

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

Mr. Herbert Spencer has lately been taken to task for certain statements which trouble the waters in Bethesdas we need not concern ourselves with: but his critic-in-chief quotes a passage which has in it the promise of fruit if Mr. Spencer would only follow it up. It is this:—

An entire history of anything must include its appearance out of the imperceptible and its disappearance into the imperceptible. Be it a single object or the entire universe, any account which begins with it in a concrete form or leaves off with it in a concrete form is incomplete. . . . Hence our Theory of Things, considered individually or in their totality, is confessedly imperfect so long as any past or future portions of their sensible existence are unaccounted for. May it not be inferred that Philosophy has to formulate this passage from the imperceptible into the perceptible and again from the perceptible into the imperceptible? . . . When taken together, the two opposite processes thus formulated constitute the history of every sensible existence [inclusive, as stated above, of 'the entire universe'] under its simplest form.

A careful consideration of this statement can only lead to the conclusion that we must, in any case, refer all that is to the invisible world. Of course this is now an elementary truth, but its vast significance has never been grasped, especially by the Herbert Spencer school of thinkers.

The millions of tons of matter that have already arrived in our fields, forests and orchards this Spring have come from the invisible world, and a great deal of it will return thither. It is, in fact, the universal laboratory of life,—and its receptacle, we say. Certainly Mr. Spencer is right, and perhaps in a deeper sense than even he discerns, when he says that we know nothing aright if we begin and end with it in the concrete only. To know it aright we must include its appearance out of the imperceptible and its disappearance into the imperceptible—and beyond: and the business of Philosophy is to trace this—if it can. Until it can do this, it ought to be exceedingly modest; it ought never to be scornful; it ought to be very economical of the dangerous word 'impossible.'

Abby A. Judson, in one of her pleasant 'Banner of Light' letters, makes a curious remark. She says:—

Theism is the basis of my Spiritualism. And were the choice given me, whether I should rejoin my loved ones in the spirit land, with no infinite Soul on which we could depend during our eternal progression, or whether each and all should be merged in the Infinite Soul, with the loss of conscious individuality, on leaving the form of clay, I should choose the latter. For, what safety could there be for a finite soul in a Godless universe?

These are not opinions or feelings which can be reasoned about. For our own part, we have no interest in the notion of being 'merged in the Infinite Soul, with the loss of con-

scious individuality.' If we had a vote upon it, we should prefer a day's fishing to using the vote. Our interest lies in the region of conscious individuality, and in the conscious individuality of our 'loved ones in the spirit land'—or anywhere else. We would take our chance with them any way.

Besides, if there is 'no Infinite Soul' in the spirit land there is none here, and yet we did very well here with the dear ones who have gone. Why might we not do at least as well on the other side? No: most assuredly we prefer life, let the consequences be what they may. Let us be together, and risk it!

Two pamphlets, being Trance Addresses by Mr. J. J. Morse, have just been published by 'The Progressive Literature Agency,' London. The subjects are 'God's mightiest angel' and 'Modern Spiritualism: Its religious value and ethical importance.' The first sets forth the great thought that 'life and death are but two aspects of the one divine purpose . . . expressions of the one latent activity in being.' Death is a true 'angel' of God, inasmuch as it works for ever-advancing life. The second is a clear and temperate presentation of the two vital truths of Religion, that man is spirit and that he is related to a spirit-world: and there is but little difficulty in showing that real belief in this must have great religious and ethical importance in practical life.

The pamphlets are happily free from rhetorical exaggeration, and are entirely sensible and wholesome from every point of view. Spiritualists who do a little quiet missionary work would do well to keep a stock of them on an easily accessible shelf.

We are glad to hear that Dr. Savage is exciting immense interest in New York. His grand church is 'filled from pulpit to the doors every Sunday,' says the recorder; and the city is talking about the remarkable blend of Rationalism and Spiritualism found there. We are glad, too, to hear that his book, 'Life beyond death,' is already in a fourth edition. London is waiting for a similar work to be at least attempted.

'Things to come' is pretending that we or some of our friends are 'feeling the lash.' It may be our fault, but we assure it that we feel nothing, except an inclination to yawn. These 'evangelical' people who never cease to cry 'Devil, devil,' are becoming simply tiresome.

We do not recommend hurry, but we would suggest to some people that it is just as well to know where one is going. Speed without direction may, indeed, be worse than useless, and jogging around may lead to nothing but waste of time. Hoverers about Spiritualism might do well to take the hint. Movement is nothing. Definite direction is everything. Here is a story:—

A certain professor of Psychology, arriving at the station of a town where he was to lecture, was in a great hurry to get to the hall. He was so absorbed in his lecture

and the desire to get there in time that he got into a cab, and said to the driver, 'Now drive on just as fast as you can.' So the cabman started and drove for half an hour or so in all directions. And by and by the professor realised that he was not getting anywhere. So he put his head out of the window, and said, 'Where are you going?' And the cabman answered, 'I don't know, sir. You gave me no directions; you simply told me to go on.'

An American journal indicates one very prevalent cause of Pessimism. We always thought that Pessimism and Indigestion were very closely connected. The demonstration of this, in these touching lines, is very complete. The poem is called 'THE LITTLE PESSIMIST,' and it runs thus:—

The sad little Princess sat by the sea,
'Alas,' she sighed, 'and alackaday!'
And she rested her book upon her knee,
And her eyes gazed dreamily far away.

'All of my fairy tales end the same—
They lived, and they loved, and then they died—
The wicked enchanter's always to blame;
Oh, for something quite new,' she cried.

'I'm sick of my dolls with their china eyes,
I'm sick of reading of giants and things,
I'm tired to death of candies and pies,
I hate my crown and my golden rings.'

And then her nurse felt of the Royal head,
Looked at her tongue in a knowing way,
'Your Highness had better come home to bed,
You've eaten too many plum tarts to-day.'

GHOST HUNTING.

A correspondent writing in the 'Newcastle Morning Mail,' under the heading of 'Psychic Phenomena,' after stating that 'an open mind is the correct attitude towards all phenomena we cannot fathom,' says: 'I have seen much myself to give one "pause."' He then relates the following experience:—

'I remember going on a ghost hunting expedition to a colliery village in Durham. The place was all excited, and a crowd gathered round the house every night. Nothing was seen; but wailing cries were heard that disturbed the occupants very much. A friend brought a lady "clairvoyant," and we were permitted to remain in the apartment from which the sound was said to proceed. Further than the report of the excitement in the village, we knew nothing of the circumstances. The house was a two-storied dwelling, belonging to an adjoining colliery, where the head of the little household had some charge, and sat rent free. He did not mind the "haunting," he told me; but his wife, a healthy, buxom young woman, with a baby in arms, was very nervous. Every window and cranny of the house had been examined, to account for the sound, by joiner, slater, and chimney sweep, without discovering any preventable cause. It was getting late, the crowd in the street had dispersed, and we fancied our vigil was going to be unrewarded, when the most dismal wailing sound filled the room, which gave one "the creeps." The sound was there, but it could not be located. However, our clairvoyant, whom we had taken by train to the village, told us that there was "the shade" of a middle-aged woman sitting on a stool by the fireside, wringing her hands and giving vent to the eerie sounds we heard. She described the woman very minutely, and, while doing so, the wife and husband passed looks, the former exclaiming, "Oh, Tom, it's just her!" The wife seemed glad to get her mind relieved, and told us that every time she went up and down the stairs with the bairn she was perfectly conscious of someone walking up and down alongside of her. Subsequently I learnt that the young wife had been a neighbour's daughter, who used to come in and look after her husband's first wife in her illness. She died, and the nurse and husband were married a few months after. The house was vacated, and remained unoccupied.'

SPIRITUALISM is the gospel of love or it is nothing. It means liberty, fidelity, and truth, or it means nothing. It means unity, concord, and peace, or it means nothing. It means that the gates of the real world, the world where no masquerade is possible, are wide ajar, and that befogged humanity, nailed to the cross of its own ignorance and pollution, may catch glimpses of that world and obey the law of being.—'Light of Truth.'

A STUDY OF MEDIUMSHIP.*

The professor of psychology at the University of Geneva obtained the opportunity of assisting at a series of séances given by a non-professional and unpaid trance medium. His description of the phenomena presented constitutes a most valuable contribution to the study of mediumship and is worthy of careful consideration by the Spiritualists of England and America, especially with regard to the fact that it shows how large a part of the phenomena usually attributed to 'control' may be referred to involuntary emergings from the sub-consciousness of the medium. Supposing even that some readers may differ from the author's conclusions in this respect, yet this book unquestionably demonstrates to what a large extent the telepathic transmission constituting 'control,' is conditioned and coloured by the medium's sub-consciousness.

The medium is the daughter of most respectable parents and is of irreproachable repute; earning her living as saleswoman in one of the large shops of Geneva. She lent herself to M. Flournoy's researches apart from any remuneration. Though differing from her as to the causes in action, he does not once imply that she consciously simulated, or that she intentionally 'made up' any of the stories presented by her while in the secondary state. Yet he considers these to be romances automatically evolved by her exceptionally active sub-consciousness, under the stimuli of suggestions unintentionally and unsuspectingly implanted by the members of the spiritualistic circles she frequented.

M. Flournoy is unquestionably impartial and evidently approached this case in the attitude of the student with a 'mind to let.' His criticisms display the untiring energy with which he endeavoured to discover, by tracing up the medium's past associations, whether these afforded any clue to the stories presented by her in the secondary state; and strange to say, in nearly every case, he found some incident which, in his estimation, might have sufficed to act as sufficient suggestion to have set her sub-conscious imagination to work and have been elaborated by it (unconsciously to her awakened self) into the subsequent presentations made.

