old.

Mr. C. Williams, in his inquiry concerning Sir William Crookes' Address, failed to cover the ground. The extract he quoted referred to Telepathy. On a previous page, Sir William Crookes very strongly re-endorsed all his former explicit declarations of belief in spirit communion, and, in doing this, plainly said that his experiments tended to show that 'outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals.' But Sir William Crookes' entire endorsement of his past experiments and conclusions is quite sufficient to show 'that he accepts the Spiritualists' position of communication being possible with disembodied spirits.'

NOTES FROM FOREIGN REVIEWS.

MATERIALISM AND SPIRITUALISM.

A gentleman of optimistic tendencies, who writes under the pseudonym of 'Porfirio,' has in the 'Mondo Secreto' a delightful article, the descriptive title of which, 'Materialism as the Forerunner of Spiritualism,' is fully justified by his original, healthy, and broad treatment of the subject. We have grown so accustomed to accept the word materialism in its exclusively abusive sense, and to look upon the materialistic movement as a destructive fiend, that this novel presentation of it as a sort of John the Baptist sent by Heaven to make straight that which was crooked, is at first somewhat startling. It is often forgotten that no single phase of thought can be isolated from the preceding and following ones and judged on its own merits, but must be considered in its true relation to the general march of mind development. But 'Porfirio,' who is neither one-sided nor short-sighted, takes his stand upon a high ground of vantage, gets an excellent perspective, and seeing how the land lies, finds it all very good. If materialism has 'as an impetuous wind, caused some damage and shaken the edifice of ages in its sound parts,' it has also brought down much that was worn out and tottering, swept away thick clouds of error and prejudice, and thereby cleared the way for a new revelation of the truth. If it has 'rapidly spread over the world during the last half of our century,' it has been only as the unavoidable and most necessary reaction of human reason against the obscurantism created by blind faith and the tyranny of sacerdotalism. 'Progress is the law,' and progress runs its course, in spite of the masks it may wear, in spite of all deceiving appearances of stagnation and even of retrogression; and in the history of human development, materialism has but accomplished its appointed mission, as one of the many tools moved by the hidden and all-regulating Power. 'Porfirio' touches lightly but tellingly upon the points which lead up from the growth of physical science to that of materialistic philosophy, shows that the blighting influence of the latter, although undeniable, has probably been greatly overrated; that, when it threatened to 'abolish the God-idea as a myth, the soul as a vain conceit, and a future life as a superstition,' spiritualistic phenomena, old as the world, an offence to some, a laughing-stock to others, an unexpected factor to all, brought again to the front the everlasting riddle that must be solved.

As to the resistance opposed from various quarters to spiritual truth, 'Porfirio' thinks it nothing short of providential. It causes strength to be gathered, experiments to be multiplied, evidence to be accumulated, and the final triumph to be all the better ensured. Great scientific truths have, as we well know, invariably been received with contempt and established with difficulty. Spiritualism can be no exception to this rule, especially when the overwhelming importance of the question at issue is considered. Again, if we take materialism as 'the study of matter,' it is easily understood how and why so many of our scientists, whose minds have been trained in certain determined grooves, experience an enormous and very genuine difficulty in grasping and further assimilating a completely new idea. Each time one of them merely acknowledges his incom-

petency to explain the nature of the phenomena, a new victory is won for Spiritualism.

Conflicting theories, 'Porfirio' also thinks, are equally useful—and here he humorously indulges in a few smart thrusts at our old friends, 'Subliminal consciousness,' 'Dreams of the dead,' 'Demonic interference,' and so on. Divisions between students of spiritual science can scarcely be obviated; they are but a manifestation of intellectual life and wholesome activity. They should not be objected to as long as unity is preserved upon essential points, namely, the existence of a Supreme Power, and the immortality of the soul.

But it must be borne in mind that 'Spiritualism is, and ought to remain, concerned principally with experimental evidence; its temple is the laboratory, and its pulpit is the professor's chair.' If this foundation be kept firm, the superstructures will not be far wrong.

In our times, he concludes, new discoveries are everyone's property; new ideas are flashed as lightning over the world, and cause such an immediate and widespread fermentation in the public mind that we can confidently look forward to the day when 'materialism, having acted against superstition, as an antiseptic against organic decomposition,' shall make way for a new thought era, and when Modern Spiritualism, which is rapidly leading to the next stage of human development, will, from its obscure beginnings, and through all opposition and difficulties, spread its tidings of great joy to the uttermost parts of the earth.

NEW BOOKS.

We have received from Leymarie (42, Rue St. Jacques, Paris) a copy of M. Léon Denis' last book, 'Christianisme et Spiritisme,' an excellent work which cannot be passed by without mention, although more than a few passing remarks concerning it would be out of place in these 'Notes.' M. Denis is well known both as a writer and as a lecturer. The very large sale commanded by his books and pamphlets is a sufficient sign of their wide popularity; and his lectures, delivered in many important towns of France, Belgium, and Switzerland, and at the house of the late Lady Cathness, Duchesse de Pomar, in Paris, have also attracted a great deal of public attention. He can, therefore, be considered as one of the most successful propagandist workers for Spiritualism. The present work is a serious, well-thought-out and well-presented comparative study of Christianity, its origins, its miracles, its developments through the centuries, and of Modern Spiritualism, its phenomena, its influence and progress, its possibilities in relation to philosophic and social problems, and to the manifold scientific and moral considerations which surround this great subject. M. Denis shows, in a conciliatory and reverent spirit, that the message of Spiritualism, far from contradicting or stultifying the mission of Christ, as many unfortunately believe, rather tends to explain, prove, and fulfil it. But he clearly differentiates between the teaching of Christ and the teaching of the Church. This standpoint, made familiar to English Spiritualists by many able writers, offers some novelty to a French public, and M. Denis' book will, no doubt, prove highly instructive and interesting to all thinking readers in his own country.

'Le Congrès de l'Humanité' (Chamuel, 3, Rue de Savoie, Paris) is but a collection—effected by M. Marius Decrespe and furnished with annotations—of all the articles which have appeared in different reviews on and around the subject of the great 'Congress of Humanity' arranged for the year 1900. These essays are naturally very unequal in merit, ranging, as they do, from the level of simple appeals and letters to that of advanced occult thought. The promoter of the Congress idea, who writes under the pseudonym of 'Amo,' contributes the bulk of them, but others are by M. Bouvéry, editor of the 'Paix Universelle,' M. D. Metzger, Ernest Hello, and Sédiz.

'SPIRIT TEACHINGS.'—We again invite the attention of our readers to the new edition of 'Spirit Teachings,' through the late Wm. Stainton Moses, 'M.A. (Oxon.),' published by the London Spiritualist Alliance, and announced in our advertising columns. It is issued at a cheaper price than any previous edition, namely, 3s. 6d. net (postage 1d. extra). After a time, as the stock decreases, the price will probably be raised.

IS DEATH A FAILURE?

ADDRESS BY MR. G. H. BIBBINGS.

On Sunday evening last, at Cavendish Rooms, Mortimer-street, W., to a large audience, MR. G. H. BIBBINGS delivered an address entitled 'Is Death a Failure?' Mr. W. T. Cooper, the vice-president of the Marylebone Association, occupied the chair.

As explanatory of the title of his discourse, Mr. Bibbings commenced by referring to the fact that some time ago a leading London paper devoted considerable space to a discussion of the important question, 'Is Marriage a Failure?' People had also launched out into a consideration of the subject, 'Is Life Worth Living?' Many persons had decided that it was not, although they did not show any desire to hasten out of it.

The subject that evening, however, was, the lecturer thought, far more important than either of the questions quoted. Men were determined that they would know. They dared to inquire into these matters, dared to examine the problem independently. In the early part of the century the priest was supposed to know all that was necessary. He cried 'Hands off' to all outside his own fraternity who presumed to meddle with these so-called sacred matters. Said the priest to the inquirer, 'I will do all your thinking; I will supply you with all the information necessary on this subject.' But inasmuch as the priest knew but little about it, the mind of man remained unsatisfied and death continued the terrible mystery it had always been. But nowadays the spirit of inquiry was a-foot. The demand of the age was for knowledge—it did not encourage the growth of mystery.

Time was when superstition peopled the thunder-clap with spirits. Thanks to the schoolmaster, the schoolboy now peopled it with natural forces, divine and wonderful. The fables were exploded, the superstitions outworn; and to-day men were recognising that the mind which was trained, skilled, and disciplined was the only guiding power. To-day the attention of the world was very much directed towards this subject of death, and men asked what it stood for. They knew what it was in its ordinary aspect. If all the cries of misery and anguish uttered that day over open graves could be compressed into one note, they would be as one vast diapason of the damned; as the moan of the restless deep in the midnight; as the hopeless chant of agony to an audience of miserables. Therefore, since death was universal; since all over the world death followed life like its shadow; since it was true that—

'There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoever defended,
But has one vacant chair';

therefore it was inevitably natural that man should look out into the future, and, harried by the experiences of the past and the darkness of the present, should ask, What is this death? Is it the *punctum stans* of life, or all the way a *punctum fluens*?

