

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

The extract which we give this week from the record of Mr. Stainton Moses's 'Spirit Teachings' is of special interest, comprising, as it does, a description of his experience during entrancement, when, standing 'in the spirit' by the side of his physical body, he saw his hand being used by his 'controls' for automatic writing. We well remember his giving us a *viva voce* account of the incident, but this, we believe, is the first time it has appeared in print.

Messrs. Watts and Co. (Johnson's-court, Fleet-street) have sent us a thoughtful but rather florid pamphlet by A. H. Curror, entitled 'Present Immortality: being The modern revelation of Truth.' The writer announces, in his lively way, the failure of all that is:—

From every side, lo, glimmering luminosities appear, time-hunted will-o'-the-wisps, that flit again beneath the moon in quainter modern re-appearance. Each would fain persuade us that he is the veritable light of morning new.

Around us are ghostly voices offering healing for body as for soul. Look, listen! Astrology, Theosophy, Spiritualism, Christian Science, Mental Metaphysics, and the rest! Alas, their own voices unwittingly confess that they are but disjointed echoing vocables of old dead creeds that haunt the world as reviviscent memories. No living power of Truth, the ever new, comes again in such spectral resurrections.

Is there, then, no hope? There is! In Mr. Curror's words:—

Thus come we to the time-fulfilling nuptials of Faith and Science, the bridal pair in whose union appears the bright veridical vision of Immortal Humanity.

From beneath the snowy severity of the veil of Truth is glowing rosily forth the smile of Love. Now touches solid ground in actual bodily reality the long, long promise and assurance of immortality.

So far as we can make it out, this Immortality is to be secured upon this earth;—a dismal outlook! We hate overcrowding.

But the 'science' promised us in this 'modern revelation of Truth' is something dazzling:—

By the new illumination has Man been enabled to gaze undazzled into the awful arcana of Nature. He has seen gradually emerging into view around him by its far radiance the vastitudes of ethereal space, with foot-prints of supernal majesty from nebulae to suns.

In the unravelling of Science we are made acquainted with the Elements and Laws and Energies of which is the All. We look into tremendous interplay of forces and of forms whose fierce, titantic outbursts are subdued, revolving in tranquillity from glory to glory.

But yet another vista of the cosmos of Nature is opened up to us by this trusty guide in the regions of the infinitely little. We peer as deep within the lightless mystery of embosoming Matter as before we gazed into the great star galaxies on high. There we can positively identify the

infinitesimal atoms by which the worlds and suns are based upon stability, and builded into stately homes of life.

We are afraid the air of London is depressing just now; but we frankly confess that Mr. Curror seems lost in the clouds—or the fog. Of course it may be our fault:—we are very human. And yet, after all, we must say that he gives us some food for thought, and plenty of colour.

Millions have been troubled, and hundreds, perhaps thousands, have been maddened over the so-called 'unpardonable sin.' We bluntly protest that we do not believe there is any unpardonable sin. Even so very Evangelical a paper as 'Tongues of Fire,' suggests that 'the unpardonable state' is better. Well yes; and so long as any one is in such a state as that he calls good 'evil,' and takes the holy spirit for a devil, he is in an unforgivable state, in one sense; that is to say, you cannot forgive an evil state to any advantage; you can only alter it. Now if anyone will read the passage (Matthew xii. 31), he will see that this is what is really affirmed.

The writer in 'Tongues of Fire,' in his enlarging upon the matter, says:—

The man who confounds the Holy Spirit with the evil spirit, the man who says God is in league with the devil, the man who says that God's works of grace are due to diabolical agencies, the man who habitually rejects, maliciously perverts, and persistently opposes that which he knows in his heart to be true and right, that man makes repentance and faith impossible, and therefore remains in the unpardonable state. We can now see why the blasphemy against the Spirit is unpardonable.

But for that clever little saving clause, 'that which he knows in his heart to be true and right,' this utterance would press hard upon many who put all our manifestations of the spirit down to the devil; and among these, if we mistake not, are many of the subscribers to 'Tongues of Fire.'

Certain advanced religious thinkers have been holding high converse in Washington; not fearing to face the highest conceivable subjects, such as 'Recent tendencies towards anthropomorphism in religious thought,' 'Is God yet personal and immediate?' and 'In the light of Idealism.' We may return to the addresses given on these subjects, but, for the moment, we are specially interested in the address on Idealism, which is as breezy and robust as addresses on Idealism usually are *not*. The speaker, the Rev. C. F. Dole, brought Idealism down to earth in a winsomely peremptory manner. He has no sympathy with the morbid depreciation of the body, or with any form of mere otherworldliness. Very vigorously and wholesomely he says:—

It is common to think of man in true dualistic fashion as constituted in two parts, body and soul, a lower and a higher nature, each separate from and incompatible with one another. A natural antagonism and conflict has been supposed to be involved between these opposites throughout this mortal life. In the light of our idealism this conflict disappears. Is there conflict between God and His world? Surely not. God manifests himself in and through His world. The outward nature exists to communicate with God. So man's body, so far from being opposed to his spirit, is

the material with which spirit works, in which spirit dwells, through which spirit—I mean that which knows, thinks and loves—expresses itself. Is the ideal man, true son of the arch Idealist, a formless and bodiless man? Does he approximate toward his ideal through fasting and emaciation? On the contrary, he is the man whose body, in its strength, in its admirable balance of faculties, in its fineness of nerve and brain organisation, in the delicacy of its senses, in the nobility of its features, is made to serve Intelligence, Conscience, Beauty, Good Will, God. The bodily service proclaims by its obedience, its harmony, its excellence, that a son of God dwells in it. Is not this your ideal Christ? Call it by what name you choose; it is certainly the highest modern idea.

This is, in every way, admirable. True Idealism is an interpretation of our common life. It teaches that the divine is hidden in the human, and, indeed, in everything, and that 'Love is at the heart of the world.'

Justin McCarthy, in his 'Reminiscences,' says of James Martineau; 'I remember a saying of his which impressed me much at the time, and has remained with me as an influence ever since,—the declaration that he could not believe in the teaching, whether given gravely or lightly, which found the devil everywhere and God nowhere.'

That might have been written of the good anxious people who, in spirit-communion, see the devil and his emissaries everywhere, and God and His angels nowhere. But we believe this is—certainly it *must* be—a fading idea.

We do not know who wrote it, but this brief poem on 'The tone of voice' is a very deep and winsome little sermon:—

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tones in which you convey it.

'Come here,' I sharply said,
And the baby cowered and wept;
'Come here,' I cooed; and he looked and smiled,
And straight to my lap he crept.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

Whether you know it or not,
Whether you mean or care;
Gentleness, kindness, love or hate,
Envy and anger are there.

Then, would you quarrel avoid,
And in peace and love rejoice?
Keep anger not only out of your words,
But keep it out of your voice.

LONDON SPIRITUALIST ALLIANCE, LTD.

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 *next*, December 1st, when

'TIEN,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written—bearing in mind that the questions should not be of a purely personal character, of no interest except to the inquirer, but should have some bearing on the facts and philosophy of Spiritualism.

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.

MEDIUMS: THEIR DUTIES AND RESPONSIBILITIES.

At a meeting of the Members and Associates of the London Spiritualist Alliance, in the French Salon, St. James's Hall, on Friday evening, the 17th inst., Mrs. J. Stannard gave an Address on 'Mediums—Their Duties and Responsibilities.' As the subject was one of considerable importance, there was a large gathering, and the company manifested throughout a lively interest in the lecturer's remarks.

THE PRESIDENT, Mr. E. Dawson Rogers, in introducing Mrs. Stannard, expressed his gratification that she had had the courage to come forward in order to say fully and plainly what she thought in regard to the subject on which she had chosen to speak. He knew that she held very decided views on the question, and in all probability some of her opinions would not meet with unanimous acceptance; but surely there was, in that event, all the more reason that they should be frankly expressed. She would certainly speak with a strong and honest conviction of the importance of the thoughts she desired to place before them, and he asked for her an attentive and impartial hearing.

MRS. STANNARD then rose to deliver her address, and was received with hearty cheers. She said:—

The subject presented for your kind consideration this evening is, we must all feel, one of very vital importance to our well-being as a scientific and ethical society, and in any case cannot, I hope, fail to interest all those of us who, as Spiritualists, know that communication with souls in another condition of being is an accomplished fact.

Discussion on this matter, touching us all collectively and individually so very nearly as it does, will be of even greater value if it reaches the ears and consideration of some of those outside our society, men and women who would hardly come under the same category as ourselves, but who, on the contrary, would probably shy, like the proverbial restive horse, were the term Spiritualist to be applied to them. Nevertheless, they are generally people who will own to having had sufficient dawning curiosity in things psychical to make them attend a séance now and again when opportunity arose. So to them as well as to you I address these remarks, hoping that at a later stage a mutual expression of opinion may not prove altogether unprofitable.

I am well aware that the title of this paper, in view of the all-round aspect of the subject, and the many side issues involved, is incomplete as it stands; but for the sake of brevity, and in order to draw your attention to the primary subject for consideration, I resisted the temptation to supplement as sub-title the words—'Sitters and their Obligations,' for it stands to reason that if mediums have duties and responsibilities, sitters are not devoid of serious ones as well, and it would be a very unprofitable discussion which did not admit of a considerable amount of duty and obligation on either side.