In one instance, however, with regard to certain incidents described by her as pertaining to the personal history of an Indian control who claimed to have lived a few centuries ago, M. Flournoy admits that it is most improbable that the medium could herself have acquired any knowledge of those circumstances. It was only after extensive research, in which he was assisted by several colleagues, that he obtained information carrying confirmation of the statements made. Yet the possibility remains that she may have heard those events mentioned somewhere.

M. Flournoy presents his study from the point of view of the specialist experienced in the involuntary hallucinations and secondary personalities, &c., which emerge automatically in hysterical patients; as also in the similar effects, induced by suggestion, in hypnotic subjects. He found similar disturbances of sensibility and motricity in the medium, while in the secondary or somnambulant state, as those which accompany the analogous condition in the subjects above referred to; while the physiological phenomena of catalepsy, lethargy, contracture, &c., common to the above abnormal psychic states, were also present in the medium. Consequently M. Flournoy is led to consider the medium's guide, 'Leopold,' who emerges at all her séances, in the light of a secondary personality evolved by her sub-consciousness, while the mediumistic trance itself is due to auto-hypnotisation. Her various controls, Marie-Antoinette, the Indian princess, &c., are due, says M. Flournoy, to the emerging of various facets of the medium's individuality, the characteristics of which appear in them all. These secondary personalities may indeed be due, he states, to a temporary reversion of the present normal personality; a return to a surviving phase, pertaining to her earlier stages of growth.

It will be of interest to Spiritualists to learn that the secondary personalities which emerge involuntarily in hysterical patients (and which may be induced by suggestion

* 'Des Indes à la Planète Mars.' By PROFESSOR TH. FLOURNOY, Alcan, Paris.

in some hypnotic subjects) so closely resemble the personations induced by 'control,' that a psychologist of exceptional experience had to devote months of careful observation before he could determine to his own satisfaction the character of the phenomena under study. Another important fact worthy of notice is that M. Flournoy affirms that the secondary or trance state may, in some subjects, be induced by auto-suggestion. This, it should be remembered, is confirmed by the claims made by some occultists, who affirm that they can enter that state by exerting 'mental concentration.' The writer of these remarks has met two mediums in America, who stated that after having been used as mediums for many years and thrown involuntarily into the trance state, they subsequently found that they could induce it voluntarily.

Q. V.

(To be continued.)

PRAYERS FOR THE DEPARTED.

(By C. W. LEADBEATER, IN 'THE THEOSOPHICAL REVIEW.')

What is a prayer for the dead but an expression of an earnest wish and a loving thought for those who have passed on before us? We know that in physical life such wishes and such thoughts are very real and objective things—storage-batteries of spiritual force which will discharge themselves only when they reach the person towards whom they are directed; why should it be supposed that there is any difference in their action when the person thought of has no longer a physical body? The prayer or the strong loving wish for a particular dead person always reaches him and helps him, nor can it ever fail to do so while the great law of cause and effect remains part of the constitution of the universe. Even the earnest general prayer or wish for the good of the dead as a whole, though it is apt to be a vaguer and therefore a less efficient force, has yet in the aggregate produced an effect whose importance it would be difficult to exaggerate. Europe little knows what it owes to those great religious orders who devote themselves night and day to ceaseless prayer for the faithful departed.

If it should be asked what it is that we ought to wish for our dear ones who have passed away—we who in many cases know so little of their condition that we might well fear to set in motion a force which might be ill-directed for want of more exact knowledge of their need—we cannot do better than turn to the formulas of the Catholic Church, and use that beautiful antiphon which appears so often in the services for the dead: 'Eternal rest grant unto him, O Lord, and let light perpetual shine upon him.' Unless we are dealing with a case in which we know of some special requirement towards which we can direct our thought-force, what better wish could we formulate than that expressed in those words of long ago, words which for many centuries have been the channel through which yearning affection has voiced its holiest feelings—by which so much suffering has been eased, so much benefit given?

If we observe how exactly it meets the needs of the man who has recently passed away, we shall realise that whoever may have composed that antiphon must have known very well what he was about, or perhaps been guided from above to write even better than he knew. For its two clauses express exactly the conditions which are most desirable for the dead; first, perfect rest from all earthly thought and care, so that his progress towards the heaven-world may be undisturbed, and secondly the perpetual light of the divine love shining clearly upon him through the higher and more spiritual part of his own nature, drawing him ever upward toward itself, so that his progress may be rapid. Truly earth has little more of assistance to give to a man for whom such a prayer as that is being earnestly and constantly offered.

'THE GALILEAN FISHERMEN found after the departure of Christ that He became their correspondent, and they became the missionaries of His startling innovations. They heard His call and He heard theirs. They announced this celestial magnetism, and the human capacity had been developed to receive it: and we must remember always that Christianity is receivable only by augmented human capacity. This magnetic responsiveness became slowly the common experience of races and peoples, and Christianity reposes on it to-day.'—PEYTON, in the 'Contemporary Review.'

'L'INCONNU ET LES PROBLÈMES PSYCHIQUES.*'

M. CAMILLE FLAMMARION'S NEW BOOK.

The value of such a work as that which M. Camille Flammarion has lately published, both in French and English, is considerable. He states in the introduction that his object in writing the book is to show that certain facts hitherto ignored, *exist*, and also to apply to these facts scientific methods of judgment. M. Flammarion approaches his subject with candour, and also with caution. He asserts that although reason can only accept as *certain* that which has been proved, we have no right to deny in advance any possibility, since our senses are very misleading and are very incomplete guides. He fully recognises the peculiar import of the class of facts he is reviewing, and says: 'If the study of this subject should put us on the road to a knowledge of the nature of the human soul and to a scientific demonstration of its survival, it would give an impetus to human progress greater than any it has yet received by the gradual evolution of all the other sciences put together.' Coming from one who has devoted so much time and energy to the study of astronomy, there is pathetic cogency in his testimony to the futility of this grand and absorbing pursuit, if we, who scan the wonders of the universe, are not its eternal heirs, but only the ephemeral sports of irrational forces.

'What interest can the heavens have for us,' he inquires, 'if we are only to live on earth for a brief day?'

His first chapter is devoted to the consideration of past scientific progress. Again and again we find the same method pursued: it is needless to dwell upon this method, we are so familiar with it; history teems with instances of it. The daring discovery of some mind in advance of the generality is first treated as an absurdity, scorned, opposed, rejected; then gradually is tolerated, admitted as a possibility, accepted and glorified.

He gives an amusing instance in connection with this almost uniform history of discovery. When Edison's phonograph was presented to the Paris Academy of Science, one of the members of the Academy seized the unhappy representative of Edison by the throat, exclaiming: 'Wretch! We are only the dupes of a ventriloquist!' M. Flammarion was present on this occasion, so the story is not too good to be true.

This particular volume does not profess to deal with mediumistic phenomena, *i.e.*, with the phenomena which are usually denoted as mediumistic (though the distinction thus made is probably quite artificial and rather misleading). The author reserves such subjects as communications purporting to come from the spirits of the dead, for consideration in a later work.

The large collection of manifestations of the dying which he relates in chapter iv., he does not regard as indicating the action of those who have already quitted this sphere, but as manifestations at the moment of death. Why he makes this limitation it is difficult to see. The facts which he considers proved, even with this proviso, are most important, quite sufficiently so to be worth all the attention and evidence brought to bear upon them. These facts he sums up at the end of his work thus:—

1. The soul exists as a real entity, independent of the body.
2. It is endowed with faculties hitherto unrecognised by science.
3. It can act and perceive at a distance, without the intermediary of the senses.
4. The future is pre-arranged, determined by causes which produce it. The soul sometimes apprehends it.

If Spiritualists and psychical researchers are really desirous that their work should be enduring, they can hardly spend too much time or care upon accumulating the evidence for these foundation-facts. Personal conviction may carry us much further. M. Flammarion intimates that these are far from being the only

* By M. Camille Flammarion. Published by Librairie Ernest Flammarion, 26, Rue Racine, près l'Odéon, Paris. An English edition, entitled 'The Unknown,' is published by Harper and Brothers; price 7s. 6d.

conclusions suggested by the evidence, but as parts of one great solidarity it behoves us to be very patient, very cautious, to make very sure of our footing, as we advance. The over-credulous, or even those who arrive at true conclusions on insufficient grounds or by mistaken reasoning, are hinderers rather than helpers, if they are in too great a hurry to advance. It is extremely difficult to exercise the self-restraint necessary for effectual work on these lines of psychical discovery. Convictions—true convictions—often establish themselves for individuals in advance of the reasoning and evidence which can alone authenticate and verify them, and they are tempted to claim for their convictions a degree of certainty to which they have no right. Spiritualists have thus again and again injured their cause by claiming too much, and they perhaps fail to see that they claim too much, because the truths they are asserting are *verifiable*, but not *verified*; they have reached them partly by intuition, they have not demonstrated them scientifically; they do not recognise clearly what is scientific evidence and what is not.

The result of such a method of proceeding may be as disastrous in its results as would have been the campaign in South Africa had Lord Roberts failed to secure his base. Those splendid and rapid advances of our brilliant Commander-in-Chief have been marked by intervals of pause, during which no progress seemed to be in operation, and the nation was forced to wait passive and expectant, while the transports were being brought up and the base secured. The tactics and prudence evinced in that masterly advance are essential principles in all advance. And it is because a work like this of M. Flammarion's is a means of securing the base for further progressive acquisition of truths which deeply concern man's present and future life, that it is so valuable.

At the same time we recognise that in his anxiety not to advance too rapidly in forming conclusions, he occasionally falls back on a negative position which he fails to justify. For instance, he particularly specifies that he regards the 180 cases which he enumerates in chapter iv., as manifestations of the dying, but *not* of the dead. Now in some of these there is absolutely nothing to prove that they ought to be so classified. In some cases the manifestations were observed some hours after the death had occurred; in others it is not stated whether the moment was precisely the hour of death or just about that time, which might mean just after. In one case at least the apparition announced that death *had* occurred. The theory of latent telepathy may by some be accepted to account for this, but there is, in many cases, at least *as much* to be said in favour of the view that the manifestations occurred after death as that they occurred before.