People said that the doctrines of Spiritualists grew out of their desire that their dead should live again. They said that the evidence was a product of the desire. But no intelligent Spiritualist—and all Spiritualists should be intelligent—wanted to live *again*. He simply wanted to go on living.

Viewed from the standpoint of theology, death was a failure; and from that of materialism, it was an utter failure. There was no school of materialistic thought but would be prepared to admit that in life and its issues and its achievements, in its busy round and common task, in all that made up the concerns of man, there was an element of great dissatisfaction; that was to say, many a battle had no victory, many a strenuous effort no golden result, many a dark night no sequential dawn. In other words, life lacked adjustment; there was no balance and contra-balance. From the feeble cry of the child at birth to the last moan of the dying, there was that in life which finds and has found no compensation; therefore, if the gathering of the physical form into the last great harvest of dissolution meant the extinction of life utter and absolute; if all that worked in

death was the Death Angel's touch, then the impulse that would inevitably be felt would be the impulse to general suicide.

'To be or not to be: that is the question:—
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles:
And by opposing end them.'

If death stood for extinction, miserable fools were men to bear fortune's fickleness, miserable fools to stand at the open grave in which lay all that love held dear, and not seek to share a common fate.

From the standpoint of materialism, death was an egregious failure. True, the materialist said we should make the best of this life, but there was not that in mortal life which would produce the best; there was not that which makes provision for the real man who lies deeper than flesh and bone, and who finds in flesh and bone the medium to the physical life alone. Materialism did not deal with man, it dealt only with his body, it related only to that which was external. In the light of the better knowledge of man's nature, in the light of the glorious fact, to which all ages testified, that man in his truest self was immortal, they might say with the Hebrew seer: 'The things which are seen are temporal; the things which are not seen are eternal.'

From the standpoint of theology, death was a failure. It was crowned with unreality, it was moulded in the pattern of the irrational. Death, theologically considered, meant a going out of the purely sensible, out of the purely open and reasonable and logical into the very essence of unreality, into that which was the opposite of natural. Not that theology knew very much about what did actually happen at death. The most rabid opponent of Modern Spiritualism was modern theology. The school which talked most about the glories of the hereafter condemned those who claimed to have some knowledge of that hereafter. Theologically, death was of no advantage to anybody, and the various schools seemed hopelessly divided in opinion as to whether man at death went into Limbo, or remained in the ground awaiting the last trumpet.

Dealing with the old conceptions of judgment, and heaven and hell, the lecturer said: The whole subject is wrapped round with that which is unnatural, and we have no hesitation in declaring to-night that death, regarded theologically, is quite as hopeless a failure as death regarded in the light of pessimistic materialism. Indeed, it were better for all honest people to go out into utter nothingness than to go on under such conditions. If to go on is to lose all sense of the best in manhood and womanhood, then, indeed, the materialist's conception is the better of the two.

Continuing, Mr. Bibbings said: There must be no playing with this matter if you would be wise. You may say: 'Oh, but these things do not now obtain'; or, 'These things are altered nowadays.' But it were wise for Spiritualists to recognise exactly, and not comparatively, what the position is. Things are better, not because ecclesiasticism has made them better, but because the rationalistic teaching of the nineteenth century has forced them into being better. Rejoice in the bettering of things by all means; admit that these heinous doctrines are no longer insisted upon; admit that this depravity of teaching finds no prominent position; but by all that in you is iconoclastic, rest not, toil, and find no time for leisure until the very principle is eliminated, not quietly dropped. To-day ecclesiasticism has only quietly dropped the offending doctrines because it dare not present them *coram publico*. Go on until these libels on your Heavenly Father no longer exist, either in the Athanasian Creed or in the Thirty-nine Articles: until a conception of the God of the rainbow, of the sunbeam, the God of the child's love and trust, is no longer tied down to the dogmas which lighted the fires of Smithfield in the past, and torture many sincere minds and earnest souls to-day.

Death, theologically, is a failure because there is no direct point of touch between the bereaved and those for whom they mourn, between those who live on one side of the tomb and those who live on the other side. It may be an old thought we offer you to-night. It is the story of the fact, not of the belief; the story of the evidence, not of

the document ; it is the story of the proven and tested phenomena and not the story of tradition. The voice of Modern Spiritualism in this last decade of the nineteenth century rises over the groan of agony, over the darksome night, over the Gehenna of human suffering, and proclaims light, life, and loveliness, proclaims the glorious attested fact that death is a signal success, that death is God's vestibule leading the pilgrims of the night into the Father's many-mansioned home.

With all earnestness we urge this thought to-night. Death is a signal success, because death, in the light of the evidence of Spiritualism, proves itself to be an eternal victory, proves itself to be in harmony with love's eternal memory. All that is best in death is constructive and not destructive. The sweetest thing in death is what it makes, not what it seems to unmake. Death is vindicated in the light of the evidence of Spiritualism, that Spiritualism which gives confirmation to the most treasured experiences and traditions of the ages. The story of Spiritualism is the story of hopefulness. All that in Spiritualism is worth anything is the story of its pure naturalness, its pure humanity. It opens the tomb that theology closes for you. The bereaved mother, anxious about the fate of the son who died in rebellion to the moral law, seeks consolation of the priest, and her heart sinks when she is met by a qualified shake of the head. Wishing to say something comforting—for man is often many times better than his creed—he replies : 'Well, we must leave it with the Father.'

Nowadays the best of the clergy of the Anglican Church are disposed to say with Tennyson :—

'Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood ;

'That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God has made the pile complete.'

And so the clergyman tries to comfort the mother by expressing a hope, however slight. But the mother moans for her boy, as David of old : 'Oh, Absalom, my son, would God I had died for thee.' And then comes Modern Spiritualism with the despised rap of the table, with the despised instrumentality of mediumship, and proclaims, by the boy himself, that eternal goodness reigns, that the life of God Himself flows in the meanness of His humanity, that Eternal Love at last gathers home all the prodigals, though they come from rags and filth and poverty.

Death, friends, is not a failure. Death is a moment of realisation to you, as it was realisation to those who have gone before. There are men and women in this audience who speak slightingly of Spiritualism, who belittle and deride Spiritualists and caricature the proceedings in spiritualistic meetings. If only—like the servant of the prophet—they could see the angel hosts around them, could see the looks of compassionate pity bent upon them from the unseen, how their feelings would be changed ! And if they were ruled by wisdom, and not ignorance, they would not repeat their conduct. But evil is wrought by want of thought as well as by want of heart. The story of Spiritualism is that you are compassed about by a cloud of witnesses. But how seldom the fact is realised in all its literal significance !

Is death a failure ! It will be a failure to you ; it will mean separation to you ; it will mean destruction, absolute ruin, to you until you have gained a definite conviction of the truth, until you have grasped the alphabet of Spiritualism. Remember that the very unpopularity of a cause is a divine challenge to its investigation. We ask you to strip yourselves of prejudice, lose sight of preconception, and reason out the matter between yourself and your God, between yourself and your departed friends, who from their eternal home lift their hands to-night and ask you to rejoice in the existence of the great electric cord of life, mutual and reflux.

Concluding his address with a glowing picture of the future of mortal existence when the fear of death shall have departed, Mr. Bibbings said :—

'Lo, the darkness disappears, old things have passed

away, all things have become new. The Church service is no longer mournful, the coffin is no more a thing of horror, love is no longer buried in the grave. The two worlds have joined across the narrow confines of the tomb. There is death in life and life in death, and Spiritualism leads the van. Spiritualism chants its joyous psalm, and from the high peaks of Everest the story is flashed to the Western world, 'I will not leave you comfortless ; I will come again and minister unto you.' (Applause.)

THE MECHANISM OF SUGGESTION.

BY DR. DURAND DE GROS.

(From the '*Revue de Psychologie*.')

While Braid discovered that a passive sleep-state could be induced from fixing the attention on a purely physical influence, he subsequently also adopted the use of simultaneous affirmative moral influence, which has come to be called 'suggestion.' Charcot's subsequent contribution consisted in the fact that he forced the Faculty of Medicine and the Académie Française to recognise under Braid's term, hypnotism, a field of research that really included suggestion, mesmerism, and occultism.

Professor Bernheim now affirms that suggestion is the only essential factor in these phenomena, as also in those of bio-magnetism and telepathy. The question consequently arises as to whether these different phenomena result from the action of distinct, special modes of energy, or whether they are united in a common basis. For my own part I would advocate the retention of the designation hypnotic, as referring to the generic passive sleep-state common to them all, and which has the advantage of being already familiarly known to the public.

It is curious that some investigators whose scandalised scruples are excited by bio-magnetic and telepathic phenomena, become perfectly tranquil in mind when suggestion is under consideration. But to refer all the above phenomena to suggestion merely, as does Professor Bernheim, is too artless an exclusiveness.

