

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

One never tires of noting how history repeats itself and how the present explains the past. Mr. Andrew Lang will at all events endorse this. We should like to have his thoughts about a very extraordinary trial lately concluded in Colorado. It was all over as sheer a case of 'witchcraft' as any that ever excited the fears and exercised the minds of our forefathers. This case suggested the following reflections in 'Freedom':—

Are not things becoming a little mixed in some ways?

Out in Colorado they are arguing that physical suffering may be caused by the mental action of another person, or by witchcraft, and the court by the very light punishment imposed upon Roberts for his brutal and nearly deadly assault upon Mrs. Rothenberg, virtually acknowledged the validity of the argument.

In New York and some other States the doctors are trying to secure the passage of laws to prevent people being healed of disease and suffering, by mental process.

Suppose now that the Colorado folks secure the passage of a law forbidding any one to wish another sick, and the New York folks a law forbidding any from wishing others well, what kind of a fix shall we be in?

The passage of either law, even the assumption by any that such laws would have the effect of accomplishing their purpose, is an acknowledgment of all that Mental Science claims, namely, that thought is the most powerful of all agencies, and that an understanding of the law of mentality would lift the race to a plane immeasurably higher than any but the very few have ever conceived as possible.

Perhaps a few arrests and trials for witchcraft would assist in compelling the public to give thought to this matter.

'Freedom,' on another page, goes a little deeply into the subject, thus:—

If it be true that Mrs. Rothenberg really sought, by mental effort or by what is called 'black magic,' to torture Roberts, and if he had known and reposed absolute confidence in the law which grants him immunity from invasion of his personality, the conditions of pain and suffering which she created in the mental atmosphere would have remained with her instead of being transferred to him, but he being ignorant of the law was thereby made negative to her positive thought, and rather drew to than repelled the thought creations which she sent.

But again the fact that he suffered does not prove the guilt of the Jewess. It is quite sufficient that he should himself have created the thought forms that caused him the suffering. Fear is the open door through which all manner of suffering enters, and any of us can produce the things we "fear" if only the fear be not weakened by hope. As a man believeth so is he.

'Studies in the Psychology of woman' is an outlook upon the modern woman. It is a translation from the German of Laura Marholm. Opinions will differ as to its value. Here is a summing up of Mrs. Besant:—

The typical woman of culture and cultured tendencies of the latter half of this century; the woman lacking her own

standards of weight and measure, lacking the feminine quality of intuitive, sharp, discriminating criticism, lacking the strong, imperative sympathies and antipathies of woman. She is the woman with the unconquerable passion for reading, capable of reading and appropriating everything—theology and social science, botany and algebra, atheism and theosophy, politics and devotional literature. She has studied everything, comprehended everything, talked and written about everything. She is the prototype of the intellectual woman with the quick understanding and open—ah, only too open—mind. The impersonality of the cultivated woman of the last decades is exhibited to us in her to a remarkable degree. She is the reflection of the masculine, consummate, scientific feeling towards the mental and social problems of that period. Everything knowable is known; everything comprehensible is comprehended; the human relations can be ordered and solved easily and clearly through political parliamentary discussions, meetings, popular lectures, and so on. There is much rhetorical fire, little warmth and no depth whatever in this conception. There is also little modesty in it.

It is not an altogether bad shot: but there are valuable characteristics that might be made as prominent.

In 'The Theosophical Review' for September, there is a thoughtful Article by Mrs. Besant on 'The bases of Education.' In relation to Education as it aids the individual, she deals with Physical Education, Emotional Education, Intellectual Education and Spiritual Education. Of this last she says:—

This keystone of the educational arch is at once the most important and most difficult part of education. It must begin with simple religious teaching interwoven with the moral, for the spiritual nature of man is stirred by the vibrations of the higher emotions. Let the pupil see religion as the mainspring of his heroes' lives, that it may ever be associated in his mind with heroism, strength and tenderness. Let him learn to worship God as the Supreme Self, shining forth as all that is most lofty and beautiful in his heroes, and stretching beyond and above their highest living. Let him learn to worship Him as Father, Protector, Friend, as the Source of all the best that stirs within himself, the Sun of all the worlds, the Lord of Life and Joy and Beauty, the Comforter in grief, the Light in darkness. Let his memory be stored with verses from great Scriptures, and with noble poems of strong and deep devotion. Let the Masters of Wisdom who have given religions to the world be held before him as objects of reverent adoration, as the living exponents of the Wisdom, and the spiritual Teachers of mankind. As he grows older let him learn to meditate for brief space daily, and let his daily worship and meditation become integral parts of his life, natural and necessary expressions of his noblest self. So shall the foundation be laid on which he can build his spiritual life, for that building must be each man's own work, and no teacher, however saintly and loving, can do more than point to the model.

Canon Barnett has carried a long step farther the once merely sentimental belief that music had religious values. Writing in 'The International Journal of Ethics,' he contends that music is a powerful help in the expression of religious feeling, and even in the expression of the consciousness of God. Creeds, he thinks, have had their day. Music, as an expression of spiritual feeling, may take their place. But here is his presentation of this somewhat novel view:—

Morality for the mass of men has been dependent on the consciousness of God, and with the lack of means of expression the consciousness of God seems to have ceased. On this ground alone there would be reason for making

an experiment with music, if only because it offers itself as a possible means of that expression which the consciousness of God supports. And, on the other side, there is the natural fitness of music for the purpose.

Music then would seem fitted to be in this age the expression of that which men in their inmost hearts most reverence. Creeds have ceased to express this and have become symbols of division rather than of unity. Music is a parable, telling in sounds which will not change of that which is worthy of worship, telling it to each hearer just in so far as he by nature and circumstance is able to understand it, but giving to all that feeling of common life and assurance of sympathy which has in old times been the strength of the church. By music, men may be helped to find God who is not far from any one of us, and be brought again within reach of that tangible sympathy, the sympathy of their fellow creatures.

We are not surprised at finding this view taken by a practical man like Canon Barnett, and we fully believe that the day is coming when the religion of the outward word will be exchanged for the religion of inward aspiration, peace and joy.

The London Yearly Meeting of the Society of Friends has lately sent out an edifying Letter to congregations and individual members of the Society. There is much in this Letter which is of direct interest to us; but, indeed the very foundation of 'Quakerism' is deeply interesting to us, resting as it does upon the primary rock of the presence and movement of the spirit. The following paragraphs from this Letter are of more than passing value:—

More important than the actual words used is the atmosphere the speaker brings with him, the evidence, which his hearers instinctively discern, that he is speaking of what he knows.

These thoughts, however, have a wider application. Preparation of heart and the active worship of dedicated lives are the duties of all. It is these that make up the spiritual atmosphere of a meeting.

The right exercise of gifts depends largely on the whole congregation. Ministry is often a tender plant, easily blighted by the cold breath of unloving criticism, but expanding in the genial warmth of sympathetic souls. May all be much in prayer, both before and during meeting, that the Lord Himself may speak and all wrong utterance may be hushed.

Helen Wilman's book, 'A Conquest of Poverty' (Devonport: G. Osbond), is a rousing little work whose perusal might animate many a desponding spirit and practically guide many a doubtful mind: but Helen must not imagine that every half-drowned bit of humanity can summon up her energy, her splendid audacity and her buoyant hope. Most things she has done well, but we hope she is not responsible for the binding of her book, which is so tightly 'wired' that reading it is tiresome and tiring.

We have received a copy of the Seventh edition (enlarged and revised) of Rev. Thomas Allin's well-known and very useful book, 'Universalism asserted, as The Hope of the Gospel, on The authority of Reason, The Fathers, and Holy Scripture' (London: Williams and Norgate). This edition contains a Preface by Edna Lyall and a Letter from Canon Wilberforce. We regret to say that this book also is 'wired' and not bound,—a cheap and disagreeable method which no one can really approve.

This, by that well-tryed and oft-tryed Spiritualist, Abby A. Judson, is worth reprinting, from 'The Banner of Light':—

I was never more firmly a Spiritualist than at the present moment. For nearly twelve years have I known this blessed truth. I know all the hypotheses and all the theories, I have studied in books the tricks practised by the frauds, I have myself detected baseness in both the high and the low; but certain golden grains did not pass through the sieve, and they are sufficient to prove the grand and comforting facts that are presented by Spiritualism.

'Its worth if all the people knew,
Sure the whole world would love it, too.'

THOUGHTS ON THINGS.

No. VII.

NATURE'S PROOF OF MAN'S IMMORTALITY.

BY THADDEUS HYATT.

PROEM.

God the Unchangeable, is Spirit.

Hence the permanence of Spirit state.

Hence transmutation or Matter, preliminary to Evolution.

Hence God in Evolution, the *raison d'être* of Material Nature.

Hence the Pilgrimage on earth of the human soul.

Hence man's perfectionment beyond the barriers of Nature, an Illusion and a Dream.

Rejection of dogma and revelation is not always a panacea for doubt. What of death and the hereafter? still intrudes. 'If a man die shall he live again?' has been the heart-cry of all earth's generations. It is the earnest cry to-day of those who seriously think. Dogma and philosophy are but palliatives; doubt smoulders still; 'the rappings' have not exorcised doubt; 'materialisations' are not material; doubt demands substance, not shadow; and 'mediums' (practically) are where they were when Moses wrote the Pentateuch. But, for all, though the Pentecostal shake-up lingers, the world 'does move'; the earthquake bides its time: God's mills grind slowly.

The doubter who rejects dogma, revelation, and Spiritualism rests on Nature and her facts. Immortality is beautiful, he exclaims; and so are sunset pictures in the clouds—dreams, both of them. Immortality rests on nothing; not even hypothesis—pure platonic speculation of the chamber. Death is the cold, out-door, every-day fact; and test him as you will, man is a dying animal like the dying dog, the difference the while altogether in favour of the dog. Immortality for the brute and annihilation for man would be justice. No other animal so remorseless; no other while mangling its victim prolongs its agonies by keeping it alive. The wolf devours quickly; the lion hypnotises before he whets his fangs. No vivisectionist, not a solitary one among them all: man is the monster: man, that paradox of God, in whom a moral nature brutalises beast! In short, so far from any evidence in Nature that man is immortal, the very existence of such a creature is the most conspicuous, the most appalling fact against it: his hideous presence among the better beasts, the most potent of all facts to strengthen in despairing hearts the ghastly conviction that Nature is without a God. Thus far, the doubter.

Whatever his suspicions may be, no one ever lives long enough to feel quite sure that he really is a fool; hence the unceasing 'why?' of man's beginning and his ending, from puling childhood to senile age. Nature is before us; patent to the senses; the only doubter of a God behind, the wise the mighty, the capacious mind which sees in Nature and the world of things, how birds may sail and soar that have no wings, steam engines build themselves on their own plan without the aid of matter, mind, or man!

Ordinary mortals after this may rest serenely in their weak assumption that there is a God, and that He is the prime and supreme individuating principle of incarnate Nature; inconceivable of course to the anthropopathy of minds incapable of harbouring the concept of an intelligent entity dissociated from human limitations.