There is one fact of considerable interest which we noted in reading this chapter, and that is, that far the greater number of *collective physical impressions associated with a death are impressions of sound*, often loud noises, or repeated raps. It would be interesting to observe whether in other collections of psychic manifestations the proportion of occurrences in which more than one person is impressed by *sounds*, is as great as in this one.

Most of the cases of apparitions are not collective, but out of about a hundred of various kinds of manifestations related in this chapter, we counted about thirty instances in which sounds coinciding with deaths were observed by two or more witnesses. When we are dealing with phenomena of this sort, governed by laws of which we are almost completely ignorant, a little coincidence of this kind ought to be carefully noted; it is sometimes by such slight coincidences that important discoveries are made.

One of the complaints often brought against spiritualistic phenomena is that it is undignified for discarnate beings to rap out messages on tables. It seems to us an unscientific and irreverent attitude towards the facts of nature to assume that there is anything intrinsically undignified or common in the phenomena which occur. The lack of dignity and commonness is not infrequently in the minds of the living observers, who colour with their own sentiments and dull perceptions the facts whose import they are too ignorant to grasp.

A clue to the frequent recurrence of raps may perhaps

be found on a page in an early chapter of M. Flammarion's book on which is tabulated the rate of vibrations per second which produce, respectively, sound, light and electricity. That table shows that the vibrations which produce sound are very much slower than those which produce electricity and light; they are at the opposite end to the X Rays in the scale of vibrations, and they are immediately followed by vibrations of unknown efficiency.

This fact suggests that there are probably more persons capable of recognising these coarser and slower vibrations than there are capable of detecting the more delicate and rapid ones.* In other words, a discarnate being operating upon the incarnate may find, in the majority of cases, that our organisms are too dense, our faculties too undeveloped, to respond to the vibrations by which they might attempt to affect our sense of vision or our brains; and that the utmost they can do is to produce vibrations which reach us as sound. If this is so, much of the apparent incongruity and meaningless character of some of the noises which appear to be intimations of death is accounted for.

We note, however, that these sounds are usually accompanied by an indefinite mental impression, a sense of presentiment. The interpretation seems to be thus vaguely conveyed to the mind, and that in cases when the occurrence itself appears inadequate to account for the presentiment.

M. Flammarion tells us that in response to his request for the statement of facts of an abnormal nature, he received 1,130 cases of various kinds; and he very uncompromisingly asserts his conviction that although a certain amount may be discounted for lapses of memory and unintentional exaggerations in some cases, taken as a whole, this collection (which was begun in March, 1899) is one which leads to the inevitable conclusion that neither chance coincidence, nor hallucination can be accepted as reasonable explanations of the facts, but that they point to the existence of the Soul as an entity endowed with faculties as yet unknown, that the brain is an organ by which this entity acts and perceives, but that the soul is *not* a physical property of the brain.

There are so many incidents of value in this volume, and so many suggestive remarks made by the able author relative to the facts, that we cannot but regret that he devotes one whole chapter to relating a variety of superstitions common in France and elsewhere. His object is to show that he is fully alive to the tendency to absurd, unreasonable credulity which prevails, not only among the uneducated but among the educated also; but we think he could have convinced his readers of that in two or three pages. We confess to having found his category of local superstitions tedious and rather out of place in a book of psychic study. We also regret (what *perhaps* was inevitable) that the objector should be so constantly in view. Nothing is to us more unpleasing in a constructive work than to be always kept conscious of the presence of an opponent. Probably M. Flammarion has had good reason never to forget the scoffer and the doubter, and it is small wonder if his work bears frequent traces of the fact; nevertheless, we should have enjoyed it more had we been allowed to forget both in the search for truth.

M. Flammarion must be a man of no little courage and independence, and his action must have required the exercise of both, for as he says himself his position has been one which has brought but very little satisfaction and much disapproval from public opinion, both from Scientists and also from Spiritualists—the one class considering him too credulous, the other too incredulous. One satisfaction he has, we feel sure, and that is the satisfaction of an honest mind, of one who tries to say only what he believes, neither more nor less. This article has dealt very cursorily and inadequately with the volume whose 585 pages contain a mass of interesting facts; possibly in a subsequent number of 'LIGHT' we may have an opportunity of discussing some portions of the latter half, which deals mainly with dreams and premonitions.

H. A. D.

* In this connection it would be interesting to know (perhaps some biologists could tell us) whether in the evolution of animals the sense of hearing was developed before the sense of sight.

SOME INTERESTING SÉANCES.

BY 'AN OLD CORRESPONDENT.'

III.

Our séance with Mrs. Titford took place in Mr. Glendinning's house at Dalston, on the evening of Tuesday, April 23rd last. Nine persons sat, and as we were all known to each other, and sympathetic, the conditions were very favourable. It is, however, matter for regret that, for family reasons, and also because of her uncertain health, this gifted medium sits but rarely; indeed, I think she informed me she had not been under control since we had a séance with her in September last, on which occasion she was very poorly from a bad bilious attack, and yet the results, as then described by me in 'LIGHT,' were wonderfully satisfactory and convincing.

The cabinet on this occasion consisted of a pair of curtains drawn across the window recess, in which a chair was placed. At the beginning of the séance Mrs. Titford sat in the circle, and we had only settled down a few minutes, in subdued light, when we were all changed in position by raps on the table from the unseen operator. My youngest daughter, who had only once before sat with Mrs. Titford, and who is rather nervous about this class of phenomena, was taken from the middle of the circle and ordered to take the medium's right hand; while Mrs. Titford's father, Mr. Davis, was placed right in the middle of the circle instead of being near his daughter. We joined hands, and it was speedily evident that the power in the circle was very strong, as, in about ten minutes, and before Mrs. Titford went into trance, two of the circle besides myself felt their fingers tapped gently several times by an unseen pair of little hands. The medium then went into trance and retired behind the curtain. During the entire duration of the sitting, her heavy breathing was frequently heard in the cabinet while the forms of materialised spirits were moving about, as after detailed. The light was lowered by request to a small 'peep,' but quite sufficient for us to discern each other. A luminous slate was at this time lying on the table beside a musical box, which last was wound up by Mr. Glendinning and played several times. After a few minutes had elapsed there was a rustling sound of drapery, and 'Little Harry,' Mrs. Titford's spirit brother, came and stood quite close to me, so close, indeed, that his form touched mine. He spoke to the circle and was heard quite distinctly; indeed, his voice is so peculiarly sweet and precise that, having once heard it, you can never mistake it for another. He explained to me that my boy and others of my relatives would show themselves, but as the light was burning they would not have power to use the luminous card; but that later on he would have the medium brought out of the cabinet and the gas put out, when some of the forms would, he hoped, have sufficient power to lift the card. He then retired, and in a few seconds I heard a soft voice at my side say 'Papa,' and discerned the figure of a boy, about twelve years of age, clad in white. He first patted both my arms, and then held up a face for me to kiss. The lips were quite human, and the face was complete; but identification, owing to the dim light, was not possible. I have no doubt, however, that it was my boy, as he again (as on a previous occasion) repeated the names of his two brothers and six sisters in their order, uttered a favourite expression, and also a sound he often made with his mouth when toddling about the house in earth life. Leaving my side, he passed round the back of the next sitter and went to my wife, who was beyond, and repeated the same process of caressing and speaking that he had used to myself, and then came back and kissed and patted me again, thereafter retiring behind the curtain. In a few minutes there emerged from the cabinet a tall female figure in white, who, 'Harry' whispered to me, was his mother, now on the other side. She glided past me and went to Mr. Davis (her husband), kissed him four times and put her hands on his back and chest as if she would try to heal the chest and asthmatical affection under which he labours. She next passed to Mrs. Glendinning and kissed her on the brow. Mrs. Glendinning told us that the lips were soft and warm. She then passed

to a daughter in the circle and kissed and embraced her, and thereafter went to Mr. Glendinning, whom she patted on the head and shoulder. Coming round to my side of the circle, she went behind the curtain into the cabinet, but before doing so she patted me gently on the head.

The next form was announced by 'Harry' to be Miss T., my sister-in-law, who came out, caressed and kissed my wife, but did not speak, and then she came and kissed me on the brow. Here, again, the light did not enable me to identify the face, but the fact that she only came to my wife and myself in fulfilment of a promise both she and my boy made to us at Mrs. Treadwell's the preceding evening, coupled with 'Harry's' announcement of her presence, makes me have the belief that it was she, more especially as I have seen and clearly identified her once before, at a very successful séance with Mrs. Titford five years ago.

By 'Harry's' orders the medium was then taken out of the cabinet by my wife, and the light was extinguished. She then sat in the chair formerly occupied by her in the circle, and my daughter again held her by the hand. Immediately thereafter, the musical-box, with a phosphorus card affixed to it, was wound up by invisible agency. It then rose in the air, playing several tunes, and floated right over the circle backwards and forwards for several minutes, being clearly visible to all.

Shortly after the musical-box had ceased its gyrations another tall figure came past me, and was stated by 'Harry' to be 'the other Miss T.' She lifted up the luminous card and showed her face to my wife, and afterwards turned the card to myself; but all I can say is that the lineaments were like those of our deeply-lamented Z., who died of chest trouble about twelve years ago, and who had once given me a very clear materialisation about four years since, through Mrs. Davidson, a Gateshead medium. On the present occasion, however, recognition was more difficult, and I cannot put it higher than this, that a figure announced as the other Miss T. by 'Harry,' who announced her coming to the circle in the direct voice, came to my wife and myself *alone*, lifted a card and showed us a face somewhat resembling the departed one, kissed us both and then disappeared behind the curtain.