The various modes by which the mind affects the body are all comprised in the exciting or inhibiting action engendered by emotions on the muscles pertaining to the animal and the vegetative systems. The various emotional faculties pertaining to the psychical centre of consciousness are connected to some part of the periphery of the organism by a nervous circuit. The activity of these peripheral parts results from the exciting of the corresponding emotion.

But the influence of suggestion is unsubstantial, intangible, inobjective. It is a pure idea, yet it constitutes a substitute for the most energetic medical agents. What, then, is the nervous connection serving as conductor for the action of the idea, entailing effects in the different parts of our vegetative system and enabling us to arrest a fever, to cause warts, herpes, eczema to disappear by a suggested idea ? How is it that the idea puts into force the precise physiological instruments at the extremity of the organism, necessary to effect the work ? It is evidently not the suggested idea itself that directs the curative process ; nor can the subject follow the process in thought and co-operate consciously.

To infer the pre-established existence of a nerve conductor for every suggestion, similar to those producing emotive reactions, would be to infer that Nature had foreseen and provided for every special case of injury that occurs, and that the suggested idea sets up a mechanical curative action on the spot indicated. We are consequently driven to turn to reflex action for a more satisfactory solution.

All our daily movements, including the most complex, such as reading, writing, speaking, playing, walking, are automatic in their execution. They are executed without directing participation of our thought, attention, or will. Yet these actions have all been learned by slowly acquired practice, applied attention, intelligence, and will. The automatic mechanism by which they are performed consists in a system of reflexes, gradually trained and co-ordinated by continued will and effort developing habit, *i.e.*, automatic

functioning. The nature of the energy producing the functioning of these reflex centres must be considered separately.

But we evidently cannot admit that a suggested idea can of itself put this complicated machinery into instantaneous action and produce modifications in any point of the vegetative system of our organism. Nor can the effects of suggestion in our life of relations be so explained, such as post-hypnotic realisation, at a designated interval of time, of a suggestion of which the subject is normally unaware, yet which he inevitably executes under blind impulsion, without being able to dominate or explain it; or such as the sudden development of superior aptitudes and knowledge not possessed consciously by the subject in his normal state, as Braid described.

Modern research in several fields agrees in proclaiming that the nervous centres of the cerebro-spinal and of the sympathetic systems possess distinct psychological individual consciousness, sensibility, discernment, and will, similar to that of the cerebral centre and seat of self-consciousness.

The critical analysis of our automatic activity, which really includes most of the actions usually considered to be volitional, undoubtedly entails the recognition of the fact that it is these sub-selves of the reflex system carrying intelligence and will, who are its real accomplishers or executants.

The fundamental analysis of the phenomena of suggestion demonstrates by irresistible evidence that the vital functions of our vegetative system are far from being a blind mechanism. It shows that the moving power of the nutritive functions is of the same character as that governing our acts of self-conscious relation; that is, that it acts with consciousness, judgment, and will. It proves that our central conscious self is but the receiver and transmitter of the suggestion, but not its accomplisher; that this function devolves entirely on the hierarchy of sub-selves represented by the reflex centres.

It is palpably apparent in hypnotic experiments that two equally energetic wills come into conflicting participation; that of the subject (in its restricted, central sense), which resists the suggestion with all its force; and another will, that of the hidden self, which acquiesces and seconds it with equal vigour; as, for instance, in the experiments where the adductor (pulling) muscles ardently obey the suggestion, while the abductor (withdrawing) muscles revolt against it.

The only possible explanation is that presented in Polyzoisism (composite-animalism), that the organism is an incorporate, integral, synthetic unity of participant, independent sub-selves, possessing sensibility, intelligence, judgment, and will, grouped in derivative subsidiary dependence around a central-self; that while it is the central-self who receives and transmits ideas, the executive functions involved in carrying out those ideas into expression are delegated or devolve to the subsidiary selves, who carry them out independently.

Durand de Gros is recognised as one of the leading authorities among French psycho-physiologists. He is the author of several important works, including 'Electrodynamisme vitale' and 'Le Merveilleux scientifique,' in which he maintains that the vitality circulating in man's nervous system is akin to electricity and that his dynamic energy is the consequence of the polarity carried by his vitality. In fact, man is an electric machine. But that vitality carries the power of attention (awareness, consciousness) and is substantial as well.

The teaching he now advances with regard to man's constitution as being complex, comprising subsidiary executive selves grouped around a central receiving and transmitting self, brings scientific confirmation to the teaching long maintained among occultists and Spiritualists, that man is a microcosmic representation of the macrocosmic self; as also of the teaching that the macrocosmic self comprises a central transcendent self, who receives and transmits the life and consciousness flowing in a process through this universe, through the subsidiary derivative selves in lower planes and modes comprised in that universe. While these subsidiary selves, in lower planes, have apparent

independent existence, intelligence, sensation, emotion, judgment, and will, yet the process illustrated in man's organism shows that they depend on the central transcendent self for their reception of the life and ideas which it devolves on them to express and manifest.

This exposition shows man to be a small universe in himself, comprising a multitude of derivative selves, who constitute several planes of conscious being within himself, within his neuro-vital system, which corresponds to the process of self, while the physical periphery of his cells corresponds to the vital non-self of the macrocosm. Undoubtedly the several organs in his organism must correspond to what the several planets represent in the macrocosmic or solar organism (the organism of the Solar-Self), while his heart and head must correspond, as receivers and transmitters of life and consciousness, to the sun in the macrocosmic universe; the receiver and transmitter of heat and light.

These biological illustrations of the uniformity of the expression entailed by the infinite process of the universal, 'in the great as in the small,' 'in the whole as in the part,' find their confirmation in the inductions of logical thought with regard to the thought process. Hegel showed that man 'must be a microcosm, resolving all the differences and antagonisms which he has to meet with in the macrocosm.' The organism, said Leibnitz, is a unity of organisms, organic in all its parts. Further, says Hegel, 'The life of the body is *in* all the members; each is a means and end to the others. The unity subordinates its parts by surrendering and imparting itself to them; giving them a certain independent life, which still is centred in itself. In determining them, it determines itself; in producing their differences, it produces itself in them. To realise themselves, they must become subservient to it. Their capacity of so surrendering themselves is the measure of their reality. It is by passing beyond themselves that they return into the unity.' Man, said Kant, 'contains the key of the whole situation, he illustrates all the inferior grades, explains each step back in the circle.'

Inasmuch as the whole must be present in its parts, and these must explain each step back in the circle, it follows that each mode of consciousness functioning in the macrocosmic self must be present in microcosmic selves. The analysis of man must, therefore, illustrate the modes or planes of being in the macrocosmic self.

SPACE—AN IDEAL CONCEPTION.

First of all it must be remembered that we cannot distinguish between real and imaginary space in the same sense as we do, for instance, between a real experience and an hallucination, or between a photograph and a landscape composition. Space is *essentially* an ideal conception, and, strictly speaking, we have no experience of space at all; we evolve, each of us probably with his own degree of precision or vagueness, a scheme to which we relate certain aspects of our sense-impressions. To attempt to define real space as the space in which real things exist is, of course, mere playing with words and avoiding the true issue; when we say that a thing 'exists in space,' we refer an actual (or imagined) objective experience to an ideal scheme, and our statement has a meaning for us simply so far as the scheme is clearly developed *in subjecto*. Again, to say that real space is of three dimensions, as contrasted with the *n*-dimensional space of abstract analytical geometry, merely means that, hitherto, a three-dimensional scheme has proved sufficient for the classification of those sense-impressions which admit of a spatial interpretation. It is a very interesting experiment to walk along a street and attend exclusively to one's visual impressions; this gives a consistent experience of a two-dimensional space with a time-series of continuous projective transformations. The exhibitions of 'animated photographs' afford a similar experience; the conclusion seems obvious that the properties of 'real' space are conditioned by the range of sensations that we refer to it. Supposing that we could develop a new sense, it is quite possible that we might experience a 'real' space of four dimensions—From 'Nature.'

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 24th, 1898.

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

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

THE USE OF 'MOURNING.'

It is always difficult to touch the question of 'mourning' when the need, or the imagined need, for it arrives. It may very easily seem unkind to argue or expostulate then. It would be much better to have our principles ready for our hours of need. This is especially so as to this question of 'mourning'; and it is very decidedly the duty of the Spiritualist to be clear as to this matter.

We are all too much the servants or victims of fashion or custom; and, on this score alone, those who profess to go beneath the surface and fix attention upon the realities of the spirit ought to be very clear as to the meaning of what they do. John Stuart Mill taught us, long ago, that it may be doing society a service to surrender some of its customs and to dissent from some of its edicts. The very example of nonconformity, he said, may be a public good; and assuredly this is true as to our 'mourning' customs. Much has already been done. The hideous 'mutes' are nearly gone; the grotesque trappings of horses and carriages are happily fading away; the odious tombstones are descending, by slow stages, from the ugly to the sentimental; and there is hope that the last stronghold, that of the milliner, will surrender.