God's image stamped on the coinage of Himself in clay, is man's moral nature; the nature which differentiates man from all other animals; the nature to which belongs the faculty of introspection; the conscience-power which arraigns the soul before its own judgment seat; passes in review its every thought, act, and motive; with impartial and transcendent justice weighs them in the balance, and with a prescience God-like and judicial pronounces sentence of approval or of condemnation upon the record of its life.

This conscience-power, this faculty of introspection in man's moral nature, belongs to a brain-layer developed in the skull of no animal yet discovered but that of man; a brain-layer so widely separated by function from the contiguous layer underneath as to practically constitute it the

representative of another personality. In fact, were Almighty power to intervene and lift the upper clean away, leaving the under-brain intact, the resulting miracle, the dehumanised organism before our eyes, would be a perfect creature for all the purposes of animal existence upon the globe; in reality, an anthropoid ape the nearest approach to man; a creature in whose brain conscience holds no court and to which introspection is unknown; a brain disturbed by no spectres of judgment to come, nor brightened by visions of life and joys beyond the grave, concepts impossible to brain matter functioning primarily and wholly in response to animal wants alone.

Nature's metamorphoses reveal us nothing of any life behind Death's ebon gates of silence and of gloom. Her pulseless heart, her vanished breath, her 'coffined clay' and tolling bell are more than human speech to tell how deep, how everlasting is her death! The butterfly does not rise from the worm to live for ever, and a human butterfly from a human chrysalis would mean no more. The shadow of death is on the cradle of man's birth; Nature's immortality is wholly material: her life means death and her death means life: her animal and her vegetable kingdoms are one in this; Nature's immortality is in her seed. The individual perishes that the species may survive. There is no sentiment in Nature, her remorselessness is conservatism; her conservatism means law; and law means universal good.

But such is not the immortality of man's desires; unbroken continuance of this life's self-conscious individuality, the craving of the human soul; the heart-hunger of the human spirit despite the shadows and the mists of death.

Animal self-consciousness dies with the animal and the animal soul in that vortex of nature wherein they find their genesis and birth. No animal of any sort or kind, man-beast or brute-beast, from the beginning of time to the present, has ever re-appeared upon life's stage, flesh, blood and bone identically the same with that which perished: the individualisms have been as effectually wiped from the face of things as though earth had never known them; they and their generations have been blotted out for ever. Such is material Nature; such the doom of all things made of clay.

What then and where is Nature's proof that man is potentially immortal?

ANSWER: Man's higher brain, and the brainal-law of Nature's vertebrata.

QUESTION: What is the brainal-law of Nature's vertebrates?

ANSWER: That every functional concept generated in the brain of any creature under the normal working of its organism, is, and of necessity must be, the image or umbrage of a substantive entity, actual as fact, or possible as prophecy.

The crowning glory of creative power at the finish of the six days' work was that higher brain-layer in man's skull which differentiates him from all other animals of the vertebrata. In this brain terminate the stages of unfolding life, disclosed by Nature in her slowly ascending scale of organic being, intelligence keeping pace with every increment of superposed brain matter. It is in this brain and not in the lower one where those concepts arise of things far removed from earth and time, which constitute the earnest of that immortality of which man has ever dreamed, and for which through all the ages the human heart has ever yearned.

The argument for man's immortality based on the existence of this brain, may be outlined as follows:—

The under-layer of man's brain is wholly animal; as much so as that of the ape, dog, or pig. Like their brains, it is incapable of any concepts but such as relate to earth life.

Waste and repair are the order of Nature; they go on unceasingly in both her kingdoms, vegetable and animal. In Nature the existence of waste is proof that ample means for repair exist, otherwise Nature herself would cease to be.

The existence of hunger and thirst in animals, concomitants of waste, are Nature's proofs that meat and drink exist; hence the concepts of meat and drink, engendered in the animal brain by the hunger and thirst of the animal, are Nature's proofs that substantive entities answering to the brainal concepts have actual or possible existence.

The upper and under layers of brain matter in man's skull, forming as they do his one complete brain, are as to their respective concepts governed by one and the same natural law; from which it follows that the concepts of the higher brain under normal working of the animal organism, when they relate to God, spiritual existence and a life to come, are, and of necessity must be, images or umbrages of substantive entities actual as fact or possible as prophecy.

If Bacon, 'who first taught men how to think,' did not live in vain, and if science, built up on his methods and principles, be not illusory, man's immortality inductively established by the testimony of brainal concepts is a verity as certain as the sun in the firmament, 'the stars in their courses,' and the permanency of a Creation whose foundations rest in the permanency of God.

London, September, 1899.

THE 'NEW SAINT PAUL.'

There is in London at the present time a remarkable man, who, after creating considerable excitement in Paris, has come here to continue his work as a 'healer.' Upwards of twenty patients were already waiting their 'turn' for treatment when we, a few mornings since, in the interest of our readers, entered the consulting rooms of the 'New Saint Paul,' as he has been sometimes designated. We were cordially received by his courteous secretary and permission was readily accorded to us to witness the methods employed by him.

'Dr.' Paul Edwards hails from Australia, and has been engaged in his present work for nearly five years. He is a slightly built man, with a gentle, pleasant voice and a sympathetic, cheerful manner. Although of a somewhat venerable appearance, owing to his white wavy hair and fine white beard, he is more active and buoyant than many a young man. He had an extensive practice, he says, in Australia, although he did not possess a diploma, and was noted for his ability to diagnose successfully the diseases from which his patients suffered. He failed however, to cure a young man of consumption by the ordinary methods and adopted his present mode of treatment, with satisfactory results. Since that time he has laboured in Australia, America, Mexico and France, and if one may judge by the numerous complimentary Press notices which we inspected, he has created a sensation and been very successful wherever he has gone. His fame preceded him to this country, as several English newspapers bore testimony to his startling doings in France some months ago.

Mr. Edwards is a Mental Healer though not of the Eddy school, for he admits the existence of disease, but contends that it can be overcome by mental action and spiritual force. He does not believe in 'magnetism' and affirms that the power he possesses is spiritual; neither does he claim to be a medium although he believes that he is *assisted* in the exercise of his power, and he experiences, at times, an intuitive consciousness of the nature of the cause, or causes, of the sufferings of his patients. Any person who is unwell is free to call upon him and receive treatment, but voluntary contributions are expected from those who are benefited.

We were permitted to witness his mode of operation upon a number of patients, to several of whom we were known, and we noticed that the words spoken by Mr. Edwards were always cheerful and affirmative. He passed his hands over the sufferer, pointing his fingers towards the part affected, and made motions as if drawing something away, and, at the same time, so he stated, he exerted his mind force with the positive desire that the sufferer should be healed. Most of those who were treated in our presence had been under his influence before, some of them several times, and although their ailments were by no means trivial they all assured us, in response to our questions, that they had been greatly benefited, and one or two visibly brightened and 'braced up' while Mr. Edwards had them in hand. Whatever opinions may be entertained regarding him, Mr. Edwards certainly seemed frank and sincere. He did not pretend or bounce, he made no secret of his treatment, and his patients bore earnest testimony to its good effects. Whether by mental concentration or spiritual power, or both, he is doing good—surely that is enough.

M. CAMILLE FLAMMARION.

'Psychische Studien' for September has a long paper by the Editor, Dr. F. Maier, entitled 'Camille Flammarion as a Champion of Animism.' M. Flammarion, the celebrated French astronomer, who has long been an enthusiastic Spiritist of the school of Allan Kardec, has, it seems, recently been tormented with doubts, and has published a series of essays in the journal 'Annales Politiques et Littéraires,' under the title of 'Psychic Problems and the Unknown.' In these essays his recently formed doubts as to the origin of spirit communications find expression and from them passages are quoted by Dr. Maier, which apparently favour the idea that Flammarion is going over to the camp of the Animists. The reasons for this change are given in his own words as follows: 'In spite of my most earnest longing, and of the best obtainable conditions, I have never, no, not once, had the happiness of receiving a message from any relation or friend. *Why this unbroken silence on the part of my beloved ones?*' In Allan Kardec's great work 'La Genèse,' were communications purporting to be from the spirit of Galileo, who has likewise communicated through Flammarion himself. 'The messages,' he says, 'were but the reflection of what was known to myself and to the members of our circle, at that time, with relation to the planets and the starry universe. From these communications I have really learnt nothing. For instance, Jupiter had, as we thought, four satellites, now we know it has five; Saturn eight, but it is now known to have nine. It was a world of horror, a hell. The remarkable descriptions by Victorien Sardou of the dwellings in Jupiter gave the same features, while to us this planet appeared as a paradise with eternal spring; now astronomers believe it to be uninhabitable.'

Though it must have been very disappointing to Flammarion to obtain no messages from those dear to him, this is no proof whatever of the *animistic* origin of the communications, and the fact itself is by no means an uncommon one. I think I remember hearing the same thing from Mr. Stainton Moses ('M.A.' Oxon), whose grand work 'Spirit Teachings,' written automatically through his own hand, is no doubt looked upon by Dr. Maier and his school as an *animistic* production. As to Flammarion's disappointment that the information about the solar system, received from the supposed spirit of Galileo, in no case surpassed his own knowledge, and that of the other members of his circle, no Spiritualist of any experience will be otherwise than surprised that a clever man like Flammarion should take everything received from the spirit world to be gospel. To such, the mere fact of a control giving the name of Galileo would be in itself suspicious; not that the control was the subliminal consciousness of the medium or sitters, but that it was one of those personating spirits who are so fond of masquerading under great names, and whose vanity will not allow them to own that they know no more than their mediums. Supposing, however, that this control were really the spirit of Galileo, it is very probable that he would know no more about the solar system than he did when he left the earth some three hundred years ago. I have been told repeatedly by my own controls that spirits can see *material* objects only very indistinctly, except through the aid or aura of their mediums, and have even been asked sometimes to visit places or persons in whom they were interested, which I have done at some personal inconvenience, having been amply repaid by the pleasure they tell me they have had in seeing some near relation *very distinctly* through my medial powers. With respect to the *material* universe, therefore, whether as regards this world or other parts of the solar system, it seems to me very unreasonable to expect correct information from a discarnate spirit; far better apply to Sir Robert Ball or some other practical astronomer, with all the newest instruments at their command. And, moreover, an advanced spirit would, we might think, be much more profitably and interestingly occupied in exploring the glories and wonders of the spirit universe than in deciding whether Saturn had eight or nine moons.

I have observed in the German journals recently, with the exception of 'Psyche,' a great stride in the direction of 'Animism'; and whereas they formerly spoke of 'Animism and Spiritism,' now it is Animism versus Spiritism. Some only of the phases of mediumship were

formerly considered animistic, now the tendency is to show, or rather assert, that all medial physical phenomena are due to the exteriorisation of the medium's anima or the subliminal self. Thus, in the accounts published in the 'Uebersinnliche Welt' of Mrs. Corner's recent sances, in Berlin, the narrators all say that the manifestations are to be attributed to Animism; and the same with regard to the manifestations through Eusapia Paladino, though the phenomena included materialisation, *direct* writing, &c. Dr. Maier, in this article, appears most anxious to show that all phenomena, with perhaps a *very* few exceptions, may be accounted for by the animistic theory, and brings forward the names of celebrated scientists and psychists who, *he says*, have adopted this view.