This practically closed the séance, as 'Harry' announced that the power was exhausted, promising, however, next time the medium sat, to bring relatives of his own and of Mr. Glendinning's to manifest themselves. The medium shortly after awoke from trance and received our cordial thanks and congratulations on another successful sitting.

(To be continued.)

'OH THAT I KNEW WHERE I MIGHT FIND HIM!'

(JOB XXIII. 3).

I wandered over hill and dale,
The desert sand I trod,
I sought in lane and crowded street,
If I might find my God.
The storm and sunshine spoke of Him,
But with uncertain sound,
And in the billows of the sea
Still less could He be found.

Through myriad worlds my spirit coursed
Athwart the starry sphere—
Bewildering infinitude!
No certainty is here.
The Aeons' verdict next I weighed,
With all their teeming life,
But found, in place of peace and love,
Too often war and strife.

Is not the universe, I asked,
God's temple all divine?
Or must we seek the Deity
In some more sacred shrine?—
I hearken'd.—Then a still small voice
This secret did impart:
'The holiest of holiest
Is in the human heart!'

M. C. D.

MR. A. PETERS requests us to announce that he has, for the convenience of visitors, removed into larger rooms at his present address.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, JUNE 2nd, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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CAN WE LIVE UP TO IT?

In relation to Religion and the Church, the question that is never out of place is, 'Can we live it, as well as believe it?' and it is only the honest truth to say that wherever the question is honestly put and resolutely pushed, there are searchings of heart that do not always end in self-complacency. It is, of course, a common-place to say that belief is one thing, and life another, just as it is a common-place to say that sunshine is life or that fresh air is necessary; both illustrations of the fact, not always noticed, that common-places are often the vehicles of vital truths.

But, edification apart, our question really has for its main object the presentation of Spiritualism as something more, very much more, than interesting experimenting, however profoundly important the experimenting may be. Our readers know how anxious we are to enlarge the field and to broaden the basis of Spiritualism, until, in fact, it includes in its ample embrace all that the word 'Humanitarian' means.

We are not at all likely to depreciate phenomena, or to undervalue their immense importance as demonstrations of a Future Life. We are eager for phenomena, and only wish the yield were multiplied a hundredfold. But it is urgently necessary that we should grasp, and steadfastly grasp, the fine truth that Spiritualism is as much a philosophy of human life here as a demonstration of spirit life hereafter;—that, in fact, it has to do with all that concerns the human race, and that, to it, nothing is 'common or unclean.'

The reason for this is perfectly obvious. Spiritualism unveils the reality of life as nothing else can do. To this moment, the world, even in its very highest places, is in thralldom to merely external things. The practical and the eagerly considered standards of the world are determined by these external things. 'What is he worth?' means, 'How much stands against his name at the bank? what is his acreage? or how large a box is necessary for his title deeds?' And, even more than we imagine, this is the standard which determines all things. It is monstrous: and Spiritualism shows why. By it, all these accidental or merely external things are put in their right place, and the grand truth emerges that the one fact which dominates all others is that man is spirit, and that he is precisely what his spirit is, no more, no less. He has what his spirit has; he is worth what the spirit is worth: and, before this tremendous truth, all the baubles of wealth and rank and

even of learning and culture are as the mere dust on the balance.

Spiritualism, then, purely relates to the concerns of the spirit, and, in theory at all events, ignores life's mere externals. It and it alone can rightly and fully explain that penetrating saying: 'What shall it profit a man though he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?' This is why Spiritualism unfolds, in the highest sense, the philosophy of life, and why we are driven to ask, 'Can we live up to it?' We know that this question will, to many, sound like the echo of a Sunday sermon: but we are not thinking of Sunday: we are thinking of the strenuous and oft-times cruel and crushing battle of life on other days. No one, for instance, will deny that in this battle of life we are all constantly in danger of becoming merely selfish, and selfish quite in the old brute sense of battling for the bone; every mood or throb of which is utterly out of harmony with the philosophy of life which Spiritualism teaches. Or think of the arrogance and power of wealth. Can anyone deny that this is not only unspiritual but absolutely ridiculous? It hardly needs Spiritualism to show it up as really contemptible, so absurd is it that the mere possession of money, apart from the possession of mental and ethical values, should command adulation, and purchase authority and power. But, when we throw upon it the light of Spiritualism's elementary truth that the only thing of supreme value is the human spirit itself, the arrogance of wealth is a monstrosity, and the social power of it is not far off from a crime.

Or what shall we say of the amazingly ridiculous state of mind we indicate by the word 'Pride'? Pride usually springs from the sense of superiority turning upon living in a costly house, being able to put people in coloured coats and buttons, or even decorating the heads of able-bodied men with grey powder. This, or something like this, is usually at the bottom of Pride. Heavens! how monstrously silly it is, from any point of view! How appalling from the point of view of pure Spiritualism, which teaches and demonstrates that one golden thought, one generous emotion, one dream of unselfish love, one grace of goodness, or even one cry to Heaven's purity, 'God be merciful to me a sinner!' outweighs and outvalues all the pomp of earth that ever crushed simplicity or turned aside a soul!

Then what shall we say of the world's injustice, based as it always is on this arrogance of wealth or pride of life, when it is not the result of sheer ignorance or cruelty? We hold that Spiritualism alone gives the highest of all reasons for doing justice and loving mercy. When man meets man, as man, not as ruler and ruled, master and servant, rich and poor, strong and weak, they are then only on the equal terms that God intended—the equal terms that will so startle us presently, when we close our account at the banker's, drop for ever the keys of the iron chest, take off the finery, and face the other man, spirit to spirit, soul to soul. Injustice, thus considered, is not only unspiritual, it is inhuman; and may quite easily be 'earthly, sensual, devilish.'

So again, by this route also, we come to the vital and splendid truth that 'Spiritualist' and 'Humanitarian' are almost synonymous: and the only question that remains is, 'Can we live up to it?' In one sense *No*: in another, *Yes*. *No*, because perfection here is impossible. To be perfect Spiritualists we should have to be perfect angels: we should almost need to be gods. And yet, *Yes*, because all things are relative to possibilities. We can live up to the human, if not to the angelic or the divine Ideal: and this we shall do just in proportion as we translate belief into conduct, and let our Spiritualism flow over into all life, and all life flow over into it.

RECENT EXPERIENCE OF A MIDLAND RECTOR.

The following interesting narrative has been kindly communicated to us by a clergyman resident in one of the Midland counties:—

A recent occurrence which has happened in my country rectory may be of interest to your readers, in connection with the subject of haunted houses. Before relating it, however, it is well that I should explain the source from which my information comes, and the manner in which communications have reached me now for many years. It is getting on for twenty years since I commenced my career as a clergyman, and there is not a Sunday from that time to this on which I have not, more or less, advocated the truths of Spiritualism in various town and country churches: though to begin with I had no personal acquaintance with the subject. Not many years after my marriage, however, it occurred to me to try sitting at a table with my wife, when raps and tiltings of a most pronounced character commenced at once. Soon afterwards my wife became an excellent medium for automatic writing. This power she still possesses and uses occasionally, but her mediumship was soon to take another, and to me more valuable, phase. While residing in the large Midland town of S. I went to London to attend a séance with a well-known public medium whose control was an Indian girl; 'Vera,' I will call her, as she would not like me to mention her real name. Speaking very imperfect English, she at once addressed me: 'Me see your squaw great medie: me come speak through squaw in your shanty if you like.' I replied that I should be most happy: and she then gave a description of how my 'squaw' was employed at the time, the 'picanninnies' present, &c., which I found afterwards to be marvellously accurate. Upon returning to S., at the next opportunity we sat at a table as usual, and immediately my wife became for the first time entranced, and 'Vera' announced her arrival and talked for some time, in the same sort of language, and unmistakably the same personality, as I had met in London. Since then, for thirteen years, she has maintained uninterrupted communications with me, and proved herself a most faithful and devoted friend: she has brought me advice upon almost every conceivable subject, and become a more real individuality to me almost than any friends I have in the flesh; for they keep passing one by one into the invisible, and though they have each paid me occasional visits since, 'Vera' is constantly with me. A strong desire for her presence is always sufficient to bring her at any moment, no table or mechanical appliance being needed. We often choose the time when I smoke my pipe after supper, but often she comes unexpected and unsought if there is anything important to say, in reference to health, &c. I have known her come suddenly in the middle of the night, or even directly after breakfast, my wife being always unconscious of her visits, and rather disliking the idea than not. During the years I have known her, she has developed most wonderfully in intelligence and powers of language. At first she could hardly speak English, and had to guess and spell out simple words, asking if she was right; now she can use freely any words upon any subject, even difficult medical terms.

Well, now to relate what I sat down to write about. When I came to this rectory three years ago, 'Vera' told me about the spiritual atmosphere of the house, saying that, unlike the one I had left, it had only been inhabited by good spirits. There were no unpleasant influences about, and then she mentioned a certain bedroom in a wing of the house we were not using, as having been occupied some years ago by a beautiful spirit, a girl who had died from consumption. This was the first I had heard of anyone having died in the house. She told me all the circumstances with many details, and added, 'You have only to ask anyone in the place and you will find what I have told you is right, and if you walk into your own churchyard you will see her tombstone.' I found everything exactly as she stated. But we never had occasion to use that bedroom until this year, and the circumstance had almost passed from our memory. But some months ago when a young lady, whom I will call Miss X., came to take up her

abode with us, we decided upon that room as the most pleasant and suitable for her, having a sunny aspect. Miss X. became quite fond of it, not liking to sleep anywhere else. I may premise that Miss X. has no knowledge of our spiritualistic experiences, and is rather averse to the subject than otherwise. All went well until the beginning of May, when she was roused in the night by unearthly noises. These continued for several nights, but she did not like to give up her room; but at last she became so frightened that we were compelled to move her elsewhere. As soon as possible, I asked 'Vera' for an explanation. She says the noises were caused by the spirit of the girl who had died in the room; she did not wish to frighten anyone but finding there was a medium in the house (in fact, two) she wanted to make her presence known. She had been in the habit of revisiting that room about the anniversary of her death, because there had been unpleasantness between her relatives and the old rector, my predecessor, in connection with the funeral.