Can any intelligent Spiritualist give one single reason for encasing the body in a prison of ugly black because a dear friend has gone into the world of light? From the Spiritualist's point of view, the thing is utterly indefensible; it is almost inexcusable. The symbol ought to match the fact. Does it, when the Spiritualist puts on the black symbols of doleful night? Spiritualists believe, or profess to believe, or think they believe, in 'life for evermore,' in 'the summer land' beyond this 'vale of tears,' in the lovely land of Canaan beyond 'the swelling floods.' What then? Sure enough, that blessed faith will not take all grief away, and *ought not* to take all grief away. But, if we cannot control our natural sense of loss and sorrow, we can control our symbols—the banner we hold up in 'the valley of the shadow'; and it is a poor thing if, even while the tears fall, we cannot look up; a poor thing if, while we give way to the mourning we cannot prevent, we needlessly surrender ourselves to expressions of it that we can.

The grief belongs to poor human nature, and may soon cease; but the faith, the hope, the aspiration, belong to the spirit, and will last, ay! go on brightening to the perfect day. Surely, then, the symbol we deliberately set forth should be, as we have said, like the banner under which we march—should express the abiding faith and hope and aspiration, and not the passing misery. In a perfect world, tenanted by a perfect race of human beings, what we call 'death' would be a subject for grave but sweet congratulation. The tenderest music and loveliest

harmonies would be reserved for the place where the departing spirit is accomplishing its supreme emancipation. Choice works of art and glorious pictures would adorn the sacred place where the poor deserted body was sent, on the purifying wings of fire, to mingle with the atmosphere, the light, the clouds, the gentle dews. Symbols of beauty and quiet joy would be worn by those who had sent a fresh pilgrim on before, to help the heavenly, and prepare the way for the earthly, host. And so would man march on to God, and Heaven bend down to caress and uplift the earth.

Turning from this delightful ideal, and looking suddenly upon the real, we see how pitifully we are the sport of custom, fashion, use. In England we are told to 'go into mourning' just as we might be told to go into prison; and we obey; and even teach ourselves to think we like it. They say that, in Arabia, women who 'go into mourning' stain their hands and feet with indigo, and while the time of mourning lasts, drink no milk, because its whiteness is shocking, as discordant with the proper gloom. That seems to us senseless, but perhaps the poor slaves of custom in Arabia would think our customs senseless, too—especially if they knew what we professed to believe.

The Master laid down the rule of good sense and spiritual veracity when he said of fasting: 'When you fast, anoint the head and wash the face, that men may not know it—but God alone.' And that which is true for fasting is true for mourning. There is a vulgarising of grief which is the natural fruit of ostentation, and a transformation of mourning into mere display. Nor should the true Spiritualist linger overmuch about the grave. Indeed, would any absolutely perfect Spiritualist ever linger there at all? If we *must* have graves, let them find their proper level as decent receptacles for worn-out clothes; if we *must* have tombstones, let us put upon them the only endurable inscription: 'He is not here, but is risen!' and, if we *must* have flowers, let us plant a sweetbriar or a tiny garden of grass and daisies, and leave Nature to her own sweet wild way.

It is sometimes said that in this lowering of our estimate of the forsaken shell, and in our ceasing to use the ceremonials and symbols of mourning, we run the risk of taking death too easily, and of making light of nature's grief. Is that so? Can anyone believe it who knows what human nature really is? We do not mourn because we put on mourning, though the putting on of mourning may add to the mere bitterness of our woe; but we mourn because nature will have her way. And the real truth is that nature in this, as in other directions, needs moderating and guiding. But, in truth, we do not shrink from admitting that there is a sense in which we *do* want a lowered estimate of death, and an emancipation from the misery of our grief. The tragedy of life is the grief that comes with death. We want that moderating; we need a lightening of the burden; we would even say we need, in a sense, forgetting—just as we forget the stars when the glorious sun comes to make the perfect day.

SPIRITUALISM IN GLASGOW.—The Scottish Bazaar will take place in Glasgow on Thursday, Friday, and Saturday, September 29th, 30th, and October 1st. The Rev. John Page Hopps will perform the opening ceremony on Thursday; Mrs. Ernest Stevens, of the Grand Theatre, on Friday; and Mr. J. J. Morse on Saturday. A large number of prominent Spiritualists have already intimated their intention of being present, in addition to those named, Mrs. Russell Davies, Mr. Andrew Glendinning, &c., &c. Mr. Hopps will deliver addresses in the Assembly Rooms, 136, Bath-street, on the preceding Sunday, September 25th, at 11.30 a.m. and 6.30 p.m. The committee would be pleased to receive from sympathisers, before the date of the bazaar, contributions either in goods or money, which may be sent to the treasurer of the bazaar fund, Miss May Robertson, 33, Moray-place, Glasgow.

PHENOMENA IN MY OWN HOME.

HOW I BECAME A SPIRITUALIST AND A MEDIUM.

BY THE COUNTESS MAINARDI, PISA.

Written for the International Congress held in London, June 19th to 24th, 1898.

It was at Verona on a foggy December evening in 1893. Four of us were chatting, gathered round the fire; Baron Abignente, his wife, my husband, and myself. The subject of our conversation was Spiritualism, of which our dear friend Abignente is a warm and most devoted partisan. I interrupted from time to time by bursts of laughter, and exclaimed, 'Is it possible that such an intelligent man as



THE COUNTESS HÉLÈNE MAINARDI.

you can give credence to these supposed spiritual phenomena, which to me have all the appearance of tricks and impositions?'

'Do not act like certain scientists,' replied the Baron, 'who, having made up their minds without going into the question, condemn and reject everything outside the circle of their academic knowledge. But read, study, my dear Countess. The works of Allan Kardec will prepare your mind for new ideas, for great and sublime unrecognised truths. Afterwards you can pass on to the history of spiritual phenomena, acknowledged as true and described by men of talent and genius. The day will come when you will be grateful to me for having brought this study before you; it will lead you to a new faith, a new science!'

In short, our friend insisted so much that I promised him to read and study, thinking to myself that I should not be able to keep my eyes open. Up to that time, I had been a materialist and held the theory of annihilation.

Our good friend soon procured for me some works by Allan Kardec. From the first pages onwards, I took an indescribable interest in them, so that even at night I could not tear myself away. I felt that the thick clouds in the depths of my soul were dispelled, to give place to calm light and quickening warmth. I had found the God of my dreams, the perfect and beneficent Being, who, by means of the law of reincarnation and evolution given by Him to all that moves and lives, calls His creation to Himself, causing it to rise gradually from one state of existence to another, up to the pure light of His Divinity.

But where is the proof of this reincarnation and of this evolution towards perfect knowledge, towards divine wisdom? That is what I asked myself and my teacher Abignente, who,

glad of the impression made upon me, gave me the books of Professor Brofferio, Wallace, Crookes, Denis, Gibier and many others, as well as the most recent publications of the phenomena obtained through the mediumship of Eusapia Paladino, signed by Lombroso, Schiapparelli, Limoncelli, and other clever men, who recognised the truth of these phenomena free from all fraud on the part of the medium.

In my truly over-excited state of mind, Baron Abignente one day took my hand, looked me in the face, and said, 'Countess, you must be a medium; I am sure that you are one; let us have some sances for a week; are you willing?' Thus, we four alone had the perseverance to remain silent and attentive during seven long sances in vain. At length on the eighth evening, feeling overcome with fatigue, I was almost asleep, when I was roughly aroused from my drowsiness by the jerking of the table.

The Baron asked at once: 'Can you tell which of us is the medium?'

'It is my Aunt Hélène,' was the reply.

The table inclined towards me as a sign of salutation and rapped the name 'Tedia,' the Russian diminutive of Theodore. A very dear nephew of mine, of this name, had died some months before at Nice. I asked:—

'Where did you leave your mortal remains?'

'At Nice.'

'In the Russian cemetery?'

'Yes.'

'Were you buried far from my brother Constantin?'

'Quite close to him.'

The next day I wrote to my sister-in-law at Nice, to know whether the tomb of our nephew was near, or far from, that of his uncle Constantin. She replied, 'Just at the side of it, a little lower down.'

The dear spirit of Tedia did not leave me from that time forward. He advised me to persevere with the sances, and to have infinite patience if I desired to develop my power as a medium. I did so thenceforth with all my heart, without fear of ridicule and without hesitation. I gave communications to Baron Abignente from his departed friends, telling him their names, which I had never known or even heard.

In the following spring my husband took me to Rome, to the Academy for Psychological Research, under the direction of Professor G. Hoffmann.

How often in the silence of my chamber have I prostrated myself to return thanks to the perfect and supreme Intelligence who had removed the scales from the eyes of my soul, and who had deigned to make use of me, a poor cipher, to enlighten in its turn the souls of my neighbours!

Thus, then, I was already a Spiritualist by my reading, and by an inner intuition, without ever having been present at any phenomena of great importance.