A paragraph towards the conclusion of this article is as follows:—

'As to this we can no longer for a moment be in doubt. If a Flammarion arrives at such a stage of negation on the ground of the new discoveries in hypnotism and magnetism, it is, indeed, time to awaken out of our slumbers and to come to a manly resolution; for the difficulties for Spiritism, as well as for Theosophy and Occultism, are only now beginning. . . . There can be no doubt that if a Crookes, a Richet, a Flammarion, witnesses of so many interesting mediumistic phenomena, had received but one single *proof* of the identity of their friends, they would without hesitation have recognised without reservation the truth of Modern Spiritism. But nothing of the sort have they had, in spite of all their researches and appeals!'

Having thus, to his satisfaction, predicted the total downfall of the spiritistic theory, the writer asks: 'But should we therefore throw the gun into the corn [*i.e.*, give the whole thing up (Tr.)] and fall back upon a wrongly understood agnosticism?' This course, he decides, would be unwise, and he recommends the policy of further inquiry and especially of not giving the final blow to Modern Spiritism till the meeting of the International Spiritualist Congress in 1900, when, he is good enough to say, some proofs in favour of the spiritualistic theory may possibly be found.

The jubilation with regard to Camille Flammarion's supposed conversion to Animism appears, however, to be rather premature, as shown by the following footnote to Dr. Maier's article:—

While this was already in proof, we received from the author of our earliest communication relating to Flammarion's new inquiries, the following very welcome explanation regarding his supposed recantation, which has caused such a stir among the anti-occultists:—

'Bischweiter,

'August 9th, 1899.

'HONOURED SIR,—It is true that the astronomer, Camille Flammarion, has acknowledged that after all his experiences he is still very doubtful whether the messages from spirits really come from them or whether they are not due to the conscious or unconscious mind of the medium, or even to thought transference from the mind of one of the sitters. Hereupon, naturally, great jubilation on the part of the enemies of Spiritism, as though Flammarion had been mistaken in his belief in a spirit world, and through his unexpected recantation had spread dismay among his adherents. On this subject Flammarion himself now writes as follows to the French journal "Eclair," of July 10th:—

"SIR,—Mythology was right in asserting that truth was to be found at the bottom of a well. I receive, together with the 'Eclair,' some two hundred French and foreign journals, which give most different views about me. Some say that in a 'highly sensational letter' I have cut myself adrift from the Spiritists, and have declared them to be fanatics and dupes. Others commend my decision and wonder that an astronomer of my reputation could have occupied himself for a moment with such absurdities. Some praise my modesty, my courage, and unselfishness, while a letter which yesterday appeared in your valuable paper declares, on the contrary, that my recantation is due to my desire for official posts and honours, &c. Now the fact is that *I have written no letter whatever*; I have separated myself from no one. I continue the study of those problems in which I have always been interested, independently and honestly, and the book which I am writing about these various and different subjects—of which some extracts have appeared in 'Annales Littéraires'—will not be finished for some months. Would it not be better to wait till this book is published before making such silly remarks about it? I refer everything written on the subject to that time."

Flammarion gives a similar explanation in a Dutch journal on July 15th, in answer to questions from the Editor; in which he refers him likewise to his coming work 'L'Inconnue'—[ED., PS. STUDIEN.]

M. T.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

II.

On my return to London from Westmorland I at once arranged for a séance with Mrs. Treadwell for the evening of September 10th, and the meeting accordingly took place in her house at St. John's Wood on that date. Prior to this séance, however, I learned through my friend, Mr. Andrew Glendinning, that through the kindness of Mr. Davis (her father), it had been arranged that Mrs. Titford was to give us a séance in Mr. Glendinning's house, in Dalston, on the night of Tuesday, September 12th, so that I had the privilege of two séances in one week with two different psychics—the one a trance, and the other a materialising, medium.

The séance with Mrs. Titford will be described in due season, but meantime I deal with the one we had with Mrs. Treadwell. On this occasion I was accompanied by my wife, my clairvoyant lady relative, and my son, and in this way had the advantage of being told by the clairvoyant the names or appearance of the different persons controlling Mrs. Treadwell.

We sat in subdued light, and after singing a hymn and a brief invocation by the medium, the power in the circle was found to be very strong. Suddenly the medium, who was still in her normal condition, cried out to me: 'Before we proceed further, Mr. — (my name), you have just lost a friend by drowning.' I had hardly time to reply in the affirmative when the medium passed under control, and the ghastly scene of a drowning was reproduced, coinciding in all details with the information I had recently got as to the untimely end of my lamented friend, Mr. S., and the medium was ultimately controlled by a person who clasped me with both her hands convulsively, crying out in very broken accents: 'Oh, dear friend, what a dreadful thing is this which has befallen me - to be taken away so suddenly.' I strove hard amid my emotion to tell him he would soon find happiness in the place to which he had gone, and asked him to write me through the hand of the clairvoyant then in the circle. The controlling spirit, however, still clung to me, and referred in broken scraps of conversation to our close friendship, and how he (being the younger man) always sought advice from me in his professional career, which was quite accurate. I then said: 'Is B. with you?' the other person I before spoke of (and who had passed on about a week before Mr. S.). The control was only able to point to my right hand, and he had hardly done so when the clairvoyant said to me: 'There is a little stout man with red hair, moustache, and whiskers standing at your right hand, and who says his name is John B.' The description, and the Christian and surname were quite correct. Observe, I only called out the surname, while the full name was given me by my clairvoyant relative, who stated that John B. had given it to her.

After some more broken and disjointed sentences spoken by the controlling spirit, in which he implored me to tell his poor wife as to his return, the medium, still under control, again grasped my hand and most reluctantly bade me farewell. In a second or two thereafter she emerged from her trance condition, her eyes suffused with tears, and asked me what had happened. She was duly informed, and we thereafter sang another hymn, when she again went into deep trance, the first person who communicated being her little control named 'Sophy,' who, as usual, was extremely sprightly and vivacious. In reply to my queries as to the unexpected and sudden control of the medium by my friend S., she informed me that he was brought to the séance by the ex-Lancashire doctor who controls my lady relative, and he (S.) was so anxious to speak with me that they had both to help him to do so at once. 'Sophy' also informed me that he was much disappointed with the spirit world, as it seemed so different from the orthodox heaven he had believed in when on earth, and that, besides, his transition was so sudden and unexpected that he regretted a good deal the earthly life so prematurely ended at the time he was doing so well. 'Sophy' then told me of certain events that would happen to my two sons, and from the preliminary observations prefacing the pre-

dictions I could see she was thoroughly *au fait* with their surroundings at the present time. One of the events was to happen about a month after Christmas and the other in about four months, and I shall be curious to see if the events will occur at the times indicated.

Thereafter the medium was controlled by my boy, who talked most affectionately with us, introducing pet names and expressions clearly proving identity. He promised to materialise at Mrs. Titford's séance on Tuesday, September 12th, and said: 'I am much bigger now, and I will come bigger than last time, and will speak to you.' After he left several personages controlled the medium, including her medical spirit, Dr. Epps; my sister-in-law, Miss T.; Mr. S., who was killed in a quarry explosion before mentioned in 'LIGHT'; and a Mrs. B., a dear friend of ours who died after a severe illness about five years since, and who materialised to us about three years ago at a séance we had with Mrs. Davidson, of Gateshead, but who was on the present occasion able to give us clear evidence of identity. In short, the séance was to us throughout an overwhelming one in point of evidence of 'spirit identity'; the door was wide open, and many familiar friends came in.

After the séance (which lasted two hours) had closed, I asked my clairvoyant relative, who had throughout accurately informed us of the identity of the several persons controlling the medium, if she had seen my friend Mr. S. when he came, and she said she had only seen part of his face. Her description, as far as it went, was quite accurate, and as he has since appeared to her she has been able to complete the identity. I am hopeful, however, of getting a photograph of both Mr. S. and Mr. B., and this will make the test complete, as neither gentleman was known to her in earth life.

I shall next deal with my séance with Mrs. Titford on September 12th last.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly) at 7 for 7.30 p.m., on Friday, October 20th, when

MR. HERBERT BURROWS

has kindly promised to deliver an Address on
'SPIRITUALISM AND THEOSOPHY—A COMPARISON AND A CONTRAST.'

Our good friend, Mr. Herbert Burrows, is always a welcome visitor amongst us, and we are confident that on this occasion he will, as usual, meet with a very hearty reception.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1900.

NEW PUBLICATIONS RECEIVED.

- 'The Humanitarian,' for October, contains: 'Anthropology, 1863 to 1899'; 'The Problem of Feminism,' by PROFESSOR MANTEGAZZA; 'The Future of Physical Culture,' by EUGENE SANDOW; 'Women Characters of Robert Browning'; 'The Revival of Belief in Witchcraft'; 'The Woman's Century'; 'Clairvoyance and Criminals'; 'Some Women Mystics,' &c. London: Duckworth and Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.
- 'The Lyceum Banner,' for October. London: J. J. Morse, 26, Osnaburgh-street, N.W. Price 1d.
- 'Modern Astrology,' for October, contains: 'The October Birth Month, and Calendar'; 'Fortunate and Unfortunate Days'; 'Sketch of the Editor'; 'Types of Character'; 'Numbers'; 'Earth and the Moon'; 'Astrology for All,' &c. London: 9, Lyncroft-gardens, West Hampstead, N.W. Price 1s.
- 'The English Theosophist,' for October. London: H. P. B. Press, 60, Malmesbury-road, Bow, E. Price 1d.
- 'Psychology for Beginners.' By HIRAM H. STANLEY. (Chicago, U.S.A.: The Open Court Publishing Company. London agents: Kegan Paul, Trench, Trübner and Co., Charing Cross-road, W.C. Price 2s.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, OCTOBER 7th, 1899.

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.

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A Journal of Psychical, Occult, and Mystical Research.

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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. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '—— & Co.'

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane W.C.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

THE GLORIFICATION OF FORCE.

The intelligent Spiritualist who has mastered his principles as well as made sure of his facts is intensely interested in one of the signs of the times that is profoundly stirring many anxious minds:—we allude to the ominous increase, all over the world, of the war-spirit, or, to be more exact, of a reliance upon and a readiness to use force. 'Masterfulness' is perhaps the word which better expresses than any other the ruling spirit of the hour. The appeal to humanity is met with a half respectful, half sardonic taking off of the hat in passing: not much more. The reference to Christianity is shown a seat: it can wait. The plea of justice is said to be the product of 'the Sunday School conscience.' The setting up of the standard, that it is better to suffer wrong than do wrong, is regarded as an act of mild lunacy. The Spiritualist's plea, that the main thing is, not outward advancement, but inward growth in goodness, is referred to the pulpit and the well-bred conventional Sunday hour.