Consequently, as it is manifestly impossible to avoid a good deal of argumentative dovetailing in a paper of this description, the task is not one to be undertaken in any free-and-easy spirit, and I beg you will believe me when I say how greatly diffident I feel concerning my capacity to treat so comprehensive and complex a subject. I am also aware of the folly and presumption it would be to attempt any deep metaphysical treatise on the relationship existing between sitters and mediums.

What I have to say I want to express purely from an ordinary common-sense standpoint, making observations with a view to getting at the most reasonable practical aspect of the matter—the one which would strike an impartial observer and thinker as worth considering. I trust, therefore, that what I have to say will be subsequently instrumental in drawing forth a helpful interchange of ideas; and of especial interest would it be, I feel sure, to obtain some clearly definite impression from the majority as to what they consider the duties and responsibilities of mediums really are, for it does not seem that we are all quite

clear or unanimous on this question, if one is to judge by the correspondence which occasionally floods our Press when the genuineness or non-genuineness of a medium is at stake.

There are so many listeners to our sayings and inquirers into our doings, around us in the world, that we cannot afford to loosen our grip on matters which affect the very heart of our beliefs; neither can it be right to give an impression of indifference or apathy to onlookers concerning how we manage our forces, or allow our well-springs of psychic power to become vitiated or destroyed, without showing that a proper spirit of endeavour is put forward by us to preserve them from taint by every means in our power.

As public workers our mediums would, I suppose, take foremost rank. They are the acknowledged instruments and transmitters by whom the apparent gulf is bridged between matter and spirit, and consequently form, to a large extent, the pivot round which we evolve our theories and base our facts. The utility of their work, therefore, in things spiritualistic is obvious to all investigators, and should undoubtedly exact unceasing vigilance and care on the part of those interested, to maintain the highest standard of psychical excellence coupled with the strictest integrity of aim and purpose possible under all circumstances. Without this extreme watchfulness to guard against degeneration and against abuse of these subtle forces, particularly alive and ready to act in mediums, a lowering both of *morale* and spiritual tone must inevitably take place. Just how rapidly and subtly these degenerative elements can seize on the psychic nature is easily observable by all those who study the subject on its deeper, more complex, side. It does not always necessarily mean that the responsibility in this respect rests only with the medium workers in our midst, for, of course, there is some which must be borne by those with whom these workers have to pass many important hours; and this brings us to a very vital point for consideration—one at present too lightly treated, and which cannot be glossed over or relegated to the background if we are to define with any clearness or lucidity the kind of duties and obligations mediums and sitters owe one to another.

I will ask you to direct your thoughts for a moment on to the public séance-room while we turn the search-light of inquiry and criticism upon certain of its phases. How do we find these hours of séances are passed in the majority of cases? Should we consider that science or religion was the better or wiser for the ordinary promiscuous circle, for instance? What are they worth, these hours which help to make or mar a medium—to elevate or vitiate a sitter? A strictly truthful answer would not altogether please us, I fear.

It is because I am so deeply convinced of the necessity for reform in this particular branch of our work that I have the courage to stand before you now and ask you in all frankness to tell me afterwards whether I am right or wrong. I am ready to receive any correction of my idea if you can demonstrate to me that my attitude is a mistaken one. Take the typical séance. The kind I have in my mind at present are the usual weekly public ones held by all kinds of mediums, attended by all sorts and conditions of people; the type of meeting well-known to most of us—where physical manifestations of some sort or another, with perhaps clairvoyance, are expected; where a plate is left near the door for payment according to individual means, after a set of controls have gone through their usual well-familiar programme. Allowing that it is all genuine, do we ever get any sort of attempt on the part of these regular séance holders (medium and sitters) to forsake the same routine of thought and phenomena?—anything to lift us out of the well-worn groove, and try for manifestations on more enlightening and progressive lines? Rarely. Never in the promiscuous circle. Has any serious attempt been made to develop in light? Only very half-heartedly; and yet séances have flourished for at least fifty years. We still have rooms, cabinets, and lights all arranged pretty much as they were from the time of the first Rochester knockings. Ever the same kind of phenomena are tried and asked for: ever the same beaten track is pursued regarding the nature of questionings and talk with the unseen intelligences. In short, with the exception of enterprise in experiment on

more instructive lines, shown by holders of private circles, the public séance room seems to me to have arrived at a lamentable stage of stagnation and puerility. The larger and nobler aims of our earlier investigators are getting lost, and one is frequently forced to confess that a séance which should be instructive and uplifting is more often than not but a mere mechanical bell-ringing show or cheap rendezvous for suburban minds.

A proof that the average séance room presents nothing new for thought or investigation is shown by the extreme rarity with which the cultured, more scientific, Spiritualist is to be met there; and an inquiry as to the reason elicits the invariable answer that he has no further need or necessity to attend one any longer; all of which is perfectly comprehensible when one realises that, except in rare cases, all the physical phenomena of to-day have been seen and investigated to his entire satisfaction years ago, and it would be waste of time to witness repeatedly similar or inferior demonstrations of certain established facts. This has seemed to me worth mentioning, because to this very withdrawal from active experimental work with mediums on the part of our thinking, cultured Spiritualist I attribute much of the carelessness and degeneration which have set in regarding public séances and their standing.

Mediums who are genuine sensitives have been left too much alone to struggle and develop as best they could, frequently dependent first of all on a more uncultured, less observant class of sitters for success and recognition. A very unequal struggle is also theirs against the fraudulent in their own ranks. Would-be mediums who do not find bad conditions hamper them in their work, and who can always produce something for the credulous sitter, will often attract more visitors for a time than the genuine right-minded worker, and so, engagements in the beginning being none too plentiful, his mental and spiritual states suffer for want of the proper care and surrounding which should be his. All this is to be regretted, but is, I think, possible of remedy. A suggestion or two towards this end I venture to make a little further on.

That we have receded from the high-water mark of physical and materialisation phenomena is undoubted, and may, I imagine, be due to one of two things, either that those particular phases of mediumship are dying out, to be replaced by something of subtler nature, or else that mediums possessed of the necessary powers fail to develop and preserve them rightly. In the former case we can, of course, do nothing to change the drift of things; but in the latter this is not so, and there is much we ought to do to bring about an alteration.

I believe we should have had an ever-increasing power for higher and higher manifestations of psychic force had sitters and mediums combined to insist on a more exclusive and progressive spirit in their methods of conducting a séance. We all know that it is easy enough as a rule to pick out the defects or show weaknesses in anything or anybody from a superficial standpoint. But we are not here to discuss shallow defects; on the contrary, we must now strike deep down to the very root of the question if we wish to obtain any illumination touching cause and effect on this important subject. As a society, we do not only get the criticism or sneers of the ignorant: were that so it would be useless and unprofitable work to trouble about any thought coming from outside, either for or against. But we receive discriminating attention from some of the greatest thinkers of the day, and to them, as well as to ourselves, it is due that we show that we are able and willing to court any inquiry or criticism, provided it is put forward in an intelligent, sincere spirit.

Now, the most ignorant concerning matters spiritualistic is always ready to affirm that anyhow he knows all about mediums—what they are supposed to do, and how it is done. This sort of 'man-in-the-street' remark we can, of course, treat in the way it deserves; but when we meet the grave, dogged shake of the head, the serious discounting of detailed phenomena, when information shows that they came through a professional medium, it makes one pause and ask how it has come about in such unpromising fashion that anything psychically noteworthy produced through a paid medium should be set aside by many judicious thinkers as quite useless or

untrustworthy. It is not because the medium individually need be the objection, or because he or she is paid for services. *Bonâ fide* inquirers know that an unseen psychic force demonstrated through a personality is possible and may be quite worth paying for. No! what discredits the value of anything scientifically noticeable nowadays in regard to ordinary séances is the carelessness and lack of attention shown in the maintaining of *reliable test conditions*, culpable negligence in this respect being frequently brought to light when an exposure of fraud takes place. One is, therefore, bound to consider that we come here to a very paramount duty which professional mediums owe their guides as well as their visitors, viz., that they should invariably insist on satisfactory test conditions being carried out at every séance they give to people who have paid for the privilege of joining. Mediums who are negligent or indifferent about their reputation in this respect do a distinct wrong to their sitters and their calling. A determination to have the séance placed on proper scientific footing should be the aim of all true mediums. It would inspire confidence and mental calm in the investigator, and do more to bring about necessary favourable conditions than half the measures adopted to-day; and the demand that test conditions be applied should undoubtedly come from the medium, I think. A medium from whom no results are ever obtained when sitting under tests (so long as those conditions are fair), is in all probability no medium at all, or if mediumship is there it is unsuitable for professional work, as it would not stand under scientific analysis. As we all know, startling and genuine phenomena have been obtained under the strictest test observances in the past; and if once, why not always? Better far, it seems to me, no séance for materialisation at all, unless absolute reliability can be guaranteed; and we should do away with circles for physical manifestations entirely if we are not to test what must otherwise seem but the feeblest conglomeration of meaningless tricks passing muster for spirit work in many a promiscuous circle to-day.