Monsieur Hoffmann had some good mediums and allowed me to take part in a very interesting sance. Then for the first time I was touched and caressed by fluidic hands. This did not frighten me; on the contrary, I felt happy in these tokens of sympathy. I felt a roll of paper fall upon my hands. A candle was lighted and I read this sentence in Russian words—'Patience and constancy,' signed 'Tedia.' My spirit-guide had followed me to Rome. Monsieur Charles Richet, who was present at the sance, asked me to pass him the paper that he might examine it. The sentence quoted was written in pencil, but in vain did M. Richet search for the trace of the point of a pencil on the under side of the paper.

At the end of our interesting sance, I asked M. Richet if the scientists would ever be able to cut the Gordian knot which presents itself to science in spiritual phenomena. He replied, 'With science alone, madame, I fear we shall not accomplish it.'

The following year I had eight sances with Eusapia Paladino at Naples and at Rome. What can I say of this strange and phenomenal woman after the pens of De Rochas, Lodge, Dariex, Richet, Aksakoff, Ochorowicz, Du Prel, &c., have described and affirmed the power of her marvellous mediumship? Moreover, I will not digress from the task which I have imposed upon myself, that of relating minutely those phenomena only which I have had the happiness of observing in my own house, under my very eyes, in the presence of my husband and a few friends.

Before leaving Rome in 1895 we invited Eusapia Paladino to visit us in the Hotel du Sénat. She was very tired and only gave us a séance of half-an-hour, with a very extraordinary phenomenon. We were alone, my husband, Eusapia, and myself; the doors and windows closed. It was at three o'clock in the afternoon; consequently we closed the shutters to produce the shade. I held Eusapia's left hand and also her foot, my husband opposite to me held the right hand and other foot of the medium; my husband's other hand and mine were joined at the end of the table opposite to Eusapia.

In this position I offered up a fervent prayer. Immediately I was seized by the left shoulder; an enormous hand passed several times down my arm to my finger-tips; my hand was lifted to the other end of the table to that of Eusapia, and there, after having been well rubbed, was returned to its place, that is to say on to the hand of my husband, who had distinctly felt the passage of this invisible massive hand on mine several times. Some knocks rapped—sounding as though in the inside of the table—telling us, 'Be calm; thou art a medium.'

After this we left Rome to return to our home in Florence. From that time began the annoyance of our servants; they heard someone walking, opening and shutting of doors with violence, shaking their beds, &c.

I attributed all this to their ignorance and unbelief. But soon knocks were heard in our own room—at the door and even on our bed—so that we were woke up with a start, and also our two little dogs, which slept close to us in the same room, and which began to bark and howl lamentably. Another time, being well awake, we heard a sound as if someone were moving the china things on my toilet-table; the dogs jumped out of their baskets; we lit a candle; on my toilet-table there was perfect order; in the house there reigned the silence of the night.

We held a séance twice a week with Dr. Visani Scozzi, and he noticed several times distinct stars at my belt. One night, I was awakened by my husband, who said to me, 'For three hours I have been struggling with insomnia, whilst you slept soundly. Listen, I will tell you what I have seen during your sleep. I have seen a little flame which came out of your side, and disappeared on your shoulder. Very much astonished, I sat up to observe it; but you had vanished, and in your place I saw an enormous star with five points, and with hundreds of little flames in the centre. My surprise was so great that I could neither stir nor speak. The phenomenon lasted five or six seconds—just long enough to examine it in all its splendour; after which it was all darkness and your body had returned to its place.'

My husband is of too calm and positive a temperament for me to suppose that he had been the victim of hallucination. He is very calm in his researches in psychical phenomena. Besides, he affirms on the word of a gentleman and a soldier that he had truly seen in all reality what I have just described.

On a winter evening in 1896 we had one of the most interesting of séances. There were present General Cugiani and his wife, the Baroness Rosenkrantz, Dr. Visani Scozzi, my husband, and myself. A small red lamp cast its rays upon us.

Baroness Rosenkrantz was standing up behind my chair and made passes on my head and shoulders, when suddenly my husband opposite to me exclaimed, 'I cannot see my wife!' General Cugiani cried out, 'The Countess has vanished!' The Doctor asserted that he did not see me any longer, but that a black pillar was in my place. I heard quite well all these exclamations of surprise, but I did not feel capable of saying a word although I saw the persons present. They went on to say, 'But how has she vanished?' when all of a sudden they saw me reappear; but it was no longer I. My husband, terrified, called out, 'This is not my wife.' The Baroness Rosenkrantz bent over me, saying, 'I recognise Hélène Blavatsky.' She disappeared and I became myself again, recognised by the others to their great satisfaction.

The Baroness Rosenkrantz took a seat beside me at the table, saying to us all, 'Look at me attentively.' At the end of several moments I saw this lady's face become very young, whilst the Baroness is no longer young. I was looking upon

a beauty of twenty years of age. I honestly thought myself under a hallucination, and turning to Dr. Visani Scozzi to ask him what he saw, I saw him motionless, his great eyes wide open. He said, 'There is a young lady whom I knew twenty years ago.'

These phenomena are those called partial materialisations by M. Aksakoff.

It was again in Florence, when two Artillery Captains with their wives asked to be allowed to be present at our researches. One of the two was an utter sceptic and made fun of the credulous. The light was extinguished; there were six of us; the doors and windows were shut; each of us held the hands and feet of his neighbour. The incredulous Captain was sitting close to the wall. Suddenly he uttered loud cries, calling for help, and for a candle to be lighted. We found him pale, trembling, cowering, holding the table

convulsively against him with both arms. Everyone around him laughed, for his face was truly droll. He told us then, in an agitated voice, that he had felt his chair seized behind his back as though two arms had come out of the wall and were dragging him to the ground; and with the greatest difficulty he clung to the table so as not to fall. This brave sceptic had scarcely ended his account when we all heard a fearful clatter in the sideboard, which was quite close to us. This took place in the light of a large lamp which had been lighted meanwhile. I then asked the spirit present to knock three times in the sideboard, and three knocks were given, making all the dishes shake. The good Captain, with his eyes starting out of his head, asked for five knocks, someone else for six, and so on; and the dishes jumped in response to each. After this I went and opened the sideboard, where nothing was disarranged or broken!

I have had occasion to remark that my mediumship is very uncertain; it comes and goes, appears and disappears as it pleases. Thus, on our departure from Florence to take up our abode in Pisa, I noticed it become weaker and cease altogether for several months. It was not till the summer of 1897 that it again awoke in me, and this time with spontaneous phenomena which lasted six weeks. Every evening from nine to ten o'clock all the bells on the premises rang. For forty evenings my husband examined this ringing. He himself was on guard at the door of the house, and placed a soldier sentinel on the staircase; my maid, overlooked by myself, watched the door of entrance to our apartments. But the ringing continued without our ever being able to discover any body who could have caused it. In some isolated rooms we found the bell-ropes torn down and thrown on the ground.

In our séances the presence of an invisible agent became incontestable. When Professor Falcomer was present we had

two important sances, during which an invisible being, who had informed us that he was an emissary from John King (the spirit guide of Eusapia Paladino), gave us a splendid levitation of our table, whilst our hands and feet were under guard and each one answered for his neighbour. The table rose half a metre from the ground, balancing in the air for some moments. We had lifted the chain of our joined hands to the height of our shoulders where the top of the table touched it. To the knocks beaten in a cadence by the Professor on the table, the occult intelligence replied at once with knuckles which seemed to be of iron, executing cadences according to the desire of our kind director, who, he it said in parenthesis, possesses no kind of mediumship. According to his desire the table also increased so much in weight that four young men could not lift it, and again changed in a moment to the weight of a feather.

M. Federico, physician at the University of Pisa, was often present at our investigations. Very much convinced of the reality of the phenomena observed in our house, he was, however, quite opposed to the interpretation given to them by Spiritualism. This grieved me, and one evening at our sance I addressed our spiritual guide in these words: 'I pray thee to give me a caress as a proof of thy affection, and to give another to M. Federico, who continues a sceptic, but of such a kind that it may rest engraved for ever on his memory.'

These words were scarcely uttered when I felt affectionate caresses all down my arm, and shortly afterwards we all heard the sound of a box on the ear. My husband lighted a candle and we found M. Federico holding his left cheek. Our enthusiasm was at its height, and even the obstinate scientist, forgetting his dignity of an Academician, joined us in crying 'Bravo' repeatedly. The invisible beings replied to our expressions of gratification by tapping loud knocks upon the walls, the furniture, doors and windows; the table shook and jumped as though overcome with mirth—and all this by the light of a candle. M. Federico was dumbfounded, unable to utter a word. I thought he was crushed, when all at once he said to me: 'I am quite persuaded that no one here touched me; besides us four there is no living soul in this room or even in the whole suite of rooms. I held your hand firmly as well as that of my other neighbour: your husband was held by the latter and was too far from me. Consequently I cannot suspect anyone, but who is to assure me that your thought was not materialised and pushed your fluidic hand against my cheek?'