On looking at the register I find that the funeral took place on May 5th, 1888, the date corresponding exactly with the time when the strange noises were first heard. I have also ascertained that great pain was caused to the girl's relatives by the rector refusing to allow a memorial cross to be placed in the churchyard, and that there was much disturbance about it at the time. They substituted a plain marble head-stone.

I have no explanation to offer, I merely relate the facts, as an instance of many unsolicited tests that have come to me through the channel I have described.

If anyone cares to correspond with me, the Editor has my address.

DISINTEGRATION OF DEAD BODIES.

Will you allow me, as an electrician and writer on chemical physics, as well as a Spiritualist, to contradict the statement made on the authority of M. Camille Flammarion, in the second paragraph of p. 232 ('LIGHT,' March 19th), as to a human body being completely carbonised by a flash of lightning, whilst the clothes remained intact? This statement is far more incredible than would be the assertion that 16lb. of gunpowder exploded in a china shop without damaging so much as a cup or saucer. I will not inflict the *reductio ad absurdum* on your readers, many of whom, no doubt, have at least some notion of the extremely short duration of a lightning flash; of the calorific energy requisite to vaporise the quantity of water contained in a human body, and to separate, as 'cinders,' its carbon from the hydrogen and nitrogen with which they were combined; and of the terrific effect of *instantaneously* converting so large a quantity of energy into work.

In regard to the question, 'What causes the disintegration of a dead body?' is it not sufficient to point out that, when the circulation of the blood ceases and the temperature falls, the protective leucocytes (phagocytes) lose the power of repelling infection, and that the anaerobic organisms (bacilli) such as *Proteus vulgaris* and *mirabilis*, always present, with *b. coli communis*, in the intestines, are then able to invade the whole body, and to commence its disintegration by evolving from it marsh gas, hydrogen sulphide, &c.? The body disintegrates, not because it is dead, but because certain organisms obtain access to it. Is not this explanation more satisfactory than any reference to a 'vital electrical element' which to electricians is non-existent?

DESMOND G. FITZ-GERALD.

'SPIRITUALISM AND CHRISTIANITY': A SUGGESTION.

Suggestions have reached us from a number of our readers urging that arrangements should be made whereby a copy of the valuable address, recently delivered by the Rev. H. R. Haweis to the London Spiritualist Alliance, on 'Spiritualism and Christianity,' should be posted to clergy and other ministers of religion in the United Kingdom. The proposal is a good one, and we shall be happy to undertake the work of distribution if the requisite funds (probably £50) are provided. Several promises of contributions towards the expenses have been made, and we leave the matter with our readers.

AN EARLY 'NEW THOUGHT' SPIRITUALIST.

In the early days of Modern Spiritualism there was a little band of earnest and intelligent men in America who bravely advocated the truth of spirit communion, and among those pioneers of the spiritual reformation Dr. Samuel B. Brittan took front rank and deservedly won public recognition and esteem. In an interesting article in a recent issue of 'Mind,' Mr. Henry Forbes Kiddle says of him :—

Dr. Brittan's mind was circumscribed by no petty prejudices or preconceptions. Truth was his quest, and he reverently welcomed its presentations, no matter whence the source. When the 'Rochester rappings' signalled the advent of Modern Spiritualism, after due investigation, he ungrudgingly gave acceptance to its fundamental claims and ardently espoused the unpopular cause. For a number of years he was the editor of 'The Spiritual Telegraph,' America's ablest spiritualistic journal, and also published a quarterly, 'The Shekinah,' devoted to the same subject. Pen and voice were unceasingly active up to the time of his departure. He was a brilliant writer and an eloquent speaker, being particularly able as a controversialist. 'The Battle Ground of the Spiritual Reformation' is the appropriate title of a volume of his polemic writings, filled with logic, learning, and eloquence, and well worth perusal at the present time.

In the year 1846, Dr. Brittan, then a young and eloquent preacher of Universalism stationed at Albany, N. Y., lay upon a sick bed. Hope had vanished from loving hearts and despair sat waiting for the sad parting that seemed inevitable. External appearances, however, were deceptive. While the wasted tenement seemed hurrying into certain dissolution, the dweller had only temporarily withdrawn from his fleshly tabernacle to gather psychical force and to learn mystic lessons from the inner world of Reality, which thereafter were to strengthen and guide him as a pioneer apostle of the great modern spiritual renaissance. Thenceforth his life was steadfastly devoted to the promulgation of the one great truth—the *Spirit giveth life*. With unflinching determination and untiring eloquence he proclaimed the New Gospel. He did not remain on earth long enough to witness the advent of Mental Science as a distinct system, but that he recognised the basic truth of that school of thought is shown in his work, 'Man and His Relations,' from which the following extracts are taken :—

'The renovating principle, or restorative power, has no place in medicine ; it exists in Man, and is manifested in and through the living organisation. It is well known that when any part of the body is impaired, by accident or otherwise, Nature, without delay, commences to repair the injury.

'Nature, I know, may be assisted by various extrinsic means and measures, in her efforts to recover the normal exercise of her power. But the bandage applied to a flesh wound only serves to protect it from the action of the atmosphere ; an internal vital power is required to make the wounded member whole again. The appendages applied by the surgeon to a broken limb subserve no higher purpose than to keep it in place while Nature performs the more important office of uniting the bone. In like manner, when any internal organ becomes diseased, or a general functional derangement occurs, we employ remedial agents in vain unless Nature summons her forces to the work of expelling the evil.

'That disease, even in its most aggravated forms, occurs from mental as well as from physical causes, will not be questioned ; and that Death often approaches suddenly, or gradually retires from our presence, at the mandate of the kingly Mind, is scarcely less apparent to the thoughtful observer.

'I hazard nothing in affirming that many forms of disease may be far more effectually treated by the application of mental forces than by the use of physical agents. If the mind, when misdirected, occasions an irregular organic motion and diseased condition of the body, it can only be necessary to reverse or change its action, while we preserve the strength and intensity of the mental function, and the disease will be arrested and removed.

'The idea that diseases may be removed and the body restored by the agency of the mind alone involves—in the judgment of many people—a great tax on human credulity. They have no hesitation in believing that a small blue pill,

a little tincture of lobelia, or an infinitesimal dose of the fortieth dilution of some impotent drug, will accomplish the work of organic and functional renovation, whilst Mind, with all its immortal powers and God-like capabilities, is regarded as an inadequate cause of similar effects. This is the worst conceivable form of materialism. It invests the smallest quantity of inorganic matter with a power greater than the soul is admitted to possess. It utterly denies the supremacy of Mind over the realm of material forces, forms, and elements, while it virtually disputes the healing power of the great Physician, because he did not give physic to the Jews, but removed their maladies by the mightier energies of Mind.'

The mind possesses the power to heal ; but, also, it may become a tremendous agent of destruction :—

'Anxiety, like an omnivorous worm, gnaws at the root of our peace ; care, like an ugly old hog, stirs the fires of life to put them out ; false Pride and a selfish Ambition contribute to waste the nation's wealth, and lead to a fearful prostitution of the noblest powers. Some die of chills brought on by a cold and comfortless "faith" ; others are consumed with the burning fever of a too intense "devotion" while many take a melancholy whim and give up the ghost as honorably as those who take a rope, or prussic acid. Thus thousands perish every year—the victims of spasmodic emotions and the abnormal operations of a disorderly mind. Many of them expire suddenly ; and, at the coroner's inquest, it is reported that they died of disease of the heart, congestion of the brain, excessive hemorrhage, or sudden paralysis. But the truth is, the primary causes are back of all such physical effects. Some die from extreme fear ; others from intense anger ; others still from fits of jealousy, or from a deep and silent sorrow ; many are killed by an all-conquering idea, and not a few from that ungovernable yet hopeless love that, like accumulated electric forces in the midnight sky, must rend the cloud that it may follow its attraction and find its equilibrium.

'There is no security for the earthly tenement when the reckless occupant kindles a destroying fire within and suffers flames to run through all the apartments. If a man allows himself to be led by every wild impulse and erratic fancy, or if his disposition be like gun-cotton, he is never safe. His body becomes a kind of magazine in which the passions frequently explode and shake the whole building. That man's house is not likely to last long, and he should pay an extra premium for insurance. The importance of preserving a calm and equal frame of mind will be sufficiently apparent if we but know and remember that the most frightful physical maladies result from disturbed mental conditions.'

These words were uttered forty years ago. Well may it be said regarding the philosophy thus enunciated, in the language of the same writer : 'It is the light of the spiritual world which now shines through Nature's material vestments. Neither the discovery nor the application of its principles should be passed to the credit of any individual man. It is Humanity's best thought in the great day of its Resurrection.'

STRANGE EFFECT OF LIGHTNING.

In 'LIGHT' of May 19th, 1900, is reported a case of death by lightning ; the corpse 'fell to cinders' on being touched, but 'the clothes remained intact.' If this case is *sui generis*, and I have never heard of one similar, it affords much food for thought

T. L. Harris avers that when the judgment of the world, which has already commenced, is fully ultimated, the bodies of the wicked and of those unfit for survival will crumble away, their material surroundings being left untouched. As this is fully described in 'Respiro's' pamphlet, 'The Impending World-Crisis,' I need not further allude to these phenomena.

Is it possible that the arch-natural forces have already so pervaded the world that under certain conditions this final effect may be even now manifested ?