A luminous slate lifted by invisible agency under thoroughly reliable test conditions is quite sufficient proof to the experimenter and scientist that independent psychic force is there, so to that extent it is valuable; but remove your test method, and what is that movement worth?—practically nothing at all. It is scientifically worthless. I for one shall never understand how any medium, possessing sufficient mediumistic power for the production of really notable manifestations, can be so utterly reckless as to hold open house and allow him or her self to be used week after week at the ordinary public sitting. Higher controls must in all probability be at last compelled to relinquish the work on their side, and allow it to slip into the hands of spirits more in touch with the material surroundings of the sitters, and these controls, quite well-meaning in an uncultured way, feel that all the medium cares about is to give some return for his money, and so the shallow, well-known programme is carried out. The medium sooner or later becomes unambitious and refuses to trouble himself about conditions. One day, perhaps, he consents to give by invitation a test séance, when disaster is the result. The lower control, if he is genuine, cannot get into touch: the higher have left the medium long ago, and so the unhappy psychic gets discredited, drifting frequently from indifference into something infinitely worse. In fact, the promiscuous circle sows the first seeds for degeneration, by letting in the lower elements, which gradually swamp the medium and extinguish the higher light. I would, therefore, have these workers value themselves so well that they consented to hold séances much less frequently and then ask a higher fee—as high as they can get. It would not be too much for the scientist and experimenter, nor in the generality of cases for the sincere investigator. This class of sitters would bring with them the right element—would elevate the medium and enable a higher class of spirit intelligence to work through. I believe that a medium possessed of indubitably tested psychic power is worth as much as he chooses to exact, either in cash or moral consideration, but then he must value himself spiritually and morally as highly. Why should a good medium allow this deplorable cheap element to invariably crop up and damage his chances of keeping the lower, more sordid, conditions out of his psychic surroundings?

It is possible that some of you may accuse me of fostering the mercenary spirit too much in what I have outlined, but that will depend very much on the point of view you take concerning professional mediumship. I judge by the one which most appeals to me, in view of the position I wish mediums to hold scientifically as well as ethically. I want to know where the advantage comes in of the cheap circle? Your outsider will probably treat the whole affair from the gallery point of view when asked to contribute only one shilling. Make him respect his visit by demanding five shillings, or else give him the séance as a favour for nothing. This would be the logical, sensible attitude when the mediumship is genuine. It is this shilling or sixpenny element which brings such contempt and ignorance to the average séance.

Of course, it would be a grand thing to be able to do away with paid mediumship altogether, taking the whole concern on our shoulders, and raise a fund for the mediums' benefit, &c.; but we have not got to that stage yet, or in fact anywhere near it; so it is useless to speculate from that standpoint. To those who desire unpaid mediumship at the present day I would say: As things are it is useless—so resign yourself to the inevitable; and, if it be any comfort to you, try and imagine yourself as a student in experimental chemistry, and that having arrived at such and such a stage in your studies, you found it imperative to attend one or two classes held by a certain celebrated experimentalist; and supposing you heard that this exponent was willing to give the use of his time and materials for purposes of demonstrating to students certain wonderfully subtle experiments at a half-guinea entrance fee, would you not cheerfully pay it, or more, feeling it a sort of duty you owed your education in that particular branch of science? Of course you would. But you would think twice before parting with even half-a-crown if you heard that that particular professor could never be relied on to produce what he claimed might be done, or that he frequently botched the matter and left you just as wise as you were before. And this, I think, is how we should see the position of mediumship, or rather the position mediums should hold in relation to the outside world. As soon as a medium enters the life termed 'professional,' and decides to take money, that man or woman owes a distinct duty to science and to those who pay for services which he or she feels they can render in honest, self-respecting fashion. Mediums had far better sit seldom and take an adequate fee when they do; one which will obviate any necessity to pander to the weak, egotistical elements generally found in the public mixed circle at anything from sixpence a head.

Now, of course, no one would be foolish enough to suppose that a month or even a year would be sufficient time to revolutionise existing things, and completely alter old-established forms and methods in the mixed circle. Mediums who are past further or renewed development cannot be expected to suddenly bring about a change. The forces which come through them have been directed in a given manner under certain conditions, too long, in all probability, to admit of any change being possible or desirable. But there may be some developing mediums who are not yet settled into any hard and fast groove, and who would gladly try for a different or novel class of work. To any such I address, in heartfelt desire for their welfare, the following ideas and suggestions, which, should they prove instrumental, however slightly, in bringing about a new era for them and us in public séance work, will not be thought in vain.

It strikes one in considering matters from an up-to-date standpoint that a distinct necessity is shown for mediums who will do something to develop systematically and study their mediumship, training themselves according to the nature of their endowments. A properly-trained sensitive, spiritually and mentally developed, would in all probability be strong enough to cope with undesirable influences on this side as well as the other and to conduct his own séances in an orderly and scientific manner. A strong medium would scorn and loathe the imputation that he might be tempted at any time to resort to fraudulent manifestations; still more, he would feel that his guides had obtained sufficient power to prevent any fraudulent or obsessing influence from interfering on their side. Only

those who have plunged into professional work in a disorganised, ignorant manner, oblivious of the consequences which might accrue from meddling, unprotected, with unseen forces, could feel weak enough to resort to fraud when unreliable guides failed to manifest; and only proper development can prove to a medium what his guides are worth. Again, only mediums who do not value their psychic gifts at their true worth could recklessly waste the power working through them by an indiscriminate amount of séance giving. Therefore I feel impelled to consider that the next solid duty owed by mediums to their calling is self-education, mental, spiritual, and physical. I add physical, as it is obviously important that a medium should have some knowledge of the laws which govern the well-being of his body and understand what the nervous system teaches, what depleted vitality means and leads to, &c. A systematic form of development would be of great benefit also in enabling controls to work steadily and progressively through their mediums and give those observing the phenomena opportunity to make notes and draw deductions, &c., all of which is so difficult now in many cases where the séances are a hodge-podge of physical phenomena, clairvoyance, and control work.

The profession of mediumship at this present day resembles nothing so much as a garden without a gardener, where seedlings, flowers, and weeds are allowed to grow up indiscriminately where and how they will, unchecked. Now, why should not some endeavour be put forward to obtain a few gardeners for the necessary work of tending and clearing this ground? Are there not men and women who would consent to assist in training to strong and fruitful growth the flowers of true medial endowment—who would help to eliminate the weeds and parasites and set a protective fence, as it were, round the rarer, more sensitive plants? This work is feasible, I believe. Mr. Thurstan, who might fairly be termed a head gardener, *par excellence*, has already started some of the sort of work I mean. All that is necessary is the co-operation of those who have mediumship and desire development for public work. If they would only come forward and express a wish that some members of the Alliance should help them to form a developing circle, a certain number of ladies and gentlemen might be chosen who could manage to sit as regularly as circumstances permitted, and if these chosen few were allowed to exercise their judgment in launching the medium into public life, I feel sure the prospective worker would get the help demanded.

It has struck me that this suggestion might contain the nucleus of a possible scheme which might bring about a more methodical system of development. Let some of our Spiritualists who are sympathisers and desire a better order of things come forward on their part and offer their services as sitters for a developing circle when locality and circumstances allow. They could make the proviso that, when the circle had been agreed upon, no stranger should be permitted entrance without their express permission, and that the medium should consent to follow their advice and judgment as long as the mere developing stages were necessary. Could not something useful be evolved out of some such co-operative method?

I have little belief in an all-round suitable development for any medium who is solely dependent on his or her home circle and acquaintances, because I think it would be next to impossible to prevent carelessness in applying test conditions; and you would, moreover, have natural bias in critical observation; to say nothing of the lack of patience and method which would merely tend to give us more and more of the but partially-developed mediums whose controls are unable, when necessity arises, to cope with unfavourable or test conditions.

Then again, might not these developing circles evolve into very excellent bureaux later on—where not only notes and observations concerning mediums were kept, but séances and sitters by appointment might be secured, so that the mediums would be placed in a solid position of work under the best auspices?

(To be continued.)

NEW YORK, U.S.A.—‘LIGHT’ may be obtained from Messrs. Brentano, 31, Union-square.

PHYSICAL PHENOMENA.

On the question of ‘Physical Phenomena’ Mr. Cole’s letter seems to me unanswerable. For myself, I may say that, so far as I can judge, no amount or variety of purely psychical phenomena would ever have convinced me; simply because, while the laws of matter, as recognised by modern science, are so well-known and systematised that it is comparatively easy to bring a physical phenomenon to the scratch and ascertain precisely whether it contravenes or accords with them, our knowledge of the laws and powers of mind is so very imperfect and vague that at present it is almost impossible to ascertain beyond all question whether a given psychical phenomenon can or cannot be explained by them.

As to the truth of Theosophy, I may say that in reading a work by Mr. Sinnett—I forget the exact title—which purported to give a *précis* of the very elaborate system of philosophy entitled ‘Theosophy,’ I was struck by a single detail which, however slight the proportion it bore to the great whole, proved in my mind to be—

‘The little rift within the lover’s lute,
Or little pitted speck in garnered fruit,
That, rotting inward, slowly mouldered all.’

The detail I refer to was the fact that, according to the system, each human soul was destined to pass a certain number of lives in each of the ‘Seven Planets’—of which the earth was reckoned one.

What struck me on reading that was this, that if the theosophical doctrine is really true, and meant to be taken literally, and if it originated in—I will not say an omniscient source, but in a really scientific one—the number given to the planets of our solar system would have been the right and not the wrong one.

I have never been able, since reading that, to accept Theosophy as a trustworthy creed. For if an error is allowable in the number of the great planets, what confidence can be reposed in the system? Theosophy, at least as expounded by Mr. Sinnett, appears, judging by this point—not an unimportant one, either—to have originated in ignorance rather than in knowledge.

Harborne, Birmingham.

E. D. G.

‘THE MASTERY OF FATE.’