I admit that I lost patience at that moment, but I controlled myself, promising him incontestable proofs of the existence of spirits. And I kept my promise, thanks to a supreme will, higher than mine, which deigned to sustain me, and to make use of my feeble powers and of my goodwill, which I consecrate to one single end—that is to say, to the moral good of my neighbour, to the progress of science, true and perfect, which leads to the Divine light.

My guides subjected me to some experience of exteriorisation of my perispirit during sleep. Thus one night I was sleeping peacefully at Pisa, when Captain Volpi, editor of 'Vessillo Spiritico,' saw me in a dream at his house in Vercelli. I looked at him, saying, 'I am the Countess Mainardi.' M. Volpi, who only knew me by name and by correspondence, informed me by letter of this strange vision and asked me to send him my photograph, which I immediately did. He thought it like me, but the look was too grave, and did not seem to him that of the apparition. We arranged to meet in Milan, and as soon as he saw me he exclaimed: 'There is, indeed, the lady of my dream, with her smiling expression.'

One morning early I was grieved by the death of my little dog. I was still holding it in my arms, not being able to persuade myself that all was over. At the same moment one of my friends, the wife of an officer, saw me in a dream in this position. My sad demeanour struck her, and when she awoke she asked her husband to go in search of mine, to find out what had happened to me. Her dream had been the picture of the reality.

The third case of the exteriorisation of myself is the following: A lady who lives in the same house with us was ill. One night while I was sleeping at home, the sick woman, who suffered from insomnia, saw me come into her room an hour after midnight. Much surprised to see me, she asked

me who had given me the key of her apartment to allow me to come to her. I answered nothing, but bending over her to kiss her, I said: 'Poor woman, you are seriously ill; your life will not be long.' After that I vanished without going through the door. This dear lady, much moved, told me of this scene. Two days afterwards the doctors declared her to be attacked by very serious heart disease which would not allow her to live much longer.

In November of last year a marked progress was shown in my mediumship. We had the great satisfaction of obtaining fluidic impressions on sensitive plates, and this is how it happened without my suspecting it, without hoping for so much. Finding myself at a sance, or else alone in my room, I often saw myself surrounded by greenish nebulous lights, of indistinct shape, which no one saw except myself. That annoyed me very much because I was laughed at and was made fun of for my pretended visions, which soon, thanks be to God, became incontestable realities. I asked M. Federico, the sceptical investigator, to help me in my new investigations, placing a photographic apparatus in our drawing-room, directed towards our table and in the most absolute darkness.

This was done. I prayed to God and to my guardian angels, that we might be favoured with an impression of what I saw, on the sensitive plate. Afterwards the table round which we were seated rapped a sort of cadence and the following sentence: 'Thy prayer shall be granted and thou shalt succeed in thy noble efforts.' I begged the invisible agent to give us a signal when the impression should be made. We listened in silence for half an hour. Suddenly the table moved with extraordinary noise. I understood that this was the signal for which I had asked. Immediately in front of us, M. Federico developed the plate, on which, to our great surprise and joy, we found the impression of a phantom.

Our spirit-guide, John, sometimes plays us tricks; he has fits of temper and lays the blame on M. Federico, who still persists that our photographs may not be the work of spirits but have other causes! Then John gets in a rage, upsets the table, refuses to make the impressions; and we obtain nothing more. He did this one evening, and declared that Federico is to blame. Two days later, at my request he was kinder and gave us another impression. Another time he declared to us that the photographic apparatus had been moved. M. Federico verified the truth of this assertion at once and put things right, after which we had another photo, and so on.

It is evident that we are guided and ruled in our researches by an invisible agent.

A photographer of Pisa, M. Sarfatti, was present lately at our investigations, and was so astounded by our success obtained in his presence, that he at once proclaimed himself a convinced Spiritualist. These are satisfactions that rejoice one's heart! Happy is he who in his earthly existence, guided by merciful and exalted beings, succeeds in raising, were it but the smallest corner of the veil which still hides the secrets of the world beyond. Let us work, then, with steadfast will, and let us pray, pray without ceasing, for the triumph of our cause which is so great, beneficent, and humane.

I send most cordial greeting to the President of the London Spiritualist Alliance and to all my brothers and sisters in belief, and apologise if I have wearied them by my long narrative. May God and the exalted and perfected spirits have you in their holy keeping!

Bonxkoevden.

COUNTESS HÉLÈNE MAINARDI.

MR. W. T. STEAD.

Our friend Mr. W. T. Stead has left England for an extended tour of the Continent, his object being to ascertain the feeling entertained towards the Czar's Rescript by the peoples of the various capitals of Europe. At Berlin he will have an audience with the German Emperor, and he will see the Czar at Moscow. He will also visit St. Petersburg, Brussels, Constantinople, Rome, Budapest, Vienna, and Paris. His further object will be to give expression to the sentiments of the Peace party in England with regard to the Czar's proposal, and to use every opportunity of urging upon the statesmen he may meet the desirability of cordially supporting his Majesty's suggested conference.

SPIRITUAL FELLOWSHIP.

On Thursday, September 15th, a well-attended meeting of members and friends was held at the Garden Restaurant, Paradise-street, Birmingham. The meeting had been arranged as a réunion for the expression of farewell to four of the members, who were joining the Communal Colony at Starnthwaite, in Westmorland. During the evening the following address, explanatory of the work and aims of the Fellowship, was read by Mr. C. E. Smith :—

Hardly eight months have elapsed since the few who through intimate communion had realised the spiritual guidance of their lives, decided to undertake a more public presentation of their teachings. During that time twenty-two meetings have been held at Chandos-road School, and addresses have also been given before the Small Heath, Bloomsbury, and Smethwick Spiritualist Societies, the Brotherhood Church, London, and the Birmingham Labour Church, from a similar standpoint of experience. Private meetings for spiritual communion have also been kept up regularly at Cadbury-road every Thursday, and occasionally on Mondays.

As far as words can give the aims and spirit of the work in which we are engaged, they are contained in the two circulars published by the Fellowship. But a few words to friends, sympathetic and critical, may help to further remove misconceptions and enlist a greater interest in the work.

The basis of the Fellowship has been in the realisation that harmony of life is possible through the subordination of the self to the Divine Will which influences all and guides each one infallibly to such duties as will be most helpful to himself and others. Such unerring guidance, however, can only be vouchsafed as we aspire and are willing to give ourselves wholly to its leading. If we meet together with no self-motive, we know we are inspired and guided according to our receptivity. We have absolute confidence that when so guided the life or the career for us is the best possible. Consider the alternative when the self acts entirely from the material or rational plane. In the first place, there is the difficulty of choice between so many conflicting interests or apparent duties. We are continually perplexed and dissatisfied, and when our mind is made up we are not certain whether we ought not to have adopted another course. Spiritual guidance gives us perfect repose and certainty, no matter what the consequences may be. Secondly, to act from our own particular reason is most likely to conflict with the reason of another, and so produce disharmony. To act from the spirit is to act from the higher nature of another as well as our own. When we reason, you and I are two; when we aspire, we are one.

Such a realisation of the underlying harmony and unity of God or spirit is bound to affect our teaching and our life. We see things in a different light. We are no longer satisfied with maintaining and proving facts, *i.e.*, transitory appearances, but we discriminate between facts, and use only such as are helpful to our spiritual evolution. All influences which inspire reverence, devoutness, love and peace, are those which we desire to encourage. Facts or influences which merely excite curiosity and argument, or intensify individualism and separateness, we discourage or ignore. It may be that some find sweetness and light in clairvoyant descriptions or psychometric delineations, combined with a quasi-religious service. For ourselves, we confess it to be impossible. Our reason is not satisfied with the deductions made from such manifestations, while our spiritual nature goes empty away.

And again, the realisation of the unity of life makes it impossible for us to rest satisfied with marking time in the competitive struggle. We feel the need, in our teaching and our example, of advocating a more fraternal state of life. As our pamphlet states, 'we desire to eliminate all aggressive and competitive desires in our own lives, with the view of fitting ourselves for practical co-operative work for the necessities of life, when we feel impelled to organise such methods of production.'

Such a time has now arrived. The four who leave Birmingham are but the forerunners of others who will build up more harmonious social relations. They may fail, as others have failed before them; but out of their work and experience others will arise who will be able to build more solidly and more surely. God only knows how many lives it will cost to build the New Jerusalem, but we know that not one of these is wasted.

Afterwards, on the motion of Mr. G. E. Aldridge (Wolverhampton), seconded by Mr. G. Tubbs (Birmingham), and supported by Messrs. D. Findlay (Smethwick), P. Galloway (Birmingham), and Brian Hodgson (Birmingham), a hearty expression of confidence and sympathy was tendered to the four members (Mr. and Mrs. C. E. Smith and Messrs. John

Thomson and James Dillon) who were about to attempt to put the teachings of the Fellowship into more practical operation.

An illuminated address expressive of such sympathy was also presented.

CURIOUS COINCIDENCES.