If so, it is 'a consummation devoutly to be wished,' for it is not the *Dies Irae*, but the *Dies Lætitiae*, which is impending.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

MISS BARICA, clairvoyante, desires us to announce that she will be staying at Southend for the next three months, and will give sittings at 72, High-street.

THE POPE'S BLESSING.

Devout Catholics travel to Italy in order to obtain the Pope's blessing, on the occasion of the Centenary, celebrated with great pomp in Rome. There are, nevertheless, people who declare that this blessing is invariably productive of ill-luck, while others, again, consider such an opinion as a great sin. Perhaps a brief mention of some facts relating to this point may prove interesting to the readers of 'LIGHT.'

In 1860 the Pope bestowed his special blessing upon Francis II. of Naples. Three months later, the mere presence of Garibaldi in that city caused the fall and subsequent exile of the King. In 1866, just before the Austro-Prussian War, the blessing was granted to the Emperor Francis-Joseph of Austria. Four months later the battle of Sadowa took place, Austria being on the losing side, and Venice united to the Italian kingdom. In 1868 the Pope sent his blessing, together with the 'Golden Rose,' to Queen Isabella II. of Spain. This was followed by many insurrections and military rebellions, culminating in the loss of the Spanish throne to the Queen and her family. Before the Franco-German War in 1870, the blessing was given to Napoleon III., or rather to the Empress Eugénie, who subsequently termed the great conflict between France and Germany 'her own war.' Hostilities soon broke out, followed by the fall of the Emperor, his exile and death at Chislehurst, and further by the early and tragic end of the Prince. The excommunication of King Humbert of Italy, on the other hand, does not seem to have brought about any untoward results. General Boulanger obtained the special blessing, but in less than three months was compelled to take refuge in Germany, and subsequently committed suicide. The Emperor Maximilian, brother of Francis-Joseph of Austria, obtained it for himself and his wife, and three years later, in 1867, his entrance into Mexico was followed by his utter failure to establish a permanent government, his capture at Gueretaro, his sentence of death by court-martial, and his execution; while the unfortunate Empress Charlotte, daughter of Leopold, the King of Belgium, completely lost her reason. In 1870, the Pope sent his blessing to the Sisters of Charity, who were starting for South America; a fortnight after their ship sank, and not one of the Sisters escaped death. Don Pedro, Emperor of Brazil, and the Empress, craved for and received the blessing; three days afterwards the Empress had a fall and broke her leg; and two months later, the conspiracy led by Da Fronscca deprived the Emperor of his crown. The 'Floating Palace' was swept adrift by a tempest and sank in mid-ocean three days after the bestowal of the Pope's blessing. The celebrated parliamentary orator, Windhorst, died a few months after receiving the blessing and the 'Order of Jesus Christ.' Carnot, President of the French Republic, was assassinated shortly after Madame Carnot had obtained the blessing and the 'Golden Rose.' The defeat of Spain and the destruction of her fleet in the Spanish-American war followed close on the bestowal of the blessing upon the Queen-Regent, the young King, and the soldiers sent to Cuba. In 1897, the great fire of the Charity Bazaar, in Jean Goujon-street, Paris, where one hundred and fifty people perished miserably, broke out while the announcement of the blessing was being circulated in the city. The Empress Elizabeth of Austria was stabbed by Lucchini soon after receiving from Leo XIII. his blessing and the 'Golden Rose.' The Archduchess Stéphanie, widow of Prince Rudolf of Austria, on her marriage with Count de Lonyay, went to Rome for the special purpose of obtaining the Pope's blessing, which was readily given. A few days later, the castle chosen as the newly-wedded couple's future residence was destroyed by fire.

Now, I have brought forward well-authenticated facts selected from the lives of Pius IX. and Leo XIII. only. But how many more such, equally interesting, including the fate of the Spanish Armada, could be found by a careful search into the history of the Popes?

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

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

DREAMS AND PRESENTIMENTS.

It is barely possible nowadays to take up any popular paper without finding something that indicates the awakened interest in psychological matters on the part of the reading public. 'Cassell's Saturday Journal' printed the following interesting contributions from correspondents in a recent issue, and doubtless many incidents of a similar character occur every week, but so few people take sufficient notice of them to be at the trouble to record their experiences. Here are the incidents reported in 'Cassell's Saturday Journal':—

THANKS TO A PRESENTIMENT.

'A few years ago I was engaged in some work adjacent to a railway, and it was my custom to cross the line every evening as a short cut home. But one evening as I was in the act of crossing I was seized with sudden faintness, and I fell insensible across the metals.

'When I recovered consciousness an engine-driver was bending over me administering a stimulant, and he told me this strange story.

'As he was coming round a curve not far from where I fell, a strange presentiment seized him that there was something on the line. In his sudden agitation he reversed the engine almost unwittingly, and, alighting, discovered me.

'A few weeks later I was instrumental in saving the same train from being wrecked, through my timely discovery of an obstruction on the line.'

AS MY DREAM FORETOLD.

'Although I never sleep without dreaming, and my dreams are always exceptionally vivid and real, I have rarely dreamt of my beautiful old home of which I often think in my waking hours. Last spring, however, I dreamt I was walking down the principal street of our town, in which we and most of our friends lived, when suddenly darkness came in the sky, and the earth swayed and the houses rocked to and fro.

'I hurried on, and just as I passed the bank (the manager of which was my father's intimate friend), it swayed and fell to the ground with an awful crash. I realised in my dream that it was an earthquake, and frantically rushed on to my own home, where one by one I found and brought out the various members of my family—all except my father, whom I could not find.

'As I left the house I saw his face at an open window, and tried desperately to drag him out. I failed, and the house fell with a crash!

'The strange and true fact remains to be told. Our friend the bank manager died last June, and my own dear father last September. With the remembrance of my dream still upon me, I regard it as having been prophetic.'

THAT SPOT ON THE PORTRAIT.

'A chum of mine, an old playmate and schoolmate, joined the Imperial Light Infantry on its formation. Before he left home I asked him if he would give me a photograph of himself as a souvenir.

"I haven't one," he said, "but I'll have some taken and give you one."

'He gave me a photograph of himself in mufti, and I noticed a defect in the printing in the shape of a white spot over the right eyebrow.

"When I get my uniform I'll have my portrait taken again and I'll send you a copy," said my chum as we bade each other good-bye.

'He kept his promise, and there was a similar mark on the same place in the second photograph!

'My poor chum was killed at Colenso, and it was only a week ago that I heard from an invalided Irish soldier, who had seen him lying dead, that he had been shot through the head, the bullet entering just above the right eyebrow.'

TO CORRESPONDENTS.

J. DODSON.—Report of Occultists' Defence League meeting too late for this issue. Next week.

'A WELL WISHER.'—Most of the matters to which you refer are pure fiction, and our readers, if they are wise, prefer facts.

EVOLUTION is law in all worlds. All grow to be angels by degrees. The process of death and releasement from physical vestures, with improved surroundings, and the conditions incident thereto, will better each and all only in the sense of helping them to more clearly see the true relation of things. Remember that volition, will, and effort are involved in all acts of moral purity. Remember that salvation is the result of interior spiritual unfoldment, not miracle, nor physical chemistry. It is character, not creeds that save.—DR. J. M. PEEBLES.

MAN'S PLACE IN NATURE.

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

(Continued from page 250.)

Psychic research has blundered its way along through a few vibrations, and out into the dark and silent sense-limit of the poor mortal. It thus becomes necessary to examine a little into the experiences called 'spirit return.' When the universal intelligence has flashed out into the frictionless ether it becomes, necessarily, a personality of vast, but still finite, breadth and limitation. And since the ether is frictionless this personality is necessarily unlimited by time. The Ego must thus stand as a huge personality to any intelligence capable of sensing the entire outburst and its effect. But to the less advanced onlooker there will appear only so much personality as his limited vision can grasp at one time. So we poor mortals are just wee, puny human personalities to ourselves, because that is all we can perceive to-day of our grand divine whole. Nevertheless, the reader and I are Egos with experiences, going on at this moment, that are outside our mortal sense-limit. The day is coming for each of us when our point of view will become less limited. We call that 'death.' Then we necessarily become conscious of a broader manhood, working in more or less of the great vibratory gap which we have noted as impossible to the mortal.

We can further discern that Ego is practically unaffected by death. He was manifesting amidst vibrations before, and he is manifesting amidst vibrations still; so to himself the only change is that the one personality we call mortal has ceased to be an expression of his intelligence. We call his personality, which is active after death, 'spirit,' and can now perceive that it finds itself in a position that has not yet been noted either by the Society for Psychical Research or by the mere worshipper of spirit return. In the first place his present experiences are not new to him. He has been living them all the time he was a mortal, although the personality was not the same. Of course, when the mortal dies the intelligence cannot at once make the connection between the two personalities, although Ego himself has needed both for a complete expression of his manhood. Necessarily, the existing spirit personality can only have records or impressions of earth experiences through Ego. But Ego himself can only record them in the vibrations amid which they were gathered.

In the mortal life we have a mental personality whose experiences must have been largely a dream to the personality beyond. The two personalities have undoubtedly mingled and blended in dreams and psychic experiences, and when the one ceases the other goes on much as before. The mortal at last becomes immortal. His experiences merge into the personality that has been playing all the time inside the awful vibratory gap. For a time, perhaps, he struggles to maintain his individuality, and go on using the old vibrations. What a mess he makes of it is recorded in the history of 'spirit return.' If he can find a suitable instrument he struggles to record and repeat his mortal experiences, and usually fails to establish his own identity, at least to the satisfaction of a careful student. Yet his struggle tells the tale that manhood is not what it appears to be to mortals in earth life, but is only a limited expression of a vast reality. As a returning spirit he can bring almost nothing of thought or experiences from life within the gap, because they necessarily belong to those vibrations where the mortal has no foothold. Our visitor must talk from the mortal standpoint into mortal ear, and amidst such limitations the personality who, while a mortal, had exhibited a grand intelligence among his fellows, now comes back halting and confused with his effort to make himself known.