‘We can make or unmake our personality according to our ideals’ is the simple but forcible teaching of a clever booklet by P. Braun. It is pithily written and the tone is elevating, encouraging, and hopeful. Man, we are reminded, ‘liveth not by bread alone’: the thoughts he thinks are as essential to his existence as the food he eats. They determine his health, prosperity, and spiritual development, and they are responsible for his sufferings, griefs, and worries. But if thought can depress, frighten, or destroy, it can also calm, restore, or recreate. By concentration and meditation we may so bring ourselves into touch with our ideals as not only to *know* but to *live* them. A mere intellectual appreciation is of little worth; ideals must be persistently held and dwelt upon ere we can count upon their fulfilment. ‘The Mastery of Fate’ is comprehensive and satisfying. It does not shirk a ‘subliminal consciousness’ or ignore ‘auto-suggestion,’ and we venture to think it the best practical exposition of that perplexing subject, ‘Mental Science,’ that has as yet come under our notice. Copies may be obtained of Mr. G. Osbond, Scientor House, Devonport, Devon.

A.B.

LORD ROSEBERY ON INSPIRATION.

In his remarkable oration on Cromwell at the Queen’s Hall, on November 14th, Lord Rosebery expressed his belief in inspiration in the following striking passage:—

‘He (Cromwell) was a practical mystic, the most formidable and terrible of all combinations. A man who combines inspiration apparently derived—in my judgment really derived—from close communion with the supernatural and the celestial, a man who has that inspiration and adds to it the energy of a mighty man of action, such a man as that lives in communion on a Sinai of his own, and when he pleases to come down to this world below seems armed with no less than the terrors and decrees of the Almighty Himself.’

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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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 BLESSINGS OF A SANE MIND.

What is a mind? No one knows. We know the mind only as we know God—by its manifestations. That is an extremely unconventional statement, but we regard it as literally true. It is a delusion, that we know man but not God, matter but not spirit. Through all the octaves of being, conscious or unconscious, living or not living, we know only modes of manifestation. It is in vain that we describe what we see. What we see does not reveal what is. It reveals only what we see. So with mind; and perhaps the farthest we can reasonably go is to say that the mind is the incomprehensible steering apparatus of the unknown entity we call 'woman' or 'man.' 'That's a stop,' as they say in the 'round game' at Christmas. It bothers and disappoints the players, but it is the game.

This 'steering apparatus' is apparently self-acting, but no one can be certain there is not an unknown man at the wheel. It may not be desirable for us to know this, but, for all that, it may be true. What is 'inspiration'? What is the explanation of 'besetting sins'; of the conviction underlying the cry, 'The hand of the Lord was upon me'? What is the truth underlying the power of Prayer? and what the actual significance of the appeal for the guidance of God? What a subtle, what a marvellous steering apparatus it must be which, while absolutely certain that it is self-controlled, responds to the myriad throbs of suggestion, emotion, excitement, unconscious compulsion from without!

What then is it for the mind to be 'sane'? The word, of course, comes to us from an ancient word which indicates soundness or health; but soundness or health through wholeness. A sane mind, then, is a mind that is rightly developed—a mind which is not restricted in its range and activity. It is not enough that the mind should be sound as far as it goes; it is necessary to real sanity that it should go as far as it ought. When this is understood, it will be seen that many of the world's decisions are totally wrong, and will have to be reversed. The world is ready with its praise for the man who strictly attends to the adored art of money-making—the man who, to use the cant and misleading word of the day, is 'practical,' who will have nothing to do with your fantastical dreams, who is as suspicious of the reformer with his upsetting proposals as of the seer with his postposterous delusions. This is the world's typical sane man.

What folly it is! Even in the slang of the streets there is a phrase which, used one way, shows the folly of it. 'He's all there,' rightly used, would be applied to the mind

that is usually considered 'not all there.' The mere money-maker is not 'all there'; he is only partly there. The best half of the real man is asleep or unborn. What is there is only what he has in common with the beaver or wolf. There is an absence of proportion, and therefore of wholeness, and therefore of true sanity. That mind is not sane which is over easily moved by the brute survivals in us, which is most strongly urged by merely material interests, and most easily excited by the self-regarding instincts, or the instincts of mere self-preservation. That mind is not really sane which moves in one narrow groove, and is therefore readily prejudiced against and easily irritated by unfamiliar facts or ideas. That mind is not entirely sane which is unconscious of its limitations and is unwilling to entertain strangers, with any hope that it may thereby entertain angels unawares.

What a curious turning of the tables upon the world! The probability is that, not the heretics, but those who denounced them were not 'all there'; that, not the martyrs, but those who burnt them, were unsound in mind; that, not Spiritualists, but the prejudiced people who fancy they know everything, are insane.

The blessings of a sane mind are numberless. They include, for instance, all the million mercies indicated by that brilliant phrase of Sir William Crookes—'A mind to let.' A human being with a mind to let walks the earth as, in a way, its proprietor. His are the heavens and the earth, with all their mystery, beauty, splendour, grace. His the earliest glimpses of hitherto undiscovered countries in literature, science, social economy and art; and, even in the art of success in business, his are the first glimpses of new paths to wealth, unless indeed the art of money-making is restricted to the arts of the beast of prey.

One priceless blessing of a sane mind is self possession. What a luxury! and how necessary for anything worth calling a mind! What is lunacy, in all its forms, but loss of self, loss of the steering apparatus, the controlling power? And just here we may go back to the suggestion that the mind may be influenced by unseen powers; for there is here a distinction with a difference indeed. There is no loss of sanity, necessarily, in the being influenced by those powers; but loss of sanity may begin when the selfhood is surrendered, when discriminations are foregone, when the mind no longer sits in judgment upon the claimants that come. And here again the merely 'practical' people who pride themselves on being free from all such control, may be least sane of all—by being the victims of such control, without knowledge or choice. Much of the popular animal passion of the hour, with its odious lust for fighting, may be, for all we know, the sheerest insanity. It often looks like it, just as though some evil influx had come in, like a torrent, to sweep fine feeling and good sense away. The saddest form of insanity is that which goes with the most strident assertion of self.

Another blessing of a sane mind is the ability to bear, to stand alone, to fall in with the fine old injunction, 'In your patience possess ye your souls.' A sure sign of defective sanity is want of repose, purposeless restlessness, too ready a yielding to the fashion of the hour or the latest social demand. The thoroughly sane mind asks 'Why?' It loves reasons; it can wait; it holds its own; it discriminates; it can afford to consider; it can bear to be alone.

Such a mind as that will not count its company and will not care what the world says. It will be receptive, but will be its own master; ready to march, but resolute to see its way. It may suffer, but it shall

Know how sublime a thing it is
To suffer and be strong.

MR. W. J. COLVILLE is open for Sunday engagements and a few week days, in or out of London. Address, 99, Gower-street, W.C.

SPIRIT TEACHINGS.

THROUGH THE MEDIUMSHIP OF W. STANTON MOSES.

AUGUST, 1874.

I have often thought that mesmeric influence may account for much. Do you and your Band use that in performing seemingly objective experiments, such as scent, lights, music, and sounds?

When objective facts are produced by us, they are objective, as you may easily prove to yourself. We have no object in simulating objective facts by subjective impressions. The scent you know is real, and the lights—Those of Mentor and R. and the Prophet are as real as the lamp that burns on your table. The luminous vapour is seen by clairvoyant power. The musical sounds are not objectively produced, but the sound is in all respects the same as those so produced. Only when by clairvoyant or clairaudient power you hear or see with the inner senses are you subject to any influence. And the phenomena occur most readily and forcibly when you are in a state of unconscious trance. The only purpose for which we use such mesmeric power is to control you to speak, or to convey impressions to the mind. We have spoken to you of the material spirits who are without moral consciousness, and who go about to deceive. You must realise the difference between the two things. We have many times explained to you that our work and theirs are different in kind and in object. If they have any relation to us at all it is one of antagonism. They bring shame and discredit on us and on our work.

Could you materialise in our own circle?

It is no part of our plan to make any such attempt. Your body is not so rudely organised as to make it wise for us to try experiments of that nature. When our circle meets again we shall repress all attempt at exhausting and violent manifestations. But we shall permit some interesting experiments in the production of harmonised sounds if you will each of you carefully attend to the directions which we have given for the conduct of the circle. It is important that you learn these thoroughly.

Yes, we all feel interested in those experiments. Personally, I should feel more interested if I were not entranced.

You must sacrifice your own interest as long as it is necessary. We entrance you to preserve you from harm, and to regulate the flow of vital force more steadily.

OCTOBER 24th, 1874.

I am impressed to write. Will any friend say what he wishes?

Hail, Hail, Hail! The Blessing of the Blessed One rest upon you. We are about to speak with you on matters of moment, and in order to do so with safety and certainty, we deem it wise to open the interior senses and to withdraw you from your world by closing the bodily avenues of sense. We shall then write through your body, the while you can converse with us face to face. Remain passive and question not.

We have not been absent from you during the interval that has passed since we last wrote through you. We have been round and about you, but have not considered it well to deal with you as before. Cease now and wait.

The medium is passing through a phase of development. He is not as he was. Our influence has not been withdrawn from him, but is being more closely drawn round him. It becomes increasingly difficult to use his organism for objective material manifestations. The development has progressed so far that the physical element is becoming subordinated to the spiritual. It has been essential for us to go through the process of spiritual development with him,

for such training was needful, but not always, or for long. We have told our friends so. We have told the medium so. We have to develop him for the work we have in hand. We have found an instrument suitable to our work, and it is necessary that the higher nature be developed. All our efforts are concentrated on this. And in order to carry out our plan we must not use all the power in manifestations that have served their end.