There is, of course, another side to all this, but we firmly hold that we are literally setting forth the prevailing outlook, the dominant mood: and it vitally concerns us. If it is right to put self-assertion in the first place: if the main thing in life is to formulate a clear notion of what you want and to see that you get it: if a man is a fool who considers not only the safety but the morality of his security or his policy: if might gives right, then the Spiritualist is all wrong; then the spirit's life and culture and progress are not the first things, but money and supremacy and what the world calls 'success.' We need to pause and consider this. It was never more necessary.

We have been specially led to these thoughts by the perusal in 'The Christian World' of a short Essay by 'J. B.' on 'The Ethics of Force,' an Essay which is positively distressing as showing how a fine mind can be captured by the time-spirit, and how, when so captured, it can be, above all others, led astray. The Essay is not only a glorification of force, but (though here and there a faint struggle for the better thought is just perceptible) it is an attempt to huddle up into one procession of violence every source and outflow of energy, from the love of Christ to the use of a Maxim gun. But this is as morally and spiritually vicious as it is logically and scientifically bad. 'The ethics of force' does not confuse forces that are as far apart as Heaven and Hell: it discriminates—or it should discriminate—between them. The tendency of the time-spirit is to glorify force and to glory in the use and users of it: but it is the business of the moralist to check that; to

distinguish between the forces of the world and their uses, and not to treat them as modes of manifestation of the same thing. A Maxim gun is a force, and the love of Christ is a force: but an ethical treatment of them calls for sharp discriminations, not sinister identifications.

'J. B.' does *not* discriminate: he confuses, and his confusing of the forces is, unhappily, very obviously suggested to him by the time-spirit, as its mouthpiece. 'Nature,' he says, 'evidently does not belong to the Peace Society.' Doesn't she? Is she not ever working for life and beauty? Is not evolution the law of her unceasing outpouring of energy? Do not all her best gifts come with peace? It is true that she has her lightnings and wild winds, her death beds as well as her cradles: but, if we were wiser, and kinder, and more helpful, both to her and to one another, she would be all for Peace. 'The whole organic régime under which we live,' he says, 'is one of force.' That is true, but in this connection it is a quibble. That which makes the heart beat and the lungs breathe may be regarded as a force, but it is only aggravating to have it insinuated that this force is in the same category as a Maxim gun which smashes the heart and stops the breathing of the lungs. And even if they were in the same category, 'the Ethics of Force' should distinguish between them and not correlate them, especially at such a time as this.

Then we are told that 'the very idea of a God, to begin with, is an idea of position based on power.' That may do 'to begin with' but it will never do to end with. The idea of God based only on power is not the ideal of God at all. It might, indeed, be more readily the ideal of an Almighty and Irresponsible Tyrant. Omnipotence does not lead us far in the true knowledge of God: and that again is a proper subject for 'The Ethics of Force,' but 'J. B.' does not point that out: his object seems to be merely to pile up notions of forces derived from every source, not to draw ethical distinctions but, apparently, to encourage those who are for glorifying force *as* force, and elevating a Maxim gun into a kind of divine institution. The people who do that will readily enough see what they want in this curious Essay, and take the hint.

Then, as we have said, even Jesus Christ is made to join the procession, in this glorification of force. It is true that his force is described as one that was manifested in gifts of healing and in irresistible magnetism of personality, but it is the force that is insisted upon, not the healing and the grace: and the conclusion comes like the blow of a hammer: 'Nowhere in history is there a more conspicuous example than that which the Christ story presents of a Force arising in the world, independent of committees and conventions, and subduing and governing men in its own sheer might.' We submit that this is sheer nonsense. It is misleading anyway, and a play upon words, very unedifying just now. The force of Christ was, in the spiritual sphere, the very opposite of the force with which it is so perilously bracketed. It was a force which is calculated to destroy, and we hope is destined to destroy, those other forces with which it is correlated. 'J. B.' should have given us two processions: not one: and he should have ethically separated them, not virtually associated them; for his unfortunate Essay ends as it begins, in the uplifting of the Maxim gun forces into the procession with Nature and God and Christ. Just now the world sorely wants a testimony of a very different kind; but 'The Christian World' is sadly failing us: and, at this moment, when we want every ethical teacher we can get, to help us out of this idolatry of brute force, it is depressing indeed to find 'J. B.' beginning and ending with this:—'The nation which, of all the world, contains the most ardent disciples of peace, is the one that is the most unceasingly at war,' 'The universe is conducted on a system of authority based on power.'

Decease of Mrs. Hardinge Britten.

On Monday last, October 2nd, at her home, 2, Winfield-terrace, Chester-road, Manchester, Mrs. Emma Hardinge Britten passed beyond the mists into the life of the spirit, in her seventy-seventh year. She was born in Stepney, London, on May 2nd, 1823, her father, Captain Floyd, being a seafaring man. Little is known of her early life, but she was at one period a singer and actress of some repute. When but a girl she had many remarkable experiences, and was engaged as a *lucide*—or clairvoyante—by secret occult societies which existed for the study of mystical and psychological phenomena.

Visiting America in the fifties to fulfil a professional engagement, she heard of Spiritualism, and was prevailed upon by some friends to attend a séance at which the lady now known as Ada Foye was the medium. Emma Hardinge, as Mrs. Britten was then called, was extremely sceptical, and looked upon the whole subject with disdain. However, she was considerably startled to hear raps come upon a table near which she was seated, the medium being in another part of the room. She carefully examined the table and placed it in different positions, only to hear rapping of a still more decided character. The messages spelt out that night astonished her beyond measure, and she was assured that she was herself a medium, and shortly afterwards she became a powerful public speaker and a remarkable test medium.

Those early experiences took place about 1857 or 1858 in the City of New York, where Mr. Horace Day, a wealthy gentleman, who was publishing the 'Spiritual Telegraph,' a Christian Spiritualist paper, engaged her to sit freely as a test medium for inquirers. In the same building, in an upper room, Kate Fox, also employed by Horace Day, held séances for all comers, and the famous 'rappings' were heard by, and striking test messages were given to, large numbers of people, most of whom were perfect strangers to the medium. When it became known that Emma Hardinge had become an inspirational speaker, her services were sought for from far and near, and there is scarcely a State in the Union in which she did not, at one period or another, lift up her voice and speak 'as the spirits gave her utterance, the acceptable word of the Lord.' East, west, north, and south, and in Canada too, she travelled for years, and was frequently the first speaker to challenge the attention of the public to the spiritual philosophy.

It was always interesting to hear her relate her varied and wonderful experiences, but especially so when, with flashing eye and animated gesture, she recounted how, in the wild Western States, she stood before crowds of rough, hard settlers, miners or cowboys, and changed them from opponents into enthusiastic admirers. In 1865, at the invitation of Mr. Benjamin Coleman, she arrived in London and appeared at the first private winter soirée in Harley-street Rooms, organised by Mr. Coleman, on November 6th of that year. A large number of people crowded to hear this her first address in England and were delighted with her inspiring oratory. Mr. Coleman, in introducing her, remarked that she had the reputation of being one of the most powerfully gifted speakers who had appeared as an exponent of the spiritual philosophy. He stated that she 'spoke in a semi-trance condition and was guided in her utterances by spirits whom she recognised.' She spoke without preparation and that night she dealt with a subject decided upon by the company. A report of the address was printed in the 'Spiritual Magazine,' and commenting thereupon the Editor said:—

'Fortunate were they who heard her discourse and felt the influence which her presence threw over every one of her hearers, who were almost as much entranced by her power as she herself by the spirit who spoke through her. Let the reader consider the conditions under which these orations are delivered. The subject is devised, discussed and chosen by the audiences before she enters the room, and the slip of paper containing it is first made known to her when she stands upon the platform. At once, after its being read to her, she commences to speak and thenceforth pours out her melodious and aptly chosen words, without break or check, or having to recall a single tone or utterance. With graceful and pleasing action, and commanding mien and figure, she has all the attributes of a finished orator. We ask ourselves

as it proceeds: And is it after all a woman who has these highest, manliest gifts, transcending in interest and in power the efforts of our foremost men? Who is it in the British Houses of Parliament, or among our most practised speakers, who dare come forward and be compared with her, under the same conditions? If there be one, he has kept to himself hitherto the knowledge of his powers and has deprived the world of both instruction and enjoyment. There are *improvisatori* in Italy but we have always heard that their improvisations do not show well in print. There is not pith and marrow in them. Let our readers judge the matter of Miss Hardinge's orations, and we think they will find no such deficiency. There is not fluency alone, but powerful reasoning and argument throughout.'

Miss Hardinge subsequently visited Manchester and a number of other large cities, everywhere creating considerable excitement, and arousing interest in the subject of Spiritualism.

There must be many thousands of Spiritualists who date their introduction to the movement from hearing her remarkable and phenomenal addresses. The following 'Press opinions' give a small indication of her ability and power to impress her audiences when she was in her prime:—

Mrs. Hardinge is a confident and practised speaker, with a clear full voice, and a delivery free from the hesitation and mannerism of many platform speakers.—'Times.'

St. James's Hall was the scene of the speaker's unequivocal triumph, and the orator, an English gentlewoman of brilliant ability and marvellous power of extempore elocution.—'Morning Advertiser.'

The lovers of the sensational and novel cannot more profitably spend their time than listening to one of her spirit-stirring orations.—'Observer.'

For a period of two hours she poured out her illustrations in one full, unbroken current of words, admirably selected, until it was difficult to say whether the wonder or the gratification she excited was the greater.—'Weekly Dispatch.'

We would wish that every good and righteous cause might find a public advocate in such a graceful and amusing pleader as Mrs. Emma Hardinge.—'The Courier.'

If England has an orator who can stand on the same platform with Mrs. Hardinge, and deliver an address on any instanter given subject, with the same clear, unfaltering, forcible, and splendid mind and manner, let him come forth, for we don't yet know him.—Extract from a letter by Mr. W. Howitt.

Miss Hardinge returned to America and has twice visited Australia, lecturing there, as in other places, to large and enthusiastic audiences, often numbering thousands of people. She paid several visits to this country but most of her labours were expended in America until some fourteen or fifteen years ago, when she settled permanently in Manchester.

Among the many interesting and historical events crowded into Mrs. Britten's eventful life, was the formation of the famous Theosophical Society in her home in New York in 1875. At its inception the object of the Society was declared to be 'to obtain knowledge of the nature and attributes of the Supreme Power and of the Higher Spirits by the aid of physical processes,' the Society having been formed 'neither as a spiritualistic schism nor to serve as the friend or foe of any sectarian or philosophic body.' However, Madame Blavatsky soon became the dominating spirit and Mrs. Britten and her husband withdrew. In addition to her work as a lecturer, Mrs. Britten performed a large amount of literary labour, including a number of stories, independent of Spiritualism. Her best known works in our field are, 'The History of Modern American Spiritualism'; 'Faiths, Facts, and Frauds of Religious History' (first published in Australia); and 'Nineteenth Century Miracles.' She also wrote a number of musical compositions and songs under the *nom de plume* of 'Ernest Reinhold.' On Wednesday, August 24th, 1887, a meeting was called by Mr. E. W. Wallis, by arrangement with Dr. and Mrs. Britten, when the Two Worlds Publishing Company, Limited, was proposed and afterwards formed, and the first issue of the 'Two Worlds' paper appeared on November 18th, 1887. Mrs. Britten was editor for five years, her connection therewith terminating on February 12th, 1892, after which she published for a year a monthly magazine entitled 'The Unseen Universe.' Until quite recently Mrs. Britten hardly passed a Sunday without lecturing once or twice upon 'Science, Religion, and Reform in the light of Spiritualism'; and almost her last appearances were at the opening of the

National Jubilee Bazaar in Manchester, in April, 1898, and a speech at the great meeting on the evening of Easter Sunday in the Large St. James's Hall, Manchester, in celebration of the fiftieth anniversary of Modern Spiritualism.