The following very curious coincidences were narrated in last week's 'Lancet':—

A patient at the age of ten years fractured his right index finger. It happened on August 26th. When thirteen years old he fractured his left leg below the knee, through falling from horseback, also on August 26th. When fourteen years of age he fractured both bones of the left forearm by stumbling, his arm striking the edge of a brick (August 26th). In another year, on August 26th, when fifteen years of age, he had compound fracture of the left leg above the ankle, by his foot being caught under an iron rod and his body falling forwards. Next year, again on the same date, August 26th, he had compound fracture of both legs. . . . After this he did not work on August 26th for twenty-eight years, and little wonder, but in the year 1890 he forgot his fateful day and went to work, with the result that he sustained a compound fracture of the left leg. Since then he has studiously avoided working on August 26th, though never missing work at other times.

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.

Queer Dreams.

SIR,—Perhaps the following may be worth recording. We live on the cliff, in an exceedingly quiet little place by the sea. There is no pier or landing place, and we are right away from the village. One morning lately, a member of the family said, at breakfast, 'I have had such a curious little dream. I thought I saw a large steamer with two funnels, right in front of our house. It was quite close, so close that I could even hear the people talking. It stayed for a very short time, and then got up steam and went away. It was so vivid that I could almost imagine I had seen it instead of dreaming it.'

Very soon after this, on the same morning, while we were all sitting together, such a steamer did come right close to the shore before our house. It had two funnels, and we could hear the people talking: and, shortly after, it steamed away. What it came for did not appear, and though we have lived in this house for nearly three years we have never seen anything like it before: and it seems such an unlikely thing for any steamer to do.

That nothing of consequence seems to turn upon it only makes it the more curious. If any great matter depended upon it, one might say the dream was 'permitted' or 'sent'; but here is a dream which suggests only the aimless floating about of a queer picture, impinging where it can. But how can the picture of an extremely unlikely and yet a coming event come into existence?

I may say that this experience is not a new one with the dreamer.

AN INQUIRER.

The Law Affecting Mediums and Others.

SIR,—Following up my letter to you of last week, I would like further to show the necessity for statutory amendment of the law as interpreted with regard to the provision in the Act 5 Geo. IV., cap. 83, sec. 4, which says: 'Every person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive and impose, shall be deemed a rogue and vagabond, &c. Although the Home Secretary holds that the practice of palmistry (and perforce all else that may be commonly understood as 'fortune-telling') is only illegal when there is an intention to impose, we have only to refer to the case of 'Penny v. Hanson,' which was the subject of appeal to the Queen's Bench Division in 1886, where, in upholding the conviction of an

astrologist under the above provision, the Court considered that 'the statute does not seem to require that in order to constitute the offence of professing to tell fortunes, there should be any intention to deceive'; by which we see that the moral and common-sense construction given to the law by the Home Secretary is not borne out by the judicial interpretation now current. No doubt the view of Sir M. W. Ridley is that such cases ought, for reasons of general expediency outweighing the mischief of possible abuse, to be treated with peculiar indulgence; but nothing is gained by ignoring prevailing legal decisions under the Act. Take, for instance, the subject of physiognomy; Dr. Joseph Simms has made it his life's study, and as its principles are elucidated and applied by him, its position as a science is beyond all question; and yet this scientific expert has in his tours in England been exposed hundreds of times to punishment under this obsolete statute. On May 26th, 1896, at the Marlborough-street Police-court, London, an American, named Krampa, was fined £2, with the alternative of fourteen days' imprisonment, for professing to tell fortunes by means of palmistry and physiognomy, he being charged under the provision of the Act above referred to.

In spite of legal decisions to the contrary, however, it can, I think, easily be shown that the enforcement of the above statute against mediums, and even against astrologists, palmists, and others, acting *bona fide* in their dealings and having no intention to deceive, is unreasonable and not really in accordance with the strict interpretation of the law. First, as regards the legal construction of the statute in question: 5 Geo. IV., cap. 83, was an Act passed with the intention of consolidating previous Acts relating to rogues and vagabonds, in 'that part of Great Britain called England,' and the words above quoted from section 4 were taken from 17 Geo. II., cap. 5, sec. 2. On reference to these statutes it will be seen that the words in question were intended to apply to Egyptians who were in the habit of wandering about the country, imposing upon people by 'subtle crafts, means, or devices, by palmistry, physiognomy' and the like. It is easy to gather from these statutes that these Egyptians, or gipsies, were a common nuisance, and the Legislature accordingly made provision for not only punishing their impositions, but for getting rid of them from the country. Now Lord Truro says, in 'M'William v. Adams' (1 Marg. H. L. Cas.): 'It has ever been held that to construe aright an ancient statute, regard must be had to the general state of the law and of public sentiment at the time it passed.' Lord Mansfield, in the case of 'The King v. Loxdale' (1 Burr., 445), lays down the rule that 'Although it has been repealed, still upon a question of construction arising upon a subsequent statute on the same branch of the law, it may be legitimate to refer to the former Act.' Again, Lord Blackburn, in the case of the 'Mersey Docks v. Cameron' (1864), in reading the opinion of the majority of the judges, holds that where the Legislature uses the same words in an Act of Parliament *in pari materia*, as used in a previous Act, the presumption is that the words were intended to have the same meaning as had been put upon them before, and that the Act should be so construed. Hence, it will be seen that according to the highest judicial authorities the true legal, and of course moral, construction of the words quoted from 5 Geo. IV., cap. 83, is the meaning originally attaching to them (and that meaning only) as applied to a peculiar state of society which has long since passed away. To give a new interpretation to the words (as was done on appeal in Slade's and Monck's cases) so as to make them apply to conditions not contemplated by the statute to which they belong, is practically to modify and re-enact the law, and is perhaps the most effectual argument that can be used in asking for the repeal of the words forming now about all that remains of section 4 of 5 Geo. IV., cap. 83.

The higher aspect of the question affecting Spiritualists is, of course, the moral argument which Spiritualism supplies, because it is clear that *the prosecution of mediums is really the religious persecution of Spiritualists*. The toleration of all religions is the fundamental principle of religious liberty, and whilst priestcraft is active in all directions, pretending to tell the fortunes of people's souls, it is imperative that Spiritualists should take steps to remove all legal impediments to the exercise of mediumship and the proofs

of Spiritualism. This can only be done by giving Spiritualism a proper religious status before the law, by getting a Declaratory Bill passed through Parliament, as suggested in my previous letter. The evidence which the House of Commons would ask for in support of the preamble of such a Bill could easily be furnished. In such a measure, moreover, it should be provided that whilst no restriction is placed upon criticism of, or argument against, Spiritualism, as in other forms of religion, conjurers professing to expose Spiritualism or its phenomena as due to trickery would be liable to prosecution. If one of these men professed to expose Christianity, and to show how Jesus of Nazareth performed the phenomena (or miracles) attributed to him, such a man would very properly be liable to punishment. Why, then, should not facts invested with equal religious dignity in the eyes of Spiritualists be free from silly trifling and misrepresentation on the part of conjurers!—Yours, &c.,
Sydney, Australia. C. E. JOHNSON.

Difficulties.

SIR,—'Puzzled' finds difficulties which he describes in 'LIGHT.' Perhaps the following thoughts may, without resolving those doubts, be helpful in showing a way in which his difficulties may be diminished.

A friend, who has long since passed out of the land of doubt into the region of knowledge, wrote these lines:—

'And what is truth? A snowy alpine height.
We? Dwellers in the valley lands below,
Who, viewing one broad hillside, deem we know
The whole, forgetting what's beyond our sight.
Full often thus we fail to understand
How he who dwells within the neighbouring vale
Sees winter's reign o'er all the northern dale,
While springtide greets our eyes on every hand.'

A man who follows bravely in the path of duty, seeking to do his work from day to day carefully and steadily in the spirit of the words of Longfellow:—

'In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part,
For the Gods see everywhere.'

will find little inclination to raise difficulties, and those that do arise will be answered in the path of duty and of love.

Let us not manufacture doubts by isolating the sayings of different thinkers and pitting one against the other, but seek out all the encouragement and assistance that is given us by the host of philosophers, poets, and other inspired men who in the present and past ages have done so much to enlighten humanity. Then when we have fulfilled our mission, we shall gain a wider view and find that, in apparent contradictions, truth is developed and made clear. Above all, let us not damp the ardour of others and discourage them by our own faint-heartedness. Rather let us be ashamed of our doubts and difficulties, and as men rise above them, and strive to make those who surround us both the happier and the stronger by our life. E. F. W.

Time and Space.

SIR,—In 'Notes by the Way' ('LIGHT,' September 17th), the writer quotes from Wagner, and Wagner quotes from Schopenhauer, the following sentence: 'Peace, rest, and happiness dwell only where there is neither any where nor any when.' Then the writer of 'Notes by the Way' adds: 'And truly, in the blessed Unseen, there is no "where," and there is no "when," in our poor limited sense.'

In my 'poor limited sense' of *where* and *when*, this *blessed Unseen* must be blank non-existence:—

'No sun, no moon,
No morn, no noon,
No t'other side the way.'