The spiritual nature must be developed, and to that end as little of the physical element as may be must be introduced. We wish we could impress on all friends who come within our influence in communing, that in proportion to the loftiness of their aspirations is the character of the spirits who come to them. The mental influences of a circle reach even to the world of spirits, and according as they are directed so are the influences that gather round them. God never forces truth on spirits until they are prepared for it. They must go on step by step, but they may raise themselves higher and higher by the efforts of their own spirits. The influence of the circle determines our power, and the more spiritually the inner senses are developed the more difficult it is to operate through such a medium, save in a very small and perfectly harmonious circle, the minds of all being earnestly fixed not on earth and earthly things but on spiritual teaching and progress. This is the point to which we have developed this medium, and henceforth it will become more and more difficult to use him in circle save under very favourable conditions.

The manifestations will come to him most readily in perfect passivity and isolation, and when he is both mentally and bodily removed from influences of earth. The interior senses of the spirit rather than the physical forces of the body will be our readiest means of communing. Hence we have endeavoured to develop perception of spirit and amenability of spirit to our influence in our friends with whom we meet. We have been partly successful; we shall try further. We do not despair of being able to draw from them power which we dare no longer take from this medium. The daily labour and care will more and more unfit him for such use. And we have other work for him which is his to do. Our friends will see that our efforts have been devoted lately to a new phase of development. We have been aided by other spirits and we are gradually gathering round us others who will operate on the medium.

[During the whole time in which the above communication was written my spirit was separated from the body. I could see from a short distance the hand as it wrote. It is important to record exactly what occurred. The place is my own room. It is now 2.30. I felt an impression to write, such as I have not felt for nearly two months. I sat down at my desk, and the first part of the communication was written. I presume I then passed into the state of unconscious trance. The next thing I remember was standing in spirit near to my body, which was seated, holding the pen, before the table on which this book was placed. I looked at it and at the arrangements of the room with great interest. I saw that my body was there, and that I was joined to it by a thin line of light. Everything material in the room looked shadowy, and everything spiritual seemed solid and real. Behind my body, with his own hand held over the head, and the other over the right hand which held the pen, stood Rector. In the room, besides, were Imperator and several of the spirits who have influenced me for long. Others whom I did not know passed in and out, and appeared to regard the experiment with interest. From the ceiling, or rather through the ceiling, streamed down a mild, pleasing light, and now and again rays of bluish light were shot down on my body. When this was done I saw the body jerk and quiver. It was being charged, as I may say I noticed, moreover, that the daylight had faded: the window seemed dark, and the light by which I saw was spirit light. I could hear perfectly well the voices of the spirits who

spoke to me. They sounded very much as human voices do, but were more delicately modulated, and sounded as though from a distance. Emperor explained to me that I was seeing an actual scene which was intended to show me how the spirits operated. Rector was writing, and it was not done, as I had imagined, by guiding my hand or by impressing my mind, but was done by directing on to the pen a ray which looked like blue light. The force so directed caused the pen to move in obedience to the will of the directing spirit. In order to show me that the hand was a mere instrument, not essential to the experiment, the pen was removed from the hand, and kept in position by the ray of light which was directed upon it. To my great surprise, it moved over the paper and wrote as before. I cried out with astonishment, and was warned to keep still, lest I should break the conditions. A great part of what is written above was really done without the intervention of a human hand: and the rest without the aid of my spirit or myself.

Emperor explained that the sounds could be made in the same way without aid from anything material. I heard the sound of the fairy bells all the time, and the air was pervaded by a subtle perfume which is quite perceptible by my senses now. I did not observe how the sound was made, but I saw, in a distant part of the room near the ceiling, something like a box, round which this blue electric light played, and I associate the sound with that. The spirits were dressed as I have seen them before, and moved about quite independent of the material obstacles round them. Several remarks were addressed to me, but I was not encouraged to talk. I remember seeing Grocyn, C. S., Mentor, Doctor, R., Philosophus, Prudens, and others. They, or some of them, formed a circle round the table at which my body sat. I seemed to myself to be garbed in white, with a blue cincture. There was some purple, too—I think a sort of over-robe. Every spirit was self-luminous, apparently; and the room was very light.

I was told that it was not easy to write without human aid, and that the spelling of the words was wrong. I find that such is actually the case in the parts that were written as I describe above.

I remember mentally wondering how such spirits spoke English, and in reply to my thought several addressed me one after another in different languages. They were not intelligible to me, but were interpreted by Emperor. He also showed me how spirits commune with each other as though by transfusion of thought.

After all this had passed I was commanded to return and to write down what I saw. I do not remember the return to my body, and presume that my spirit was thrown into a state of unconscious trance.

I feel a slight headache. I am perfectly certain as to what occurred, and reported it simply and without exaggeration. I may have omitted facts. I have added or altered none.]

I should be glad to know if I have written truly, and if I am under any delusion.

What is written is truly written, and is the record of what truly occurred. We wish to teach you that matter is of little service—that spirit is all-important. Strive to learn the lesson. Leave the first beginnings of knowledge and reach on to perfection.

May the All-Wise help and bless you. We may not say more now.

+ I. S. D. AND OTHERS.

'THINGS TO COME,' a monthly 'journal of biblical literature with special reference to prophetic truth,' is considerably exercised about what it calls 'Spiritism,' and makes against it a number of alleged 'charges,' which simply reveal the prejudice and bias of the writer. 'Things to Come' might at least be fair when it waxes wroth, and not attribute to 'LIGHT' the statements made by a correspondent—when the Editor distinctly disavows such responsibility. Perhaps 'Things to Come' will not forget this in future.

SHEPHERDS BUSH.—Mr. E. W. Wallis, secretary of the London Spiritualist Alliance, will lecture on 'Spiritualism a Fact, a Faith, and a Reform,' on Tuesday, November 28th, at 7.30 p.m., in the Westville-road Board School, off Askew-road, Shepherds Bush, W.

SPIRITUALISM AND THEOSOPHY—A REPLY.

BY HERBERT BURROWS.

I.

I expected that my lecture would provoke a discussion and I am glad. I will endeavour to reply to the various points raised as fully as possible.

Reincarnation.—I am sorry if I did injustice to the memory of Mr. Newton Crosland. Certainly the last thing I had in my mind was to be ungenerous or unfair to him, and I do not think there was anything in my words which implied that I thought he had never examined the theory of reincarnation. I do not know one way or the other, as I never discussed the subject with him. And, of course, he was not responsible for what was said in his obituary notice. But I must repeat that under no circumstances whatever should a thinker or investigator allow *any* theory to be a 'red rag' to him. The 'red rag' attitude is the one which is often held by anti-Spiritualists and which Spiritualists are quite right in condemning. And it seems to me that 'Vindex' is not altogether free from it. To speak of the 'exploded fallacies' and 'pretensions' of reincarnation is not very philosophical. It may have been refuted, but I have never seen the refutation, and I am enough of an evolutionist to know that a theory which lies behind all the great religions of the world, which has been held by vast portions of the human race, especially the most occult of them, from times immemorial, and which, as 'C.C.M.' points out, is held by nine-tenths of the Spiritualists of the world, has some good cause for it, and is worthy of being discussed from some other than the 'red rag' standpoint.

Contradictions.—And this leads me to 'Amicus' and Dr. Berridge. By nature I am a rebel and opposed to authority, and therefore my sympathies are with Dr. Berridge when he attacks it. But I still think there is a higher purpose to be served. Supposing it is demonstrated, as it can be demonstrated overwhelmingly, that nearly every theosophical lecturer or writer has contradicted nearly every other, what have we gained so far as the real truth is concerned? Nothing. All we have proved is human imperfection and the stupidity of taking for granted what we have not tested for ourselves, and in and out of Theosophy no one has pressed this more than I. It still seems to me that the higher and more useful work for any writer would be to take the spiritual theories and hypotheses of Theosophy, to carefully and impartially examine them from the scientific and occult standpoints, to test them by experiment, and then to make up his mind whether those theories threw any light on the complex nature of man and his relation to the universe, and whether they explained hitherto unexplainable problems of existence. What *does* it matter what Madame Blavatsky, or Mrs. Besant, or Mr. Sinnett, or Mr. Leadbeater, or a million of them more or less, say about things? At the best they and others can only be imperfect finger-posts, perhaps not even that. It is the thing itself we want to get at, and ten thousand discovered 'contradictions' bring us no nearer to it. The helpful person is the one who harmonises. And here I may just say that if Spiritualism were to be judged by the 'contradictions' which we could pile up from its exponents, but few more numbers of 'LIGHT' would be published, for the whole thing would go to pieces.