Full of years and honours, after a long and arduous career as the servant of the wise and loving guardian spirits who sustained her, she has gone to that beautiful land 'over there' of which she delighted to speak, bearing with her the loving wishes of many thousands left behind, and to be welcomed by still larger companies of ascended ones in the land of life and beauty beyond the veil.

We deeply sympathise with Mrs. Wilkinson, Mrs. Britten's devoted sister, in the heavy trials she has experienced. The funeral will take place to-day (Saturday), at the Harpurhey Cemetery, Manchester, at 3 p.m.

EXTERIORISATION OF SENSIBILITY.

In the September number of 'La Revue Scientifique et Morale du Spiritisme,' (edited by M. Gabriel Delanne) there is another long article by Ch. Broquet and Dr. Dusart, relating experiments in exteriorisation of sensibility recently observed in connection with various subjects. We abbreviate and translate one or two of the paragraphs:—

'Augustine O., a working woman, has never heard anything about emanations, polarity, or hypnotism; she does mechanically what she is told without understanding the reason, and merely to please the experimenters. She mentions the various sensations as she experiences them, and one of those present takes notes of what she says, exactly. This was the method followed in all these observations.

'March 15th, 1899. I tell her to stretch out her left hand horizontally towards me, the palm below. I advance my right hand towards her left, leaving only about an inch between the tips of the fingers. The subject describes a feeling of freshness, a sort of breeze, coming from my hand. Afterwards I advance my left hand and she experiences alternations of warmth and freshness. The current is chiefly felt at the palm; it is cool near the little finger, warm near the thumb. A lamp is burning on the table; the hands are placed below the table, in the shade; they are still quite visible. Suddenly the subject cries out with surprise that she sees a vapour surround my fist, advance towards the fingers, and surround them completely. "There is a trembling in this vapour like this" (she moves the hand which is at liberty up and down with a movement which seems to coincide with the throb of my pulse). The lights seem to her white, bluish, sometimes golden: she cannot exactly describe them.'

The following experiment was made with Maria Lefebvre:—

'I take a long pin and make it approach her fingers perpendicularly. When at a distance of five centimetres she cries out with pain. The pain ceases when the pin is brought to a distance of three centimetres. At this distance there is a neutral zone, and the skin also is insensible. The observation shows that the exteriorised zone is thin at the wrist, and becomes thicker and thicker towards the extremity of the fingers, seeming to spread out in the form of a cone.' (Compare this account with the description of the appearance of electroïde reported in last week's 'LIGHT.')

M. Ch. Broquet, in another experiment with Augustine O., observed that the waves of sensation felt by the subject appeared to correspond exactly with the beating of his own heart (his head was resting on her hand), and the intermissions coincided with his inhalations. Another subject, Mme. Derick, described distinctly the light which she saw rising from the operator's hand in undulations, and passing towards the subject. Mme. Derick sees these emanations even in broad daylight.

The article concludes with an account of a remarkable instance of exteriorisation of faculty, or clairvoyance. The subject, Maria, succeeded in reading a sealed letter at a distance of seventeen kilometres. The letter was afterwards opened and read in the presence of eight persons, and was found to coincide with the statement she had made as to its contents. The facts were of such a description that they could not have been guessed.

The whole of the article is worth perusing.

SPIRITUAL BREATHING.

As the subject of Spiritual Breathing evidently interests many of the readers of 'LIGHT,' I send a few experiences that have been communicated to me.

1. Rev. —, Independent Methodist, wrote December 27th, 1895: 'The reading of the experiences in Respiro's pamphlet, "Internal Respiration," helped me very much. On Sunday, December 15th, I thought that I was indeed divinely visited. A gentle breath seemed to flow around and into me. Preaching was very easy and delightful, and a joy from the Lord remained with me all the day. Since then I have not had the same feelings, but I have felt more composed and strong in the Lord's service.'

2. A man holding an official position under Government, and a member of one of the liberal divisions of the 'Plymouth Brethren,' wrote thus December 29th, 1896: 'For some five or six years past I have had occasional opportunities of reading some of the writings of T. L. Harris. Whilst freely admitting that I cannot fully understand all I have read, I do, however, vouch for the following facts. Early in 1895 I suddenly developed an expansion of the chest, with acute pains under the breast-bones; and in about three weeks my chest measured one-and-a-half inches more than it had been before. Soon after this I began to feel a sense of oppression as of the presence of evil about me; and on one occasion, about October, 1895, this presence was so oppressive that I had to make an exertion or movement by swinging my arms as if in the act of throwing off a load from one's back, with an appeal to God for help, which was given. About this time also, on one occasion I had a dream, and during its operation the vilest stench arose, such as I never experienced before. Since these occurrences it has been my privilege to realise such a sense of joy whilst attending the service of worship at the Lord's Table, as I never before experienced; such a desire, at the moment of Communion especially, to breathe so deeply, as it were to drink and eat Christ with me: on one occasion, December 8th, 1896, it was especially so. Since this date, also, my chest seems again to be expanding. My attitude towards temptation has also changed; formerly I felt the temptations but was enabled to overcome them; now their power even to tempt has gone.'

3. A lady writes May, 1897: 'On going to bed, May 13th, I experienced again the altered breathing. At first all breath seemed suspended for a short while; and then came three or four very deep breaths, such as I had never experienced before, and my whole body seemed to be extended to more than double its natural size, till I seemed to be completely inflated with air. The coming and going of each breath was a slow and even process; each breath taking so long coming that I began to think I was never going to cease taking it; while the gradual receding reminded me of the slow receding of a huge wave. After several of these great breaths had come, I was filled with an intense peace, and a feeling of great vitality, giving me a tingling sensation all over, such as an electric shock from a battery would give. Then my breathing began to get suspended again, and in that state I fell asleep, waking next morning at a much earlier hour than usual, but with a feeling of thorough refreshment, and knowledge of having been absolutely rested, a state very contrary to my ordinary waking moments. I had no remembrance of anything from the time of falling asleep till I awoke. The foregoing experience was repeated on several occasions during the month of May, after which came a period of utter and absolute exhaustion.'

Those who are interested in the matter should read Respiro's 'Internal Respiration,' a pamphlet of seventy-six pages, more than half of which are devoted to actual experiences, still more remarkable than the above. Whatever may be the true significance of these phenomena, they are worth the attention of Spiritualists.

If anyone finds a difficulty in procuring Respiro's pamphlet, I will send one on receipt of price, one shilling.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

TO CORRESPONDENTS.

Communications from 'M. I. J.,' 'W. H. S.' (Grahamstown), 'J. A. W.,' 'A. L.,' 'A. K.,' 'La Générale Noël,' and other friends, are necessarily held over for want of space.

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In the September number of 'La Revue Scientifique et Morale du Spiritisme,' (edited by M. Gabriel Delanne) there is another long article by Ch. Broquet and Dr. Dusart, relating experiments in exteriorisation of sensibility recently observed in connection with various subjects. We abbreviate and translate one or two of the paragraphs:—

'Augustine O., a working woman, has never heard anything about emanations, polarity, or hypnotism; she does mechanically what she is told without understanding the reason, and merely to please the experimenters. She mentions the various sensations as she experiences them, and one of those present takes notes of what she says, exactly. This was the method followed in all these observations.

'March 15th, 1899. I tell her to stretch out her left hand horizontally towards me, the palm below. I advance my right hand towards her left, leaving only about an inch between the tips of the fingers. The subject describes a feeling of freshness, a sort of breeze, coming from my hand. Afterwards I advance my left hand and she experiences alternations of warmth and freshness. The current is chiefly felt at the palm; it is cool near the little finger, warm near the thumb. A lamp is burning on the table; the hands are placed below the table, in the shade; they are still quite visible. Suddenly the subject cries out with surprise that she sees a vapour surround my fist, advance towards the fingers, and surround them completely. "There is a trembling in this vapour like this" (she moves the hand which is at liberty up and down with a movement which seems to coincide with the throb of my pulse). The lights seem to her white, bluish, sometimes golden: she cannot exactly describe them.'

The following experiment was made with Maria Lefebvre:—

'I take a long pin and make it approach her fingers perpendicularly. When at a distance of five centimetres she cries out with pain. The pain ceases when the pin is brought to a distance of three centimetres. At this distance there is a neutral zone, and the skin also is insensible. The observation shows that the exteriorised zone is thin at the wrist, and becomes thicker and thicker towards the extremity of the fingers, seeming to spread out in the form of a cone.' (Compare this account with the description of the appearance of *electroïde* reported in last week's 'LIGHT.')

M. Ch. Broquet, in another experiment with Augustine O., observed that the waves of sensation felt by the subject appeared to correspond exactly with the beating of his own heart (his head was resting on her hand), and the intermissions coincided with his inhalations. Another subject, Mme. Derick, described distinctly the light which she saw rising from the operator's hand in undulations, and passing towards the subject. Mme. Derick sees these emanations even in broad daylight.

The article concludes with an account of a remarkable instance of exteriorisation of faculty, or clairvoyance. The subject, Maria, succeeded in reading a sealed letter at a distance of seventeen kilometres. The letter was afterwards opened and read in the presence of eight persons, and was found to coincide with the statement she had made as to its contents. The facts were of such a description that they could not have been guessed.

The whole of the article is worth perusing.

SPIRITUAL BREATHING.

As the subject of Spiritual Breathing evidently interests many of the readers of 'LIGHT,' I send a few experiences that have been communicated to me.

1. Rev. —, Independent Methodist, wrote December 27th, 1895: 'The reading of the experiences in Respiro's pamphlet, "Internal Respiration," helped me very much. On Sunday, December 15th, I thought that I was indeed divinely visited. A gentle breath seemed to flow around and into me. Preaching was very easy and delightful, and a joy from the Lord remained with me all the day. Since then I have not had the same feelings, but I have felt more composed and strong in the Lord's service.'