Yet, again, there has been, and still is, a psychic connection between the two personalities. We already recognise the sub-conscious self as a reality, but we find it just what it must be under these conditions. It comes as a mentality in most respects inferior to that of the mortal, because, at its best, it is not playing amid its own normal sense-vibrations. So it can express but a shadow of its real powers, but all the same, it is another personality of the same Ego.

Let me here ask the reader to picture a performer on a

grand organ, with a theme and execution worthy of the greatest artist known to earth life. Let the instrument be so constructed that only a few notes at either end of the scale are audible to the student who is listening. Occasionally there will be harmony, but, for the most part, discords and even absurd rhythms will greet the ear. That listener represents mortal life. Yonder sit other listeners whose normal hearing is adapted to the very notes to which our mortal student has been deaf. They listen with rapture because vastly more of the theme is throbbing with soul melody for them. Yet, here and there, to them also there is sad imperfection for lack of the very tones to which our mortal student is listening. These are the experiences of our visitors from spirit life.

The one who plays, to whom every note is alike an expression of his soul, is realising a divine ecstasy as he thus experiences somewhat of infinite harmony and love. That player is Ego. Your Ego, reader, and mine.

Such is life, mortal and immortal. And such it becomes in its oneness, instead of the fragmentary manifestations upon which theology, philosophy, and science have each sought foothold.

I catch a moan from some of my readers who insist that, whatever may happen, they want to cling to the feelings, emotions, and experiences of to-day. It is like a child refusing to become a man lest he forget the details of his childhood. Yet such a moaning cry is quite natural to the present limited personality. But the feeling and the cry are alike absurd to Ego, for, as we have seen, he has never in reality had any such limitation. This mortal personality has only been an appearance, founded on the whirls of ether, called atoms of matter, in which he has posed as a mortal. Ego will have just as many personalities as the substance he uses for expression may compel. But he is himself a mighty whole—finite but divine—always and everywhere expressed as fragmentary personalities, each to be weighed and measured by the student who would estimate the 'fulness of manhood.'

San Leandro, Cal., U.S.A.

SIGNIS OF PROGRESS.

The Rev. Minot J. Savage, in the 'North American Review' for April, expresses his thoughts in regard to the revolution which is in progress in the religious thoughts of the world, and is, as usual, quite optimistic. He thinks that the world is going to be a happier and better place when the older theological conceptions of Christianity disappear. 'The loss is only for the sake of larger and finer gain. We lose the pessimistic theories of a wicked creation, a ruined race, total depravity, an angry God, blight, curse, endless and hopeless pain—that is all.' Religion will remain, says Dr. Savage; the conception of God will remain; so also will the belief in the higher man, the Christ within:—

'For the first time in the history of human thought, we have a conception of man that is worthy, inspiring, and hopeful. A race once perfect in innocence, but now fallen and ruined; a race become morally incapable of all good; a race doomed to endless despair, except in the case of "the few that be saved," an "elect" company chosen to illustrate God's grace; a race living in age-long rejection of divine truth and goodness, and so drifting down the hopeless rapids to the abyss: such is the picture presented to us in all the old creeds. But now what? A race starting, indeed, on the border line of the animal world, but with what a history and what an outlook! Along a pathway of struggle and tears and blood, ever up and on, sloughing off the animal, climbing to brain, and heart, and conscience, until figures like Buddha and Jesus stand up out of the darkness! Legislators and singers and artists and discoverers and inventors and scientists and teachers and martyrs and witnesses, a long line of the great and the good, increasing with every age, testify not the fall but the magnificent ascent of the race! From what low beginnings have we come, until we have at last the right to cry: "Now are we sons of God; and it does not yet appear what we shall be!" In the face of a history like this, I do not envy the man who can sneer at Darwinism as irreligious, and find more "piety" in a theory that makes us all "children of hell." With a past like this behind us, what is there we may not aspire to in the future? A perfect "kingdom of God" becomes a perfectly reasonable dream. Every new truth discovered is just so much more known of God; and every new and higher adjustment of the individual or social life to the higher truths is one more step in the eternal ascent of religion toward God.'

THOUGHTS ABOUT SLEEP.

As we are denizens of two worlds, it seems folly to neglect one for the other, especially if the other is the fading one; or to strive so much to hold a shadow when the substance is within reach. The shadow is the material and the substance is the spiritual.

Important man thinks he cannot spare more than four, six, or eight hours out of twenty-four for sleep, although rest is merely a change of action and practically there is no such thing as rest in Nature. The active forces of life merely move from the external to the interior sphere of being, and when they operate in the interior world they seem to be more or less inactive in the exterior world.

It is to this two-fold action, or interblending of the forces of life, that I wish to call attention, and to prove that while man is sleeping he is not wasting his time.

Having entered into folly or committed mistakes, we are said to have wasted time, but I would prefer to put it somewhat in this way. The fact of our having entered into folly or made mistakes, shows our lack of knowledge or wisdom, and the very penalties we endure, in consequence of our misdeeds, will so affect us that we shall eventually endeavour to avoid the repetition. We shall thus have gained knowledge as the bitter harvest of our experiences, and the acquisition of knowledge can scarcely be regarded as a waste of time.

Nature is so wonderful in her actions that our apparent indolence is converted into use. Why need we hasten, therefore, when there is an eternity before us? It is so much better to do a thing well than have to repeatedly return to the task. Not being able to cheat Nature, we can only gather her prizes as we earn them; then we go on to higher experiences.

If we deprive the body of sleep we impoverish the soul and depress the spirit; and do more harm to all three than is generally recognised. The effect of this kind of outrage seems to follow us to the other side of life, as shown by many tired souls, who, on migrating to the spirit-world, have to enter into a more or less lengthy period of repose and after a long, undisturbed rest, awake with all their faculties strengthened.

The sleep question is very important and but little understood. If it were we should not have so many mediums, literary men, artists, engravers, business men, &c., in such a shattered state of mind and body. F. S.

(To be continued.)

NEW PUBLICATIONS RECEIVED.

- 'Modern Astrology,' for June. London: L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-hill, E.C. Price 1s.
- 'The Unknown' (L' Inconnu). By CAMILLE FLAMMARION. London and New York: Harper & Brothers. Price 7s. 6d.
- 'Rejtelmes Világ (Monde Mystérieux).' Práter-utca, 44, Budapest, VIII., Hungary. The only important occult weekly organ in Hungary.
- 'Wings of Truth,' for June. No. 1. Edited by O. Hashnu Hara. Published monthly, price 3d., by post 4d. Published by E. Marsh-Stiles, 12, St. Stephen's-mansions, Westminster, S.W.
- 'Autobiography of Emma Hardinge Britten.' Edited and published by Mrs. Margaret Wilkinson (her sister and sole surviving relative), Winfield-terrace, Old Trafford, Manchester; or John Heywood, Manchester. Price 5s., or 5s. 4d., post free.

THE HUMAN AURA.—According to the testimony of many gifted clairvoyants, the state of a person's health is indicated by the nature of the lines which radiate from the human body in all directions and constitute its aura. But in whatever part of the frame they are deficient in these characteristics, their disease is localised. According to 'L'Echo de l' Au delà at d' Ici bas' (Paris), Dr. Johnson, of Brooklyn, U.S., possessing the faculty of clairvoyance, perceives the aura of the patients who resort to him, and being thus enabled to fix the precise organ or region which is disordered, is qualified to treat it very effectively. By the poorer population of that city he is habitually spoken of as the Christ, because he has devoted so large a portion of his time to the gratuitous healing of necessitous patients, in imitation of his great exemplar.—'Light of Truth.'

THE DA VINCI PICTURE.

My friend and correspondent, Professor Falcomer, has called my attention to the article by 'H. A. D.' in 'LIGHT,' of March 3rd last. Two points in it call for a few words of comment. The writer suggests 'thought transference' from my own mind to that of the medium as 'a not improbable explanation of the mode in which the medium acquired his supernormal knowledge.' Now I have never been able to discover that such a thing as 'thought transference' really exists, and therefore I regard it as an unproved hypothesis, and a very clumsy one too. But supposing it were a fact, I presume that there must be some conscious action of the mind of the transferrer upon that of the transferee. In my own case my undivided attention was given to catching and noting down words spoken with the utmost rapidity, and without a pause, through the lips of the medium. Under these circumstances I always find it impossible to think of anything but the task of reporting what is being spoken to me, and the communications thus received not unfrequently continue in one unbroken flow for an hour at a stretch. Unfortunately, moreover, I am ignorant of shorthand. The second point to which I would refer is 'the artistic knowledge of the medium.' He is an uneducated man, and when I first discovered and developed his really remarkable psychic gifts, he was working as a manual labourer in the bush. He never saw a picture by Da Vinci, knows nothing of his life, and neither he nor I had noticed that the work appears to be unfinished in places, until the *soi-disant* artist who painted it called my attention to the dark, indefinite spaces in the lower part of the photograph. I may add that on one occasion I was spoken to, through the same medium, by a Flemish artist, whose name I had never heard of. He gave me an outline of his life, told me where his principal works were, and furnished me with some interesting information concerning himself, which, after a good deal of research, I succeeded in verifying in every particular. J. S.

Hawthorn, Victoria (Australia).

April 12th, 1900.

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.

Space and Matter.

SIR,—I am always attracted to 'LIGHT,' and am especially interested in Mr. Dawbarn's articles. But why is there so much trouble about Space and Matter?