Wireless Telegraphy.—What did Mr. Lynd do in his admirable lecture? Simply this. He showed that many phenomena which hitherto Spiritualists have accounted for by the action of discarnate spirits can now be explained from the purely material standpoint, especially those which have to do with apparitions and appearances at the time of death. On strictly physical scientific lines he showed that ordinary telepathy would explain many of these; that this telepathy need never be carried beyond ordinary etheric waves; that along these etheric waves consciousness might be conveyed at the time of death from brain to brain (from transmitter to receiver), and—nothing more. That all this might happen without the smallest shred of an idea that the individual consciousness would exist after death. He did not, of course, disprove the discarnate consciousness, that was not his business; nor say that communication was impossible between the discarnate and incarnate planes,

but he did prove what Theosophists assert, and what the newer physical science will increasingly tend to show, that for some so-called spiritualistic phenomena there need not be a necessarily spiritualistic explanation in the shape of actual discarnate spirits. Of course, many of the more thoughtful Spiritualists now admit this. I believe that as physical science advances they will have to admit it more and more, and that a great deal of the phenomena of the ordinary séance room will be explained on material lines. Then will be seen the value of the theosophical position that the self-training of the individual can render him spiritually independent of all this. 'One of the Listeners' says that Marconi has not yet transmitted thought. His mechanical transmitters and receivers are, of course, only mechanical, and only serve to distribute the thought of the operator. What Mr. Lynd did was to show that in precisely the same scientific way that the transmitters and receivers act, one brain may convey consciousness to another by combustion of tissue, by liberation of energy, and by etheric waves. And all this is material in that it proceeds from the forces which are at work in and are part of the body.

Theosophic Doctrine.—'C.C.M.' has pointed out the error of Dr. Wyld on this point, and surely Dr. Wyld should know his Theosophy better. And also his Spiritualism. I had always thought that there was a great deal more in Spiritualism than 'the belief in mediums and the facts and theories got through their assistance.' Dr. Berridge should turn his eagle eye on Dr. Wyld, for it seems to me that the theory which is accepted on the authority of a medium may be just as bad and untrustworthy as that which is accepted on the authority of Madame Blavatsky, and most probably as contradictory. Dr. Wyld, as a philosopher, knows that to assert the negative does not prove anything. He says that the Mahatma puts in no appearance in these islands. How does he know? Because neither he nor some friends of his have seen him! That proves nothing. Does Dr. Wyld mean definitely to assert that there are no 'severely trained psychics' anywhere? But no one can prove the universal negative. Dr. Wyld says that he never got one new fact in physics or one new or important idea. But again, that does not prove that these do not exist. A man may live three years at Cambridge, and even take his degree, and know little more of mathematics than the binomial theorem, but that does not disprove the existence of the Differential Calculus or the Senior Wranglers. My opinion of Madame Blavatsky is well known—that she was a very imperfect and partially fraudulent woman; but she taught me an enormous deal, and gave me knowledge which I never obtained from any other teacher. Take one point only. The sevenfold principle of man, taken in conjunction with the as yet imperfect development of the atom and the formation of thought-forms (a subject which here I can only hint at), has taught me more of evolution than Darwin and Spencer, and all the vortex theory of force. True, it may have been my invincible ignorance which kept me from learning it in other directions, but as I got it from Theosophy I thank Theosophy for it. I am sure Dr. Wyld will forgive me for saying that in his book he appears to me to make a very big jump to his Christo-Theosophy, and that to me 'mind reading, slate writing, materialisations, and the passage of matter through matter' have very different meanings from those which he attaches to them. He says that no amount of talking will ever change his view on reincarnation. It is, therefore, useless for me, even if I could speak with the tongue of men and of angels, to say a single word on it! Again I ask him to forgive me for hinting that his chapter on the subject in his book 'Theosophy or Spiritual Dynamics,' is to me, in a purely impersonal way, the very acme of childish non-reasoning.

Physical Séances.—I will endeavour to answer 'Medium's' questions.

I certainly would very considerably restrict the holding of physical séances, with a view to future complete abolition. To me the chief object of Spiritualism and Theosophy should be the training and development of the individual incarnate soul. I do not say that this is not done at some séances, but I believe the instances to be so rare as to be hardly worth mentioning. At the ordinary séance the sitters are apt to get into the same mental

position as the orthodox who sit under their favourite theological preacher. I believe the 'conduit' system to be an immeasurably lower phase than the consciously trained system. While the former is adhered to there is not much chance for the latter. And always in the former there is the possible deterioration of the medium to be considered. As an anti-vivisectionist I hold that I have no right to purchase immunity from my own pain at the expense of the suffering of others. Have I a right to use a medium for the purpose of obtaining knowledge which, with a little extra trouble and self-sacrifice, I could gain for myself? I believe that by the subjective process we could gain a vast knowledge of spirit and its action, but—let us face the fact plainly—it is less trouble to sit round a table with no training at all, than sternly, resolutely, and consciously to develop one's own latent powers! The kingdom of Heaven is within us.

It is hard to say what would convince a materialist. I should have no objection to a physical séance which would prove to him the existence of an abnormal force. If he were a fair-minded man I should then endeavour to use his own science and his own philosophy as stepping stones to other things. If he were not fair-minded nothing would avail. The 'higher self' cultivation would be a later step. My experience of 'hard-headed materialists' is that in very many instances physical séances are a hindrance rather than a help. It would have to be an extraordinary séance indeed which afforded them 'evidence of the action, intention, and identity of the intelligent operator at the other end of the line.'

I am far from denying that spiritual development and mediumship may proceed together, although I think the chances are the other way, for it must be remembered that passivity always renders the medium open to all kinds of influences, bad as well as good. All occult schools, as far as I know, rigidly insist on the *conscious* development of their pupils and disciples. 'To will, to dare, to be silent,' is the universal occult maxim, ancient and modern. There may be much rational co-operation with intelligent spirits, but I believe it should be active and not passive. To me the psychic plane is a lower one than the spiritual.

Yes, my mind may be biassed. We are none of us perfect!

Some Theosophists may, when weary and heart-sore, seek the aid of mediums. I know not. If they do, who am I to blame them? We have lived in the bonds of human companionship so long that the vanished hand and the silent voice have still for all of us an enormous power. But let us be frank. The Spiritualists or the Theosophists who have to fly to a medium for 'comfort' immediately after the death of their loved ones, believe neither in Spiritualism nor in Theosophy nor in spirit life. If they did they would rejoice that the gateway has been opened into the larger, fuller, freer existence. And this is one reason why I object to séances, that they drag the whole thing down again to the physical plane. If we cleared our minds a bit we should acknowledge that much of our craving for the vanished hand is but mere selfishness, and so long as we were gratified the rest mattered not. Is there one of us who realises, except in a small degree, that spirit life *is* spirit life and that the physical is but the suit of clothes?

A Philosophy of Life.—My friend Mr. Page Hopps did say that Spiritualists have no need of a philosophy of life, and do not want it; but I take his explanation of what he meant. Is it so certain that Theosophy is a puzzle map or a cut and dried inventory of human life? Has Mr. Page Hopps ever really studied the matter out? I find a great many people condemn Theosophy, as others condemn Spiritualism, simply because they do nothing but listen to what others say about it. A puzzle map is a jumble to the onlooker, but a little care soon puts it straight. To me a philosophy of life means, as I said in my lecture, an attempt to arrive at a rational explanation of myself as an all-round human being. Such an explanation must be scientific, philosophical, and religious, and this trinity I find in Theosophy in a greater degree than I find it in any other system of thought.

Mr. Thurstan opens out quite another branch of the subject, and I will defer my reply to him, as well as to 'Bidston' and G. J. Cole, till next week.

EXPERIMENTAL ANALYSIS OF SLEEP.*

BY 'QUÆSTOR VITÆ.'

PART II.

(Continued from page 544.)

It has long been known to many Spiritualists that a considerable number of spirits who are brought to séances by invisible operators appear to wake up as from sleep. They do not know that they have passed through death. They do not know that they have lost their physical bodies. They do not know that an interval of time has passed since they were last awake (since their active consciousness emerged). But these facts have not yet been understood by Spiritualists. The experimental examination of our passive consciousness as presented in natural sleep, in artificially induced sleep, and in the sleep accompanying psychic exteriorisation, brings the explanation. These are all temporary and partial intrusions into various stages of the inner subjective state, in which permanent exteriorisation, permanent severance from the physical sense apparatus, entails a more extended sojourn (which sojourn is followed, in accordance with the psychological law of alternation, with an awakening into a self-conscious, volitional state of activity, but disrelated from the physical plane).

When the automatic emergings from registrations in memory, above referred to, are sufficiently intense, they may entail projected exteriorisations (as illustrated in the spontaneous, involuntary projections of the double in pathological states during life here), constituting a phantomic apparition or ghost, projected in dream state and acting out the dream in a somnambulant condition.

The timelessness of dream experiences presents to our observation the similar law that applies in the after-death sleep. The morbid, involuntary, automatic emerging of fixed ideas in hysterical patients, illustrates to our observation the similar law producing purgatorial experiences in the after-death sleep. The cure of fixed-ideas by suggestion, as effected in hypnotism by human operators, illustrates to our observation how the fixed-ideas of the after-death sleep may be cured similarly, and explains why unfortunate spirits, suffering from similar inflictions, are brought to mediums to undergo preparatory suggestion from the human assistants, in order that they may be prepared for further suggestional treatment by invisible, higher operators.

The study of the possibility of evolving conscious connection between the active and the inner passive consciousness is, it will be recognised, of momentous importance to man. We see that while the active consciousness relates us to the without, the here, the now, the passive consciousness relates us to the within, the hereafter, the beyond. Both of these are present in us but are normally discreted. If they may be made to meet, to interpenetrate, to commingle, then they may present empirical evidence of continuity of existence. The man in whom, during this life, conscious connection between his active and passive consciousness is evolved, who becomes able to live either in the outer or in the inner worlds self-consciously and with continuity of recollection, may perhaps retain the same relation between his active and passive minds after passing permanently into the inner world; he may perhaps not fall asleep, not fall into the passive, involuntary somnambulant state.