2. A man holding an official position under Government, and a member of one of the liberal divisions of the 'Plymouth Brethren,' wrote thus December 29th, 1896: 'For some five or six years past I have had occasional opportunities of reading some of the writings of T. L. Harris. Whilst freely admitting that I cannot fully understand all I have read, I do, however, vouch for the following facts. Early in 1895 I suddenly developed an expansion of the chest, with acute pains under the breast-bones; and in about three weeks my chest measured one-and-a-half inches more than it had been before. Soon after this I began to feel a sense of oppression as of the presence of evil about me; and on one occasion, about October, 1895, this presence was so oppressive that I had to make an exertion or movement by swinging my arms as if in the act of throwing off a load from one's back, with an appeal to God for help, which was given. About this time also, on one occasion I had a dream, and during its operation the vilest stench arose, such as I never experienced before. Since these occurrences it has been my privilege to realise such a sense of joy whilst attending the service of worship at the Lord's Table, as I never before experienced; such a desire, at the moment of Communion especially, to breathe so deeply, as it were to drink and eat Christ with me: on one occasion, December 8th, 1896, it was especially so. Since this date, also, my chest seems again to be expanding. My attitude towards temptation has also changed; formerly I felt the temptations but was enabled to overcome them; now their power even to tempt has gone.'

3. A lady writes May, 1897: 'On going to bed, May 13th, I experienced again the altered breathing. At first all breath seemed suspended for a short while; and then came three or four very deep breaths, such as I had never experienced before, and my whole body seemed to be extended to more than double its natural size, till I seemed to be completely inflated with air. The coming and going of each breath was a slow and even process; each breath taking so long coming that I began to think I was never going to cease taking it; while the gradual receding reminded me of the slow receding of a huge wave. After several of these great breaths had come, I was filled with an intense peace, and a feeling of great vitality, giving me a tingling sensation all over, such as an electric shock from a battery would give. Then my breathing began to get suspended again, and in that state I fell asleep, waking next morning at a much earlier hour than usual, but with a feeling of thorough refreshment, and knowledge of having been absolutely rested, a state very contrary to my ordinary waking moments. I had no remembrance of anything from the time of falling asleep till I awoke. The foregoing experience was repeated on several occasions during the month of May, after which came a period of utter and absolute exhaustion.'

Those who are interested in the matter should read Respiro's 'Internal Respiration,' a pamphlet of seventy-six pages, more than half of which are devoted to actual experiences, still more remarkable than the above. Whatever may be the true significance of these phenomena, they are worth the attention of Spiritualists.

If anyone finds a difficulty in procuring Respiro's pamphlet, I will send one on receipt of price, one shilling.

E. W. BERRIDGE, M.D.
48, Sussex-gardens, Hyde Park, W.

TO CORRESPONDENTS.

Communications from 'M. I. J.,' 'W. H. S.' (Grahamstown), 'J. A. W.,' 'A. L.,' 'A. K.,' 'La Générale Noël,' and other friends, are necessarily held over for want of space.

THE POTENCY OF THOUGHT.

We must confess to a feeling of disappointment after a perusal of the last three volumes, or rather handbooks, of the 'Occult Science Library.*' The author has a ready pen. He is enthusiastic, suggestive, and stimulating, but never quite satisfying. He promises much, but contrives at the last moment to avoid disclosing his methods. In order to obtain the full benefit of his teaching it would seem to be necessary to become a member of the Home Silent Thought Brotherhood, and to subscribe a certain number of dollars for books and a character delineation, as without these aids, we are told, not much progress can be made.

But despite their reserve and commercial tendencies there is a good deal of vigorous writing in Mr. Loomis's essays. He holds that the essence, the underlying principle of the universe is vibration, and that it is associated with all phenomena. Thought itself is a vibratory force, and as such it must necessarily be in sympathetic relationship with the vibrating universe in which it manifests. The mentality of a person is determined by the frequency of his thought vibrations. It is thought force that creates and conditions our present environment, and it is well within our power by purposive concentration to generate new thoughts, to form other unisons and harmonies, and so win for ourselves a better environment. In other words, as we think, so we become, or, as Mr. Loomis expresses it, 'all doors, all opportunities, and all the magazines of Nature are open when you know how to use your latent powers.' The lives of most men are just 'surface vibrations' and no more—lives of uncontrolled thought based upon externalities. 'Mere physical activities may seem to offer man his best opportunities for accomplishment, but when the laws of thought and vibration are understood, those appearances are seen to be as deceptive as the transparent pane of glass to the fly seeking its freedom. Until man understands the nature of his higher self he will, of course, be unable to comprehend even that any great amount of self-help is possible to him.' It is for this higher thought, this coming in touch with the inner vibration of the soul, that Mr. Loomis pleads. The scheme he so boldly outlines is, indeed, a far-reaching and attractive one. It endows thought with a power and potency akin to the wand of the magician. We hazard no opinion as to its reality; we are willing to believe, but hesitate for want of evidence. Meanwhile, we can but admire the earnestness with which it is presented. It would have been better, perhaps, had Mr. Loomis been more explicit as to practical details.

A. BUTCHER.

WIDOW WILSON.

We are asked by Mr. Glendinning to mention, for the guidance of those who send gifts—or who are disposed to do so—to Dr. Wilson's widow, that she has removed from 103, Caledonian-road. Her address is now, care of Mrs. Barron, 18, Rockmount-road, Upper Norwood, London, S.E. Mrs. Wilson is eighty years of age, and in losing her house—part of which she was accustomed to sub-let—she has now to depend entirely on the kindness of her friends. She has no relatives.

QUITE A DIFFERENT MATTER.—A story is told, says the 'Lamp,' of the late Master of Balliol, Professor Jowett, that a young lady once had the effrontery to say to him: 'I want to know, Master, what you think of God.' 'I am more concerned to know what God thinks of me,' was the reply.

A SPIRIT MESSAGE, OR WHAT?—The 'Ethical World' for September 23rd contained an article addressed to John Burns, purporting to come from the resurrected John Ball, of Kent, who is made to say to John Burns, 'Your voice raised even me, dead, from a sleep of centuries. . . . I shall make myself seen and felt of men as I point my ghostly finger, the finger of the spirit of John Ball, to you, John Burns, as the man the people need. . . . Preach that (Right, Might, and Fellowship), John Burns, day and night, to the poor as I did. Until you do, my spirit cannot rest, nor can yours.' We hardly expected this from our Ethical friends. Are they also among the prophets?

* 'Practical Occultism,' 'Methods of Self-help,' and 'Force-massing Methods.' By ERNEST LOOMIS. Chicago. 5s. 6d. each. European agent: George Osbond, Scientor House, Devonport.

THE GREY SPIRITS.

In 'LIGHT' for March 25th, 1882, under the heading of 'The Grey Spirits,' we printed the narrative of an extraordinary scene described by two young ladies, the daughters of a clergyman, which they had witnessed some ten or twelve years previously. As they were returning from the evening service at the village church one evening in November, they seemed to be in a crowded road; innumerable figures were around them—men, women, children, and dogs, all moving briskly about, some singly, others in groups, all without a sound; they appeared mist-like. The figures all seemed dwarf-like, except one, and were hidden directly they got upon the grass upon either side of the road. Both the ladies distinctly saw the same people, as also did their maid who accompanied them. The women were dressed in by-gone fashion—high bonnets, big cloaks or shawls, and large flounces on their dresses. Two men were also seen and one man, who was very tall, accompanied the ladies on the carriage road until they reached their own gate. This, to their relief, he passed, and went on up the middle of the road; all the others had previously disappeared. The distance actually traversed by the ladies in this strange company would be about two hundred yards, so that the duration of the 'vision' would probably be some two or three minutes. We refer to this interesting communication now because we have just received the following letter, written by the lady who furnished the original communication. From this it will be seen that they are not the only persons who have witnessed the strange phenomena which we have briefly summarised:—

DEAR SIR,—In your issue of 'LIGHT,' March 25th, 1882, you published a letter from me, 'The Grey Spirits.' I feel sure it will interest you to know the following. I was staying this summer at Kirkby Stephen, and met there a Mrs. Mason, of Redmayne House, Kirkby Stephen. She and I had a mutual friend, the late Mr. Stacy, manager of the paper mill, Wolvercote, Oxford. He was a very clever, scientific man. I mentioned my experience of 'The Grey Spirits,' whereupon Mrs. Mason said: 'Oh, you got that story from Mr. Stacy.' On explanation it turned out that Mr. Stacy, in the autumn of *about* the year 1870, driving in his dogcart from Kidlington towards Oxford (the same road as that on which we saw our 'vision,' perhaps a mile or two further on), had found himself in exactly the same scene I have described. He told Mrs. Mason of it at the time as a wonderful occurrence. In every particular it appeared to be identical with my experience.

ERMIN FEILDEN.

SPIRITUALISM IN SOUTH AFRICA.

In spite of the disturbed condition of affairs in South Africa, the newspapers there are able to devote space to Spiritualism. The 'Victoria West Messenger' for Friday, August 11th, contained a report of an interesting address by Mr. W. J. Indge, of Kimberley, which was listened to with marked attention, and a number of questions, asked by various gentlemen in the audience, were ably answered. The Grahamstown (Cape of Good Hope) 'Journal' has also devoted considerable space to letters upon 'The After Life,' the spiritualistic position being ably defined by one of our subscribers, over the *nom-de-plume* of 'Truthseeker.'

'THE SPHINX.'—The third number of the new astrological magazine 'The Sphinx' (Sphinx Publishing Company, Boston, U.S.A.), is an attractive one, and the promise of the first issue is well maintained. A leading feature is a 'Kabalistic Horoscope of Edison,' with portrait and criticism. 'Sepharial' chats pleasantly, if not convincingly, upon 'Astrological Ethics,' and the Editor tells 'How to Give Judgment on the Sugar Map,' in other words, how to foretell the fluctuations of the sugar market. The figure for the Autumnal Equinox is given and astrologically considered. We note that as regards London, home trade is to improve and the labouring classes prosper. A lady of title or position is to pass away about the middle of November, and a disastrous railway accident happen towards the close of the quarter. 'Astrology and Horse-Racing' is the subject of a very thoughtful paper, in which the opinion is expressed 'that though horse-racing is not a matter of chance from an astrological point of view, the planetary laws that govern it have certainly not yet been discovered.' Other interesting articles treat 'On the Making of Almanacs'; 'The Character and Fortunes of Taurus,' and 'Did the Hebrews Worship the Moon?' There is no reference to the great international yacht race, and here we think the 'Sphinx' has missed an opportunity.—A. B.

THE POWER OF SUGGESTION.

The principle of suggestion is as old as time. Now and then, some individual survivor of the Dark Ages rediscovers the principle, gives it a new name, clothes it in a lot of pseudo-scientific balderdash, and exploits the discovery for money-making purposes among the more credulous and less enlightened members of society. Probably some of these latter-day prophets are self-deluded and sincere, but the sole element of truth in Christian Science and other cults which act by faith, and depend upon mental states for their results, is one and the same, namely, suggestion.

Physicians of all medical schools understand that suggestion is a potent influence for good and for evil, although it will not move actual mountains, or cure organic diseases. The doctor constantly employs suggestion in the sick room. His enthusiasm, his optimistic remarks, his little jokes, his instructions that medicine bottles are to be kept out of sight, and depressing subjects of conversation avoided, are evidences that he appreciates and utilises the power of suggestion for good.