We cannot think of continued existence without sequences and co-existences; there can be no *reality* without persistent consciousness, hence no real and blessed life without *time* and *space*.

SCRIBA.

[Sequences and co-existences in the spirit world? Yes. But not necessarily in our 'poor limited sense,' which, on the physical plane, measures 'sequences' by days and years, and 'co-existences' by inches, yards, and miles!—ED, 'LIGHT.']

Madame Greck's Mediumship.

SIR,—I was greatly interested in a letter which appeared in 'LIGHT' of July 16th respecting the mediumship of Madame Greck. The text referred to then was a very good one, and it has just occurred to me that perhaps some of the readers of 'LIGHT' may be interested in other tests by the same medium. If so, I shall be pleased to give them my experience of 'Sunshine' and Madame Greck's other guides. It is now seven years since I first met Madame Greck at a séance at her own house. I was then a perfect stranger to her, but to my astonishment 'Sunshine' seemed to know more about me than did my most intimate friends.

Having proved her to be so accurate I now frequently ask her advice on various matters. She is very correct, too, with regard to time. For instance, last year I had every reason to think I was going away in June, but 'Sunshine' said: 'No, you will not go until the July moon is out,' nor did I, although for once I rather doubted her. But event after event followed which prevented me leaving home until the time 'Sunshine' had predicted.

I have given my name and address and shall consider it a pleasure to write to anyone desiring to know more.

(Mrs.) H. I. HART.

21, Clarendon-road, Lewisham, S.E.

Curious Phenomena.

SIR,—The following may interest some readers of 'LIGHT,' and I shall be glad to hear if others besides myself have had a like experience. On Tuesday, the 6th inst., a very hot day, I was doing a little gardening, and with a small spade lightly turning over the surface mould, when I saw a small blue light (a spark such as would appear from a flint sharply struck) rise from the ground. I knew my spade had not touched a stone in a manner likely to produce such a result, and from curiosity I continued turning over the ground. At first came two or three more sparks, one after the other, and then, on thrusting deeper into the earth, a perfect volley of tiny blue sparks shot up from it, and I could hear a very faint crackling noise made by them. I turned the mould over and over for nearly five minutes, the phenomena lasting all the time and then suddenly ceasing. I have thoroughly examined the flower bed where this occurred but have failed to find anything likely to cause the strange little lights, all of which appeared in full sunlight on one of our hottest days.

A day or two later I took up my spade, and before putting it near the ground I saw three of the same little sparks start from the blade almost as soon as my hand touched the handle. This spade has been in my own exclusive use for three years and up till now has always behaved itself reasonably and as a well-conducted, orthodox gardening tool should do.

BESSIE RUSSELL-DAVIES.

SOCIETY WORK.

For the publication of notices under this head a small charge is made, particulars in regard to which may be had on application.

MARYLEBONE ASSOCIATION.—We are asked to state that Mr. A. Peters will give clairvoyance at Cavendish Rooms on Sunday evening next. Early attendance is requested.

193, BOW-ROAD, BOW.—On Sunday last Mr. Weedemeyer dealt ably with a subject given by one of the audience. Mrs. Weedemeyer gave good clairvoyance. Our Wednesday meetings continue to be well attended. Next Sunday, Mr. and Mrs. Webb.—H. H.

EAST LONDON SPIRITUALISTS' ASSOCIATION (STRATFORD CENTRE), WORKMEN'S HALL, WEST HAM-LANE, E.—We had a grand and inspiring address on Sunday last from Mr. A. Peters, followed by very good clairvoyance. Every description was recognised but one. Next Sunday, Mr. King. Next Thursday, at 8.15 p.m., a meeting.—J.J.P.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Wallace gave an interesting address on 'What is Man?' with special reference to the contention that we could not be held responsible for our thoughts, but only for the manner in which we work them out. Next Sunday, at 6.30 p.m., Mr. Davis. 'LIGHT' on sale.—L.H.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. R. Bullen gave a thoughtful address on 'The Onslaught Spiritualism has made on Orthodoxy,' dealing in

an able manner with the orthodox conception of God, prophecy, and revelation. Successful clairvoyance followed. On Sunday evening next, at 6.45 p.m., members' address, etc. Wednesday, circle as usual.—H. BROOKS, Hon. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER STREET, ISLINGTON.—On Sunday last Mr. Willis was in the chair, and Mr. Dalley gave a reading. Mr. H. Walter, from Birmingham, gave his experience, which was well received. Next Sunday, at 7 p.m., Mr. Brenchley will give the address, and Mrs. Brenchley will give clairvoyance. Thursday, circle, for members only; medium, Mrs. Brenchley.—C. D. CATTO.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD, N.—Our social gathering on September 14th was a grand success, and the committee wish to express their gratitude to all friends who so kindly supported the same. Mr. Davis, on Sunday last, gave us an able discourse, followed by some successful clairvoyant tests, given by Mr. J. A. White.—A. CLEGG, Hon. Sec.

EDMONTON SPIRITUALIST SOCIETY, 2, THE CRESCENT, HERTFORD-ROAD.—On Sunday last our chairman read a lengthy account from the 'Hastings and St. Leonards Observer' in reference to Mrs. Brenchley's mediumship at Hastings Castle, after which Mr. Brenchley gave a graphic descriptive address on the subject. During the evening Mrs. J. Smith gave a solo, 'Holy Ministers of Light,' which was much appreciated. Next Sunday, at 7 p.m., Mr. R. Bullen.—W. KNAUSS, Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD.—On Sunday last the welcome rain prevented the open-air meeting. In the evening Mr. Brooks conducted the service. The subject, 'Happiness,' was dealt with by Messrs. Beavor, Hewitt, and Brooks. The open-air meetings will be held in Finsbury Park, at 11 a.m., so long as fine weather continues. If wet, the meeting will be held at the hall, in the evening at 7. Tuesday, at 8 p.m. Wednesday, at 8 p.m., members only.—T. B.

LONDON SPIRITUALIST CONFERENCE.—We shall hold our next conference at 2, Fords Park-road, Canning Town, on Sunday, October 2nd. An open-air meeting will be held at the corner of Beckton-road, Barking-road, Canning Town, to commence at 11 a.m., when Mr. H. Brooks, of Hackney, will introduce the subject for discussion. A conference will be held at 3 o'clock in the afternoon, when several earnest speakers in our cause will address the meeting.—A. CLEGG, Sec.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last Mrs. Ellen Green conducted the services. The hall was packed to the extreme by an intelligent and appreciative audience, who seemed charmed at the beautiful thoughts set forth in such an unassuming and sympathetic manner, which called forth unstinted praise from many of the strangers present. Mrs. E. G. Sadler kindly presided both morning and evening. Miss Maggie Griffiths, R.A.M., very kindly gave a solo at the evening service, which was highly appreciated. Next Sunday, Mr. E. G. Sadler.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mrs. Russell-Davies visited us and gave an excellent and interesting address. The meeting would, no doubt, have been still larger, but through a regrettable error Mrs. Davies' visit was not advertised. The chair was taken by Mrs. Gould. Mr. Adams and Mr. Pascal both spoke exceedingly well, and songs and addresses were given by Miss Morris and Miss Pierpoint. The Battersea Park meeting was conducted by Mr. Adams, assisted by Messrs. Stebbings and Fielder. Next Sunday, at 7 p.m., we shall have with us Mr. Whyte ('Evangel'). On Thursday, at 8 p.m., developing class, and Saturday, at 8 p.m., members and friends' 'social'.—H.P.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning our public circle was well attended and good conditions prevailed. At our evening meeting, held in our usual hall, which was crowded, Mr. W. E. Long gave a fine address on 'The Future of Spiritualism,' in which he held out encouraging hopes that it would become universally accepted as a science, a philosophy, and a religion. At the close, ten strangers filled in application forms for associates, in order that they might have an opportunity of investigating for themselves the truths to which they had listened that night. The after circle was well attended, to which close on one hundred members remained. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long, 'The Soul of Man.' On October 10th we shall hold our autumn social party, the proceeds to be devoted to the increase of our lending library; tickets, 6d. each.—VERAX.

TO CORRESPONDENTS.

Several communications are necessarily held over for want of space, but they shall have attention in due course.

NEW PUBLICATIONS.

- 'The Coming Light,' for September. San Francisco, Cal.: 621, O'Farrell-street. Price 10c.
- 'The Theosophical Review,' for September. London: 26, Charing Cross, S.W. Price 1s.
- 'A Spirit's Idea of Happiness.' London: Nichols & Co., 23, Oxford-street, W. Price 3s. 6d. net.
- 'Review of Reviews,' for September. London: 125, Fleet-street, E.C. Price 6d.
- 'The Theosophist,' for September. London: 26, Charing Cross, S.W. Price 2s.
- 'The Psychology of the Saints.' By HENRI JOLY. With a Preface and Notes by G. TYRRELL, S.J. London: Duckworth & Co., 3, Henrietta-street, W.C. Price 3s.

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