It is probable, appearances notwithstanding, that the potentiality must be present for this faculty to evolve. It may even be a subordinate presentation of a transcendent and *a priori* process and reality. The best Mental Scientists, occultists, and telepathists are, like men of genius, natural and not artificial productions. But such studies will never be placed in a healthy, altruistic position when surrounded with mystery-mongering and obligations of secrecy; till, in fact, these questions come to be dealt with in experimental psychology.

These illustrations show the similarity of the results achieved under this mode of experimentation, with those attained 'actively,' by telepathists and occultists, or 'pas-

sively' in mesmeric subjects by the influence of an active operator; or appearing spontaneously in some hysterical subjects. Many mediums have the passive experience of exteriorisation also, due to the action of invisible operators, while their normal personality, thrown into a profoundly passive state, is used by those operators to give expression to thought-transference, *i.e.*, is suggestioned. This is a more complex phenomenon than can be produced by any human operator. In other mediums there is a de-doubling (dualising) of consciousness. While the double is exteriorised and intromitted into inner planes, the medium's normal active personality is caused to retain sufficient consciousness to be aware of his external surroundings, and yet to describe the experiences acquired at the same time by means of his double or passive personality, in inner worlds.

The writer has been informed by a Theosophist who is in a position to know, that the experiences of the astral plane, &c., described by Mr. Leadbeater and his colleagues, are acquired in the manner described by the author of the book reviewed in this article, *i.e.*, by carrying an active volitional determination into the passive state of natural sleep, and then describing the experiences from recollection, after awakening. Some readers may object to this method as unreliable. Yet in all mental concentration the practitioner enters a subjective mental condition, with more or less obliviousness to external surroundings and outer passivity, lethargy, or semi-trance. The deeper the concentration the deeper will the accompanying external passivity become, until deep trance appears. This does not apply, however, with regard to the de-doubling or division of consciousness above referred to, induced in a human subject by invisible operators, when consciousness not only functions in the double, but also in the normal personality. (The dual consciousnesses then function in united co-operation, instead of in discreted alternation.)

It is to be observed that all these phenomena are due to the interaction of our active and passive consciousness. The phenomena produced in hypnotic, mesmeric and mediumistic states are due to the action of the active consciousness of an external operator on the passive consciousness of a subject. The phenomena of telepathy, mental science, occultism, and the volitional sleep experiences described in the book here reviewed, are due to the action of the operator's active consciousness on *his own* passive consciousness (instead of on the passive consciousness of someone else). The morbid phenomena of hysteria, catalepsy, lethargy, which so closely resemble many of the above phenomena, must be due to a similar cause, but set up by a derangement in the normal interaction in the nervous mechanism pertaining to the patient's active and passive consciousnesses.

We recognise that psychical activity, as known to us, is inseparable from the associated activity of our nervous system. We also recognise that the whole of our vital processes are governed by the same system. Our thinking, feeling, movements, and our vital functioning pertain to the invisible energy implicit in that system. The phenomena termed psychic or spiritual and occult, all pertain to the invisible energy expressing itself through that system. What portion of our nervous system is specially associated with these phenomena is not yet clearly understood (though we do know that the psychical phenomena of our active waking life and those of movement, are associated with the cerebro-spinal or sensor-motor system). It may be hoped that psycho-physiological and neurological research may bring further light to bear on this interesting problem.

The researches of Cajal, Golgi, Van Gehuchten, Pupin, and Branly, lead to the inference that our nerves can no longer be compared to telegraphic wires, transmitting an energy from an external generator. The appearance is now that the invisible energy transmitted, wells up in some mysterious manner from within each contributing cell and radiates from the nucleus of each integral unit in the associative system or unity. Transmission appears in this light to consist of a process of polarisation by induction, and not in the handing on of a current from an external generator.

Whether the active and passive states may be associated with different portions of our nervous system, generating energies of distinctly active and passive character, or whether they are the consequence of a reversal in the

* 'Les Rêves et le Moyen de les Diriger.' Amyot, 8, Rue de la Paix, Paris.

polarity of the cells constituting that system, thus causing a positive or a negative energy (active and passive) to emerge in alternation, remains for future research to determine.

The researches of Branly, Pupin, and Duval appear to imply that sleep, *i.e.*, passivity, is the result of the cessation of cellular radiation, with contraction and consequent insulation (disconnection) of the integral cells, entailing non-transmission and temporary cessation of expansive radiation and external relations. This would apparently explain how local, partial sleep or states of passivity (non-transmission and non-activity) and anæsthesia may arise, as in hysterical anæsthesia, catalepsy, lethargy, &c. But it does not explain the phenomena of passive consciousness as exhibited in natural and artificially induced sleep; it does not explain the presentations to attention (awareness, consciousness) from memory and imagination, occurring in the passive state (dreams, auto-suggestion, fixed-ideas, mania). It does not explain how the memory of the passive consciousness includes that of the active consciousness, while the latter does not comprise the former.

If the active state is constituted by the expansive radiation of the (cellular?) nervous energy, entailing transmission on the sensor-motor system, and the passive state is accompanied by the cessation of that radiation, yet the senses function during sleep, and in alert somnambulism the passive consciousness takes command of the sensor-motor system and determines movements by its use, which nevertheless are not registered in the memory of the active consciousness. The arguments of our present author imply that the passive consciousness is associated with the sympathetic. He says that efforts made to awaken himself from deep sleep entailed reactions in the abdominal regions and thorax. It may be hoped that further light may be thrown on this question by future research. Till we can correlate its physiological apparatus but little progress will be possible in the direction of bringing the conscious influence of the active consciousness to bear upon the passive consciousness.

CONTROL YOUR THOUGHTS.

The habit of thinking bright, kindly, hopeful thoughts can be cultivated, and by watchful care we can all contribute to our own health and happiness, and stimulate others by maintaining a disposition to see good in all. The Rev. George H. Hepworth wisely says:—

‘Tell me frankly what your controlling thought is, what kind of thinking you do every day, and I will tell you what kind of man you are—whether you are making friends or enemies, how you will meet the emergencies that come into every human experience, whether affliction will embitter you or mature, sweeten, and ripen you. We are what we think. Your chief thought is as truly the master of your destiny as the captain is master of the vessel he guides through storm and drifting currents. Your happiness depends not half as much on your surroundings as on yourself. It is possible to have nothing and yet to have all, and possible to have all and yet to have very little. A cheerful heart can lighten the heaviest burden and make it comparatively easy to bear. If you would discover what a man’s life is worth either to himself or to others you need not look at his bank account, for that is no sure indication. If you can find out what kind of thoughts he cherishes you will learn the whole story.’

TO CORRESPONDENTS.

‘J. A. C.’ and ‘H. J. C.’—We regret that your kind communications are necessarily held over.

W.Z.—If, as you say, you were so pleased with the article by Miss Abby A. Judson, which appeared in ‘LIGHT’ of November 18th, that you would like to know more of her views on psychical subjects, it may interest you to learn that she has expressed them at some length in a thoughtful book, entitled ‘The Bridge between Two Worlds.’ We do not think there is any agent for the sale of the book in London, but it may be obtained direct from the author, whose address is Arlington, New Jersey, U.S.A. The price is one dollar, and cost of postage. There is a copy in the Library of the London Spiritualist Alliance.

NEWCASTLE-ON-TYNE.—‘LIGHT’ is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

WHAT IS CLAIRVOYANCE ?

IS IT IMPRESSION, PERCEPTION, SENSING, OR SIGHT ?

In an admirable article in the ‘Suggester and Thinker,’ entitled ‘Clairvoyance—Its Place in the Evolution of Man,’ Mr. Henry Harrison Brown presents some suggestive thoughts. The following passages touch upon the debatable land regarding the objective or subjective character of clairvoyance, and are worthy of careful consideration:—

‘The soul is not content to lie sub-conscious. By the ideal, which is real, it tempts the conscious man onward. The ideal is a species of clairvoyance. The poet’s and the artist’s imagination will be found to be the clearest vision of the Eternal Verities. Memory, imagination, and clairvoyance so shade into each other that no one can tell where to divide them. Sensitives of all kinds have in the estimation of their friends “vivid imaginations.” That is, all sensitives are in a more or less degree clairvoyant. They do not know this, but to the expert in this field it is a patent fact. . . .

‘Clairvoyance is not sight. It is not a new sense, as some claim. It is not a sense, as we know the senses. Each special sense has an independent physical organ for its manifestation, except that of touch, which is properly not one, but several senses, some of which seem to belong to the whole body. But clairvoyance is not dependent on a special organ as the senses are. It is a sensation immediately upon the nervous system; it cannot be recognised when the mind is actively engaged in the external life. There must be a passive condition of the organs of sense; the reason cannot be active at the time. It is purely a subjective sensation. When the clairvoyant therefore says “I see,” it is not so. She senses or feels. She recognises a sensation other persons less sensitive do not. The best psychics among my friends say, “I sense,” for the vision is subjective. It is a sensation akin to all the senses, but caused by a finer vibration; vibrations from some of the “unknown regions” of Professor Crookes.’

MRS. MARY A. LIVERMORE A SPIRITUALIST.

Mrs. Mary A. Livermore, the noted Temperance worker, the famous advocate of women’s rights, the authoress of a number of books, and one of the best known lecturers on the American platform, has become a Spiritualist. Replying to the questions of a representative of the ‘Boston Sunday Post,’ Mrs. Livermore narrated some remarkable experiences. Amongst other things she said:—

‘My attention was turned toward Spiritualism many years ago, when the celebrated Fox Sisters were making demonstrations. Since then I have been investigating this doctrine, and within the past few years I have had experiences enough to convince me of the truth of this belief.