But the power of suggestion to work evil is just as great and not so well understood. The observing physician will notice that, every time the newspapers print in detail the circumstances and causes leading up to murders and suicides, an epidemic of similar crimes is almost certain to follow. Railway accidents, fires, and similar casualties, often follow one upon the heels of another, and may bear some relation to the power of suggestion.

If the power of suggestion were more generally understood, its good effects might be increased, and its evil effects guarded against. Medical practitioners can put the subject in its proper light. The medical profession does not enjoy the wide influence which, by nature and training, its members are fitted to wield. Doctors have allowed this prerogative to lapse by failing to assert themselves, and the political doctor is trying to corner it. Let the rank and file of medical men, fitted by individual thought and experience for the task, awaken to a sense of the ever-broadening scope of their duties and privileges, as physicians and men, and make themselves felt as a potent social and political force, to be respected and reckoned with as such.—'Medical Brief' Editorial.

BRITISH SPIRITUALISTS' LYCEUM UNION.

The Executive will visit Bloomsbury Lyceum and Society, Oddfellows Hall, Birmingham, on Sunday, October 22nd, when the joint Lyceums of Bloomsbury and Smethwick will hold an open session at 11 a.m., demonstrating the Lyceum method of tuition. The Executive will briefly address the same. A conference will be held at 2.30 p.m., between the Executive and the Joint Committees of the Lyceums (open to the public), respecting the formation and working of District Councils, &c. A public meeting will be held at 6.30 p.m., to be addressed by the following members of the Executive:—Mr. John Venables (Vice-President) of Walsall; Mr. S. S. Chiswell of Liverpool; Mr. Thomas O. Todd of Sunderland; Mr. Albert Wilkinson of Nelson; Mrs. Mary H. Naylor of Middlesborough, clairvoyant and psychometrist; and Mr. A. Kitson of Dewsbury. A cordial invitation is extended to all parents and friends of progress. Spiritualism teaches that *all* children are divine in essence. It is the aim and object of the Lyceum movement to help them to unfold their divine natures. Collections in aid of travelling expenses. Cold lunch will be served in the Hall at 1.15 p.m.; price 1s. each. Tea at 5 p.m., 8d. each.

ALFRED KITSON, Secretary.

Royd-street, Hanging Heaton,
near Dewsbury.

MR. ALLAN FISHER writes: It will be a matter of great convenience to myself and your many readers if you will kindly give my permanent London address in your paper, thus, 24, Holmewood-road, Brixton-hill, S.W.

MRS. ALAN LEO.—Mrs. Alan Leo will begin on Saturday next, October 7th, at 8 p.m., another course of her very interesting drawing-room lectures on 'Arts of Character Reading,' at 9, Lyncroft-gardens, West Hampstead, N.W. The tickets are one shilling each or five shillings the course, the whole of the proceeds being devoted to philanthropy. A syllabus of the lectures may be had on application to Mrs. Leo at the address above mentioned.

A THEORY OF THOUGHT TRANSFERENCE.

'The Theosophist,' of India, copies from the 'Madras Mail' an extract from a new book, entitled, 'The Drones Must Die,' by Max Nordau, in which he gives the opinion of one of his characters regarding the properties of ether, that subtle force which is believed to convey the vibrations set up by wireless telegraphy from one point to another. 'The Theosophist' calls it 'A Curious Theory':—

'He held "that thoughts are vibrations of ether, exactly like warmth, electricity, and light. Their sum in the universe is unvarying, like that of all other forces. They are diffused in space like rays of light or electric currents. Millions and billions of various vibrations strike incessantly upon the human brain, constituting the innumerable thoughts that have been thought in all the stars, in all the depths of space, now, or in æons of inconceivable remoteness. If a brain be prepared for a vibration of a certain duration and wave-length, an equal vibration is aroused within it, and the thought which this vibration represents becomes conscious. In the ascending portion of the circular course, which we call development, the brain becomes capable of ever shorter and more rapid vibrations; in the descending portion it becomes coarser and more sluggish. Every invention, every discovery, every enlargement of the bounds of knowledge, is due to the attainment by some brain of that degree of vibratory capacity which enables it to receive the corresponding vibration of thought flashed upon it from space, and to convert it into consciousness. Hence, it follows that no thought originates in the brain that thinks it; for every thought has been thought before, and will be thought again and again to all eternity; every brain acts like a relay in an electric system; it receives an impulse from eternity, and re-transmits it to eternity after its passage. The whole ocean of possible thoughts surges round us; but we are only conscious of those to which our brains are sensitive. The differences in wisdom are differences in the vibratory capacity of the molecular mass of the brain. Character, temperament, and talent are the expression of wave-lengths and periods of vibration. Every individual is a rhythm; attraction and repulsion between individuals are caused by the harmony or dissonance of their rhythms, their reinforcing or disturbing effect upon each other.'"

DR. CARL DU PREL.

The first article in the September number of 'Psyche' is a short tribute to the memory of Dr. Carl du Prel, whose decease, only two months after the celebration of his sixtieth birthday, is much regretted by all German occultists. 'Psyche' says:—

'On Saturday, August 5th, 1899, at Heiligkreuz, near Hall in Tyrol, our honoured leader, Dr. Carl, Baron du Prel, died after a long illness. He was born on April 3rd, 1839, at Landshut, and was the son of an advocate. In 1858 he went to the University of Munich. In 1859 he joined the Bavarian army, which he quitted, having attained the rank of captain, in 1872, and since that time has devoted himself, in retirement, to scientific pursuits. Dr. du Prel's writings are well known, and among the small number of noted pioneers of "Occultism"—a designation including both Animism and Spiritism—he is one of the most remarkable and original. He founded his own system and created a school of sincere disciples. His attractive way of expounding difficult and dry subjects was unsurpassed, and no one studying his works can fail to be attracted by their charm. It is but seldom we find among great men one both talented and noble in character. But Carl du Prel united both characteristics. Spiritists, therefore, will never think of their great master and leader but with reverence and love.'

M.T.

TESTIMONIAL TO MISS VINCENT.—Mr. E. W. Wallis, secretary to the London Spiritualist Alliance, desires to acknowledge the receipt of one guinea from Mr. A. Holden as a contribution to this fund. The amount now received has reached the sum of £58 8s.

WHEN so-called Religionists, who for the most part are lamentably ignorant concerning the Divinity, censure and despise scientists who honestly seek to know and to understand; when they seek to fetter man's reason or to force it into the narrow channels within which they are content to limit their brief existence, they really insult the Originator of the psycho-intellectual mind, who has endowed His creation with His own magnanimity and expansiveness, and they infringe to the uttermost the universal law of charity towards mankind.—'Journal du Magnétisme.'

A MUNIFICENT OFFER.

We see by the 'Banner of Light,' just received, that Mr. Theodore J. Mayer, the Honorary Treasurer of the National Spiritualists' Association of the United States, has made a very generous offer to the Spiritualists of America, which we sincerely trust will not be allowed to lapse for want of support. Are there, we wonder, any British Spiritualists who will follow his example, and render a similar service to Spiritualism in this country? Mr. Mayer says:—

No enterprise in the world can succeed without financial backing. Now, if the Spiritualists of the United States mean business, and intend to have a National Association, they must endow it with sufficient means to enable its officers to carry on its work successfully. To this end I make the following proposition: If all the Spiritualists of the country will raise between them the sum of fifteen thousand dollars by the 21st October, on the close of the Convention at Chicago I will hand the President of the N. S. A., then and there, a deed in fee simple of the present headquarters of the National Association, which property is worth fifteen thousand dollars or more. In addition to this free gift to the N. S. A., I will donate the three handsome portraits of the Fox Sisters—Leah, Margaretta and Katie—which now adorn the walls of the office, and which are cheap at a valuation of three hundred dollars.

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.

Mrs. Cadwallader.

SIR,—We are now on our way to the homeland after an absence of four months. Upon leaving your hospitable shores, my father and myself desire to express our hearty appreciation of the warm welcome and good wishes which were accorded us by the Spiritualists wherever we visited. We bear home their fraternal greetings, which do not consist of words alone, for as we attended the meetings in the various cities, and enjoyed the many receptions given in our honour, we were made to feel that all who have the cause of Spiritualism at heart are united in a common bond.

We believe that all who are Spiritualists feel a kinship with one another, and we accept all the kind words and fraternal greetings not for ourselves alone, but also because they were extended to us as representatives of the cause of Spiritualism in America, in the progress of which we are deeply interested.

It is our earnest wish that Spiritualism in the British Isles may attain the great success to which it is entitled in view of the large band of faithful workers we met with during our visit.

Thanking all again and again, for our delightful visit to the beautiful Isles of the Sea, we take leave of Old England with the best of wishes for the many friends left behind.

'We part to meet again.'

Always for Spiritualism and the protection of mediums,
M. E. CADWALLADER.

On board the s.s. 'New England.'
September 14th, 1899.

A Haunted House.

SIR,—The following incidents, for the accuracy of which I can vouch, as those who took part in them are living and well-known to me, may be interesting to the readers of your excellent paper:—

'Twenty-five years ago,' says my friend, 'I was a young man living at home with my parents and brothers in F—. The house in which we lived had three front lower rooms all in a row; above were bedrooms. One evening, while sitting with the rest of the family in a lower room, we heard a heavy footstep cross the floor of the bedroom over our heads, in which my brother Frank slept, at that time quite a boy. "Who can that be?" cried my mother. "Frank is in bed; besides, he would not walk in that heavy manner; there is someone in the house. Go, Percy, go and see," she continued, as the tramping was heard again. I got up at once, and a friend staying with us hurried off with me. At the same moment our dog outside, in his kennel, barked and growled, so that we unfastened him and brought him into the house. Before we could reach the bedroom my brother was heard screaming for help, as someone, he said, was in his room; but after all the disturbance and a minute search of the house, no one was discovered, nor any trace of a forced entrance, all being secure. After this, however, it became a frequent occurrence for me to be called up in the

night to go over the house, as someone would be heard ascending the stairs, or passing from room to room. I could never see anyone, or, for a time, find anything displaced; but at last, to the astonishment and annoyance of the household, the whole of the furniture of the breakfast room, the centre room of the three below, was found every morning cleared out into the hall, not a thing remaining in the room. When this had happened several times a policeman was called in. He stayed in the house three weeks, and his proceeding was, first, to seal up the door of the breakfast room; and next, to lock us all in our bedrooms while he patrolled the house. All in vain. He saw nothing, heard nothing, but in the morning the seals he had placed on the door were found broken, and all the furniture of the room removed to the hall. From time to time noises were heard in different parts of the house, while we continued to live there, and we became accustomed to these inexplicable sounds. No solution of the mystery has ever been arrived at. The house still stands, and probably is occupied. I do not know whether it is or not; but if so, I trust those who live in it enjoy their lives in peace.'

A. P.

Limitations of Spirit Return.