In my early twenties (I am now in the 'seventies' and find it a difficult matter to express myself intelligibly and legibly) it was 'borne in upon me' that to talk of 'dead matter' and 'empty space' was pure nonsense—and I say so now. Life the fact of being—is the only thing. All else is (matter) no thing. Life is *partially* finited. Indeed, if we could only properly say so, infinite life is crowded with finite life; yet the former is of course supreme. Between the infinite and the finite there can be no comparison. Finites *bound* one another, and are the *only* boundaries. Where one is, it is surrounded on *every* side by others.

Further, it has been 'borne in upon me,' in later life, that these others are, like ourselves, endowed with human attributes; insomuch that every individual possesses the power of comparing his fellows with each other, and selecting some for companionship, while repelling others; hence our conception of empty space. Comparison and selection in united action constitute thought. Ergo, the whole universe thinks and we are all 'thinks.'

Further, it appears to me that we are not the *individuals* we believe ourselves to be. On the contrary, we—mortal men—are all of us considerable nations; a concourse of many humanities under a more or less predominant head which we think of and call 'I myself'; an idea which a very little thought should modify—if not divested of entirely. Napoleon was not France, although for a time he very largely controlled it.

How our separate 'thinks' communicate with each other, whether by sympathetic vibrations or not, but probably so, it would be hard to say.

I am sorry I cannot write any more, but really hope you will give these ideas serious reflection.

R. PADGHAM.

82, Elliscombe-road, Old Charlton.

Spiritualists and War.

SIR,—I have just read the letter announcing a peace meeting in last week's 'LIGHT.' I hope to be one of the many who will go to it. I think the lady writing is so wise in advocating a non-party spirit, as it is the party spirit which gives such bitterness to all meetings on this great subject. 'The law of battle,' Darwin tells us, 'is the law of the male,' and until the God-man has been evolved out of the brute-man, fighting to get the biggest share, and killing something, if only a bird, is the strongest instinct in the average man. Woman has generally felt differently; she is, or ought to be, the natural priesthood for man, and in the quiet shelter of her home she can receive more easily heavenly inspiration. Women thus feel more keenly the brutalising influence of war, and it is they who endure the chief suffering—the long, slow years of pinching want and solitary tears, the lot of widows and orphans when not hedged round by rank or fortune.

I cannot think our meeting together on June 13th can have any weight on the material plane; its power and helpfulness will be on the spiritual.

The golden age sung by poets from all time is before us, not behind. In future ages war will be archaic barbarism, like heretic and witch burning now, and vivisection in the near future. It is that coming age, that coming generation, for which we work and prepare the way. We women have the future generations in our hands; we cannot change the men of our day, but we can mould the children.

Let us then train them up to be just, generous, and unselfish, and thus cut away at their very roots the instincts that make for war. Let us not only teach, but pray, sending out greetings to those Heavenly Powers that are working slowly but surely towards universal peace on earth and good will towards man. Thus our gathering on the 13th will be like the rising up, whilst night was still around, in ancient Persia, of earnest sun worshippers. The darkness was all about them, but with the eye of faith they knew the glorious giver of life and light was on the horizon, and they hastened to be amongst the first to bid him welcome and to do him reverence.

FLORA MACLEOD.

6, Colville-gardens, Bayswater, London.

SOCIETY WORK.

36, VICARAGE ROAD, CAMBERWELL, S.E.—On Sunday last the guides of Mrs. Holgate gave a capital address on 'I Heard a Voice from Heaven.' At the after circle good clairvoyance was given. I am glad to be able to report steady progress in our society.—O. E., Sec.

73, BECKLOW ROAD, SHEPHERDS' BUSH.—On Sunday last, Mrs. Boddington gave an excellent address, which was much appreciated, upon 'Our Position as Spiritualists,' showing that our knowledge places us in advance of all known creeds or theories, making us pioneers in the world of thought. On Sunday next an address will be given by Mr. M. Clegg.—C.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYR TYDFIL, WALES.—A normal address was delivered by Mr. E. S. G. Mayo, of Cardiff, last Sunday evening, upon 'From Orthodoxy to Spiritualism,' which was very interesting. Mr. Mayo acknowledged that he had tried various means of accounting for psychic phenomena, but was at last forced to accept the Spiritualist explanation thereof as the only true one.—W. M. H.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—The control of our local friend, Professor Timson, delighted us, on Sunday last, with an instructive address, the subject being "Forward." He commented upon what Spiritualism had done for science, and strongly urged us onward with our investigations, for we do not know the possibilities that may be discovered by earnest research. Good audience. Next Sunday, at 6.30 p.m., Mrs. Colledge.—ALFRED O. WHEATLEY, Hon. Sec.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of the above union will be held on Sunday, June 3rd, at Henley-street Hall, Battersea. At 3 p.m., open-air meetings will be held at Battersea-park and Clapham-common; at 5.30 p.m., tea at Henley-street Hall, 6d. each; at 7.30 p.m., several speakers will deliver addresses at the above hall.—D. J. DAVIS, Secretary, 256, Barking-road, Canning Town, London, E.

BATTERSEA SPIRITUALIST CHURCH, HENLEY STREET, S.W.—Mr. Brooks' address of last Sunday evening on 'The Deepening of the Spiritual Life,' dealt with the necessity of our becoming acquainted with our true selves, the laws that govern us, and the effect of our thoughts and lives upon humanity. The address was an earnest appeal for spirituality, and was worthy of serious attention. A short reading on 'Immortality' was given by Mr. H. Boddington. Mr. Adams presided. Sunday next, at 11.30 a.m., public discussion; at 3 p.m., Lyceum. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., social evening.—YULE.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY.—As the quality of a circle depends so greatly upon the influences brought to it, the employment of mediums whose lives are in accordance with the gravity of our subject is essential. Therefore, in future, for better security, those who are mediumistic in the circle will alone give testimony; no paid medium will be employed and it will be entirely free (no collection). All in sympathy with the object of the Fleur de Lys Psychological Society will be cordially welcomed on Friday evenings, at 8 o'clock, at 241, Westbourne-grove, W.—F. VERMUDEN McDONNELL.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning circle, on Sunday last, was, as usual, well attended. The evening's discourse was upon 'The Sleep of Death,' which the guide of the leader compared in minute detail with the usual unconscious sleep of the physical being. The audience displayed a keen interest in this all-absorbing subject. Questions relating to the above address will be gladly answered at our public circle at 11 a.m. next Sunday morning; doors closed at 11.15 prompt. At 3 p.m., children's Lyceum. At 6.30 p.m., Mr. W. E. Long's guide will deliver an address on 'The Day of Pentecost.'

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE ROAD, MARE STREET, N.E.—Mr. J. A. White addressed last Sunday's meeting on the subject of 'Dreams,' contending that in the dream state the spirit frequently left the body and obtained knowledge of the spirit world. He urged the cultivation of the power of recalling dreams when in the waking state, as a comparatively easy way of gaining a knowledge of the 'unseen.' Mr. White's clairvoyant descriptions were again remarkable for their clearness and wealth of detail—features which, naturally, make a good impression on those who come to scoff and oftentimes stay to pray. Next Sunday, the usual spiritual service will be held at 7 p.m., and on Thursday the members' circle will be held at 226, Dalston-lane, at 8 p.m.—J. H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN ROAD, STOKE NEWINGTON ROAD (Near Alexandra Theatre).—The leading feature of our social evening of the 24th ult. may be described as 'mild hilarity, informal, reciprocal enjoyment.' Visitors from adjacent societies received a warm welcome and a hearty recognition of sympathy. On Sunday last Mrs. M. H. Wallis answered a long list of questions from the audience. These were dealt with seriatim in a very exhaustive way, the several phases of thought being pursued in every detail. Of the clairvoyant descriptions which followed, only one was not recognised at the time. On Sunday next, June 3rd, at 7 p.m., Mr. Alfred Peters will give an address and clairvoyance.—Cor. Sec., Miss Johnson, 81, Duns-mure-road, N.; Financial Sec., Mr. V. R. Hickman, 95, Rectory-road, N.

CAVENDISH ROOMS, 51, MORTIMER STREET, W.—The success attending Mr. Alfred Peters' efforts from the Cavendish Rooms platform last Sunday was again most gratifying to all. Twenty-nine clairvoyant descriptions were given, and these were attended with uniform success. The accompanying messages helped greatly in identifying the spirit friends described. The large audience also appreciated some opportune remarks made by Mr. Peters, who spoke most earnestly on the importance of a religious attitude being preserved in the investigation of Spiritualism. Miss Von Holthoir sang a solo 'Dying Embers' (Lindsey Sloper) with finished musical effect. The warm appreciation of the audience was again accorded Miss Von Holthoir. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address. Doors open at 6.30 o'clock.—L. H.

FOR MEDITATION.—When we banish our jealousies, disputes, and prejudices and speak and live Spiritualism, we shall find ourselves in a sphere of success and happiness, not until then. As well attempt to turn Niagara Falls upstream as to expect an onward movement of our great cause while we are wrangling over each other's shortcomings, magnifying evil, and blazing from every corner and housetop the sign and symbol of our inefficiency and failure. This is not Spiritualism, and we are proving recreant to the trust imposed upon or assumed by us so long as we harbour animosities, the while the angels look on and weep.—'Light of Truth.'

A NEW DEPARTURE IN HOLIDAYS.—Although in its eight year the work of the Co-operative Holiday Association is probably unknown to the majority of our readers. Though unconnected with the co-operative trading movement it applies the co-operative or fraternal idea to the enjoyment of holidays, and by the co-operation of numbers secures magnificently situated houses in which members can reside during the summer months at comparatively low rates. The programme of the association for the coming season offers tempting holidays in Scotland, Ireland, Wales, and in little-known Swaledale, a wild region of great beauty in the heart of North Yorkshire. Copies can be obtained by sending a stamped addressed envelope to the Secretary, Abbey House, Whitby, Yorks.