‘In 1891 I was on a lecturing tour in the West. When I went into the Sherman House the proprietors, with whom I was well acquainted, told me there was a certain Mrs. Blake, of California, who wished to see me on a very important matter. I did not know her, and she had never seen me before. She came to my room. Immediately the tables, even the large double bed, began to twist and move.

“I see all these things are due to your influence,” said I. “Do not cause the spirits to break that mirror, as that would be a needless expense to me.”

“Do not fear that,” she answered, “but I want to tell you to cancel all your engagements for December 28th, 29th, and 30th of this year. There is death in sight.”

“Do not imagine I shall be any such goose,” I laughed. “But tell me what you see.”

‘Then she went into a trance and told me that an old lady of whom I was very fond would die. She said she saw a casket and an easel with a man’s portrait right beside it, and a large box in which was a wreath, with six roses lying on the table. She went further, and described a small child being lifted by its mother to look at the face of the dead woman, and recoiling after kissing the cold flesh.

‘It all happened just as she described it. I was here in Melrose over Christmas, and my “later” mother-in-law was there at the dinner. She was taken sick during the evening and died on the 28th. The affair turned out as Mrs. Blake had said, and I was obliged to cancel the engagements.’

‘It is only when the activities of egotism are in abeyance, and the spirit lies open in selfless, childlike receptivity to God’s Spirit, that it is really wise and beautiful, really growing, really *with* God. It is only in this attitude that our prayers are really powerful as intercessions; we are then links in the chain by which the electric current of God’s grace passes through Humanity.’

‘NO INTENTION TO DECEIVE.’

At last a little light is dawning upon the minds of those who occupy the magisterial bench, and a decision by the borough magistrates at Wolverhampton on Monday last, when Mrs. St. Leger York, a palmist and clairvoyante, was on trial, to dismiss the case on the ground that the prisoner had no intent to deceive or impose on any of her clients, shows that the just and common-sense method of dealing with such cases which ‘LIGHT’ has consistently advocated is likely to be adopted in the future. We believe this is the first occasion in England when ‘intent to deceive’ has been regarded as the important point, although a similar decision was given, on appeal, in a Scotch Court about two years ago.

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.

The Analysis of Crime.

SIR,—In Professor Mantegazza’s ‘Analysis of Crime’ he quite overlooks the fact that many women live with criminals on the proceeds of the latter’s crime, and as the receiver is at least as bad as the thief, they are just as culpable as the men, although only the latter are punished. If this fact and kleptomania are taken into account, there is little difference in the criminality of the sexes, especially when it is borne in mind that women are physically unequal to the committal of such crimes as burglaries and street robberies. In most cases they prefer to be sleeping partners in crime, and leave the risk to the men. It requires some courage to be at war with society, and the women who are afraid of a mouse or a black beetle are not likely to possess it. The comparisons indulged in by the Professor are just as fallacious as if I were to assert that men are braver and better than women because they risk their lives so much more often in saving the lives of others.

It is, I think, a regrettable fact that invidious comparisons should be drawn between the sexes, who, for weal or woe, are destined to be inseparably united until time shall be no more.

C. A. M.

Metaphysical Literature.

SIR,—Seeing a letter in your issue of November 11th from my valued friend, Mr. G. Osbond, on the above theme, permit me to say that, in addition to all that he has so ably and interestingly stated, I should much like to call the attention of your numerous readers to the very excellent results which have often followed in America through the formation and operation of circles of Silent Unity. As I am certain that Mr. Osbond is in a special manner qualified to help all interested in the carrying forward of such an estimable and noble work, I sincerely hope that among the multitude now interested in practical metaphysical work, there may be at least several who will feel impelled to take some action in this important direction. I speak from actual knowledge when I declare that immense good in ways innumerable can and does result from friendly psychical co-operation, and as the time is now clearly ripe for a movement in this direction in all parts of England which I have recently visited, I trust some steps may at once be taken towards this most desirable end. Any useful suggestions which I can offer I will gladly lay before all interested.

W. J. COLVILLE.

Clairvoyant Experiences.

SIR,—Thinking that the following clairvoyant experiences may interest the readers of ‘LIGHT,’ I take the liberty of communicating them as facts which can be amply verified.

About eighteen months ago the wife of a friend of mine passed away (who thought Spiritualism all humbug). A month after her decease she came to me at my house, when I asked her if she had any message for her husband; if so, it must be something that I knew nothing about. She said: ‘Tell Bob’ (her husband) ‘that the gold ring he has in his waistcoat pocket is one we both valued much.’ I saw her husband that same night and conveyed the message to him. He was astonished, and said: ‘Yes, that is so; but how did you get to know about it? I only took it out of the drawer the other day and put it in my waistcoat pocket.’

An acquaintance of mine, Mr. Wright, had a daughter who passed on two years before I knew him. She came to me in spirit and told me that her name was Maria Wright, the daughter of my friend. She then showed me one of her fingers, which had a scar across it, and wished me to mention the matter to her father. I did so, and her father told

me that when his daughter was five years old her finger was crushed by being caught in a gate. This happened eighteen years before, and had been forgotten by the family.

My wife’s sister was suffering from cancer. The doctor said she must not be left, as she might pass away at any time, thinking it not possible for her to live through the day. But my spirit friends came to me and said that our sister would live nine days longer. I told her family what I had received respecting her, and they thought it impossible for spirits to know anything about the matter, and laughed at the idea. However, the doctor and nurse came every day for nine days, and our sister passed away at twelve o’clock on the ninth day. I saw the spirits in each case.

Northampton.

ALFRED PEACOCK.

SOCIETY WORK.

24, UPPER MAUDLIN-STREET, BRISTOL.—On Sunday last the controls of Mr. J. Woodland, of Cardiff, gave an address on ‘What is Life?’ The chair was taken by Mr. J. Hill (of Cardiff), who gave a reading from ‘The Two Worlds.’—W. WEBBER.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last, interesting addresses were given by Mr. Stibbins and Miss Morris, on ‘Faith, Hope, and Charity.’ A large public circle was held at the close of the meeting. Mr. Adams, of the Battersea Society, will speak next Sunday.—M. E. C.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last the control of Mrs. Holgate addressed an audience from the words ‘This is not the day of miracles; there is nothing supernatural, everything is real.’ Clairvoyant descriptions were given by ‘Blue Bell,’ and at the after-circle by Mr. Lovett and other friends. Solo by Miss Mary Rennie.—F.S.G.

MERTHYR SOCIETY OF SPIRITUALISTS, CENTRAL HALL, MERTHYR TYDFIL (WALES).—On Sunday last, we were privileged to listen to some masterly addresses through the mediumship of Mr. J. J. Morse (London), the subjects being: ‘Jesus: God, Man, or Medium,’ and ‘The Natural, Spiritual, and Celestial Spheres of Spirit Life,’ giving splendid scope to display his marvellous powers of eloquence, and present our glorious philosophy in admirable style.—W.M.H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning circle, on Sunday last, received an explanation of evil spirit influence which brought forth many questions that were ably answered by the guides. The subject of the evening discourse on ‘The Seers and Prophets of the Bible,’ as illustrated by the mediumship of Samuel, was well received. On Sunday next, at 6.30 p.m., ‘The Seer and Prophet Daniel.’ The public circle is held every Sunday at 11 a.m. Inquirers heartily welcomed.—W. E. LONG.

SHEFFIELD.—Under the auspices of the Sheffield Psychological Society, Mr. Walter Appleyard presiding, Mr. William Lynd lectured to a large audience upon ‘Wireless Telegraphy’ in the Montgomery Hall, on November 16th, and put forward a theory analogous to that of wireless telegraphy as a possible explanation of the phenomena of telepathy and hypnotism—viz., the receptivity of sympathetic minds to waves of psychic ether set in motion by positive mental action on the part of the operators.

NORTH LONDON SPIRITUALISTS’ SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday morning last the subject considered was ‘Insanity.’ In the evening, Mr. Jones in the chair, Mr. Brooks gave a reading on ‘Conditions for True Spirit Communion.’ Speakers, Messrs. Hewitt, Jones and Willis. Mrs. Jones, under influence, gave an interesting address. Clairvoyance and comforting messages were much appreciated. On Sunday next, at 11.30 a.m. and 7 p.m.; Tuesday and Wednesday, at 8 p.m.—T.B.

THE LONDON SPIRITUALISTS’ CONFERENCE will be held at Henley-street, Battersea Park-road, on Sunday afternoon, December 3rd. The committee appointed at the last Conference will report the progress they have made in their work regarding the amalgamation of London societies, and other important matters will be discussed. Battersea friends will provide tea for visitors. At night several speakers will occupy the platform. We shall be pleased if friends will all do their best to help the work for unity and harmony.—M. CLEGG, Secretary.

MR. W. J. COLVILLE’S VISIT TO LIVERPOOL proved very successful. Three lectures were given to very large and deeply-interested audiences. On Saturday, November 18th, the subject treated was ‘Spiritual Healing’; on Sunday, November 19th, at 3 p.m., ‘Rest and Work in Spirit Life,’ introducing a tribute to Mrs. E. H. Britten; at 6.30 p.m., ‘The Redemption of Satan.’ Mr. W. J. Colville returned to London on Monday, November 20th, on which day he resumed his lectures at 99, Gower-street, W.C., which are being given regularly on Mondays, Wednesdays, and Fridays at 3 and 8 p.m.