SIR,—I am a plain man but want to know things, and in regard to the uncertainty and grotesqueness of spirit control, I have never understood why the controls recorded by A. T. T. P. (Petersen), as published by J. Burns in 1885, are so apparently little valued. Here we have controls by such spirits as Pythagoras, Luther, Plato, and T. Paine, through an illiterate medium, and subjected to the searching and honest criticism of the scholarly Petersen. Perhaps few have read the book. A young friend of mine, an excellent workman, in a position of trust under a large builder, although previously he had no experience of Spiritualism or its literature, was struck by the faithful characteristics of the Socrates control, since, being of a very spiritual temperament, he is well versed in the writings of Socrates, Plato, Emerson, and other great souls. I could add much about his recently acquired gift of healing, which has created quite a commotion among the joiners, foremen, and navvies in the works, these men from exposure being subject to severe neuralgic attacks. They have laughed but were ready enough, when suffering, to accept his free ministrations. I could say more, but this will suffice to show how light is spreading in the most unlikely places. Needless to say my friend finds in your journal all that appeals to his inquiring and open mind.

15, Vernon-parade, Church-road,
Willesden, N.W.

C. DELOLME.

Mediums and Money.

SIR,—I have read the letter on this subject in the last issue of 'LIGHT.' I would not have troubled you with a word of reply but for the reference to 'jealousy.' As I am one of the writers alluded to I utterly repudiate the remark. This word has been, and is, constantly used in our ranks if one medium should happen to make a remark about another. Let me say, from some experience of mediums, that they are not as much troubled with the green-eyed monster as many people would have us believe. It is the non-mediums who are constantly using the word whilst mediums are constantly found fraternising with each other. Travel through Lancashire and Yorkshire any Sunday, and you will see the heartiness and friendliness and respect with which mediums greet each other; but if they were troubled with jealousy, as 'Associate' seems to think, these things would not occur.

PSYCHE.

Spiritualists' National Federation Fund of
Benevolence, formerly known as the O.P.S. Sick and
Benefit and Pension Funds.

SIR,—Kindly allow me space to acknowledge with thanks 10s. from the Bristol Spiritualistic Society, per Mr. W. Webber, president. Also to state that the transfer of the O.P.S. Funds to the Spiritualists' National Federation has now been completed and Mr. J. J. Morse has been appointed the Hon. Sec. of the committee to administer the funds on behalf of the S.N.F. In relinquishing my trust into his efficient hands I earnestly hope that under the new auspices this benevolent work may prosper exceedingly, and would strongly urge all Spiritualists who can spare a donation, large or small, to sustain this much needed effort by forwarding promptly their subscriptions to Mr. J. J. Morse (to whom all communications should now be sent), 26, Osnaburgh-street, Euston-road, London. In conclusion, let me heartily thank all the friends who contributed in the past to the O.P.S. funds. Many needy Spiritualists have been assisted and good work has been accomplished for the relief of the sick and suffering during the years these funds have been in existence. That much more good may be accomplished in the future is the sincere wish of

(Mrs.) M. H. WALLIS.

'Our Next Step.'

SIR,—'Bidston' is doing good service in calling attention to the lack of the study of psychology in our Universities and public schools. I would, however, suggest that a Royal Commission is unnecessary, and that in the University Charters the machinery to inaugurate the remedy lies ready at hand. A public meeting might be called by the London Spiritualist Alliance, to consider the subject, and a resolution somewhat after the following style should be moved: 'That in the opinion of this meeting, it is desirable that a Chair of Psychology should be erected and endowed in each University of the United Kingdom.' If carried, a copy of the resolution should be sent to the Senate or other governing body of each University in England, Scotland, Ireland, and Wales.

BASIL A. COCHRANE.

92, George-street, Portman-square.

SOCIETY WORK.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last the control of Mrs. Holgate gave a most interesting address on 'The Glorious Truth and Light of Spiritualism.' Clairvoyance was given at the after circle by Mr. Lovett and other friends.—F.S.G.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mrs. E. Graddon gave a short address on 'Mediumship,' in the course of which she related some of her recent wonderful experiences. Good psychometry was also given by Mrs. Graddon. Next Sunday, in the evening, address and clairvoyance by Mr. Alfred Peters.—O. H.

STOCKPORT.—The 'Cheshire County News,' for September 23rd, gave a long and favourable report of the Harvest Festival held by the Stockport Society of Spiritualists on Sunday, September 17th, when his Worship the Mayor, Councillor T. Webb, who was accompanied by the Mayoress, presided. Addresses were delivered by Mrs. Griffin and a pleasing musical programme was well rendered.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Mr. Willis, presiding, read from 'Spirit Teachings.' Messrs. Brooks, Beavor, Banyard, and Hewitt also spoke. The open-air meetings are discontinued till May next. During the winter a special meeting will be held in the hall, at 11.30 a.m.; usual service at 7 p.m. Wednesday, at 8 p.m.

MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).—On Sunday last Mr. E. W. Wallis (London) visited us, and his discourses upon the subjects 'Spirits: Their Nature, Powers, and States of Existence,' and 'Death and the Resurrection,' were most highly appreciated. Although it rained incessantly throughout the day, the evening meeting was well attended, and the audience were compensated by the masterly address given for the soaking they received.—W. M. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning circle last Sunday was, as usual, well attended, and the sustained interest most manifest. Despite the weather a large audience listened most attentively to the third of the series of addresses by Mr. W. E. Long's guide 'Douglas.' After giving a brief outline of the last two addresses, he explained in his usual lucid manner 'The States after Death,' and exhorted those seeking a clearer understanding on any point of the address, to be present at our public circle next Sunday morning. The earnest appeal for peace which formed the peroration must have gone to the hearts of all present. On Sunday next, at 11 a.m., public circle (doors closed at 11.15 a.m. prompt); at 6.30 p.m., the fourth and last of this series of addresses will be given, 'The Second Death.' On Monday, October 9th, at 8 p.m., a social evening party will be held; particulars may be obtained of Mr. W. E. Long, 12, Lowth-road, Camberwell, or of the secretary.—J. C.

LONDON SPIRITUALISTS' CONFERENCE.—On Sunday last, October 1st, the proposed open-air meeting could not be held owing to the wet weather. In the afternoon a conference was held at 73, Becklow-road, Shepherds Bush. Mr. Boddington was voted to the chair. The delegates from each society had been invited to consider the best means of attaining unity of action in connection with our future work. The secretary gave a short account of how the Conference came into existence to assist the delegates who were not in touch with the Ideal. Eight London societies were represented by delegates, and various projects as to ways and means, &c., were discussed, and it was finally decided that the secretary be instructed to obtain further information on various points. At the evening meeting, Mr. Chaplin presided, and Messrs. Steel, White, Knowles, Clegg, and Drake delivered earnest addresses. Mr. White is a well-known speaker who did good service for the cause years ago in London. We were pleased to see and hear him.—M. CLEGG, Sec.

BRISTOL, 24, UPPER MAUDLIN-STREET.—On Sunday last Miss Bessant gave an address on 'Love,' afterwards very good clairvoyance. We have now resumed our Thursday night meetings, and hope friends will attend.—W. WEBBER.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. A. Peters, following his address, gave many successful clairvoyant descriptions. A personal friend of his, from Leicester, spoke in favour of closer ties between Christianity and Spiritualism to the eminent advantage of both. On Sunday next, Mr. Edwards will give an address. A members' meeting will be held at 8.30 p.m., to hear the good report of the financial condition of the society, which is now free from debt and has a cash balance in hand.—C.A.W.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—An eloquent address entitled 'God; Saviours; Men,' was delivered at these rooms on Sunday last, before a numerous audience, by the inspirers of Mr. J. J. Morse. The many thoughtful Spiritualists present greatly appreciated this fine discourse, fully understanding (and therefore the more fully appreciating) the great usefulness of the keen shafts of wit, the brilliant sarcasm, and many pointed utterances which served to firmly impress upon the mind the ideas expressed. The audience continually evinced their appreciation throughout. To quote passages from this discourse would not convey a true idea of the teachings inculcated—the particular consideration of the subject matter in its entirety being needed, we think, for the thoughtful mind to clearly see the immense importance of the lessons taught by 'Tien' and his helpers. Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance; doors open at 6.30 p.m.—L.H.

HENLEY-STREET SPIRITUALIST CHURCH, BATTERSEA PARK-ROAD.—Last Sunday afternoon meetings were held in Battersea Park and on Clapham Common. Messrs. Penfold and Fielder were the speakers in the park, and Messrs. Adams and Stebbings on Clapham Common. At the evening meeting Mrs. Russell-Davies and Mr. Adams addressed the meeting. Mrs. Russell-Davies took for the subject of her address 'The Opponents of Spiritualism,' and stated that the greatest opponents of Spiritualism and those which would do the cause the most harm, were those which were within our own gates, namely, fraud and deceit. Next Sunday, at 11.30 a.m., debating class; at 3 p.m., Lyceum; at 3.30 p.m., meetings in Battersea Park and on Clapham Common; at 7 p.m. sharp, Mr. King, subject, 'Astral Bodies.' Tuesdays, at 6.30 p.m., Band of Hope. Thursdays, at 8 p.m., public circle. Saturdays, at 8.30 p.m., members and friends' social evening.—W. J. T.

SCOTLAND.—Dundee Spiritualists had visits from Miss Cotterill on Tuesday, 19th, and Wednesday, 27th September, when her control addressed large, attentive, and appreciative audiences. On Tuesday he spoke of mistakes, especially as to prayer and charity; and on Wednesday he dealt with the familiar objections as to the existence of God. On both evenings the points were well and eloquently presented, the peroration on Tuesday evening being really magnificent. After each address Miss Cotterill gave a few clearly-expressed and minute clairvoyant delineations, several of which were recognised. This is the second time Miss Cotterill has been in Dundee, and she has deepened the favourable impression made on her first visit. There has been manifested a growing interest in Spiritualism in Dundee lately, due, there is little doubt, to a discussion which took place in two of the local newspapers. The Dundee Society availed itself of the opportunity thus afforded it to bring the cause of Spiritualism more prominently forward in the city, by advertising weekly interesting subjects dealt with by various members of the society. We had also with us, just prior to Miss Cotterill's visit, Mrs. Young, of Edinburgh—an excellent clairvoyante and impressionable medium, who has been here repeatedly and given very great satisfaction; and on Wednesday, October 11th, we are to have the veteran Mr. J. J. Morse. Our society's aim throughout has been to emphasise the religious and spiritual aspects of the movement. Its meetings both on Sundays and week-days are commenced and ended with devotional exercises. Recognising the value of phenomena, and that the presentation and promotion of the investigation of the phenomena are indispensable, it has always regarded these as only initial stages, and as subordinate to the ethical and spiritual teachings communicated by the advanced spirits. The phenomena arrest the attention, and prove, as nothing else can, the continuity of the individual life, but that knowledge is of small account unless there is added to it the further knowledge that that continued life is one of progress. Just as the beauties and glories of the material universe should lead from Nature up to Nature's God, so the phenomena of Spiritualism should be the introduction to a larger, fuller, purer, and nobler life here and hereafter. The Rev. C. Ware did splendid service in connection with the newspaper discussion mentioned above.—J. M. S.