

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

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NOTES BY THE WAY.

A friend has handed us a letter from a minister of religion to a lady, a member of his church, who had been led to take an interest in Spiritualism. This letter is important as affording a glimpse of the kind of world we are living in. We are too apt to think we know the world, judging of it only from the small bit of it in which we live and move and have our being: and it is well for us to have blinds pulled up or windows let in, here and there.

This minister, writing to his 'Dear sister' (a church phrase), tells her that he knows of some Spiritualists 'who gladly would forfeit all else but heaven if they could escape it.' We do not understand that; no one is forced to be a Spiritualist: and certainly we have never known such a case. He warns this seeker after truth outside the Church that she is in danger:—'It is a pity that you should be lost to God and hope at last' Think of that, Spiritualists! Think how your precious faith has helped you to believe in God, think what hope it has given you, and then wonder what this teacher of religion means. Then, in a burst of passion, he says: 'I could hope that before . . . and . . . and . . . become contaminated with it, that God may remove you hence' What an ideal Smithfield burner this priest might have made!

The conclusion of this fire and brimstone letter, however, relieves us with a bit of unconscious humour. The writer says: 'I have as much hope of a murderer as of a confirmed Spiritualist. We are busy cleaning carpets, walls, floors, and all the rooms of the church.' We are glad to hear it. The church where this son of thunder fulminates must need cleaning: but soap and soda will not suffice.

The Rev. Henry Frank, of New York, U.S., has gone into the open, to the hungry spirits who cannot be, or are not, won by the conventional churches. He believes that the hour has come for considering these. They offer, he says, the one promising field for independent church work. He asks:—

Must these people for ever remain without a church home? It is my belief that they can all be gathered in, provided such a church be established as shall at once satisfy the spiritual yearnings of the soul and the mind's pursuit after scientific verities. This church must stand for a positive and well-defined philosophy; for a religion that can be stated in exact and scientific terms, and yet be sufficiently soulful to inspire the communicant with rational enthusiasm and universal sympathy. It must stand for a religion from which reason shall not revolt, while the heart is satisfied and the soul is awakened. If such a new religion can be discovered and clearly stated, then a new, independent and indestructible church can be reared on its foundations. If

there is no such religion then there can be no such church. In that case there is no room for independent religious instruction save through inconsistent and sporadic efforts.

Mr. Frank has justified his faith by his works, and has founded his 'Metropolitan Independent Church' which meets in the Carnegie Lyceum. Of this church, he says:—

This church stands not so much for agitation as for aggregation. It seeks to gather together the lost and wandering threads of human thought and aspiration and to weave them into a new woof of beauty and consistency. Its ambition is not to destroy but to construct anew the temple which some think has been demolished. It invites every shade of belief and unbelief. Its only bond of union is unity of purpose and freedom in research. It seeks to establish no autocracy. It merely desires to teach men how to think correctly that they may learn to love their fellow man wisely.

We understand that the venture has been a signal success: and, if good wishes can help in that direction, we cordially offer ours.

'The Agnostic Annual' for 1901, a 'Twentieth Century double number' (London: Watts and Co.), is certainly a spirited production, with racy articles by Leslie Stephen, Ernest Haeckel, Constance E. Plumptre, J. Allanson Picton, Professor A. W. Momerie, Joseph McCabe, George Jacob Holyoake and other sturdy apostles of *Don't Know*. We respect them; and especially do we respect that grand old stalwart, George Jacob Holyoake, who puts many 'believers' to shame with his persistence, his sterling goodness and his beautiful humanitarianism.

Mr. McCabe surprises us, as with a clever conjuring trick. Having lost his beloved Matter, which, once regarded as ultimate and absolute, now simply tumbles into the ether and is lost, Mr. McCabe pretends it is there all the same, and, if anything, plainer than ever. He says:—

'What is matter?' the Spiritualist would triumphantly ask of his materialist opponent at the beginning of the century. The answer is found in the magnificent progress of chemistry and physics. On the foundations laid by Dalton and Lavoisier in chemistry and by Mayer and Helmholtz and Tyndall in physics a vast and splendid structure of knowledge has been reared; its object is matter, or matter and force. The invisible, imponderable material that links star with star, and of which light, heat, electricity and chemical affinity are manifestations or vibratory movements, has been largely and successfully explored; moreover, it has been sufficiently proved that ponderable matter has arisen by evolution from ether, though the manner of the evolution is still much contested.

'Contested'! We should think so! Nobody knows what the omnipresent Ether is. All we know is that it has the keys, and that in it all things 'live and move and have their being.' Spiritualists never asked this question 'What is Matter?' more 'triumphantly' than now.

We have read with unusual interest a Paper by Nagendra Nath Ghose on 'The contact of the East and the West.' It was read in the Hall of the Indian Association for the cultivation of Science, Calcutta; and is published by 'The Secular Press,' in that city. The paper indicates a ripeness of knowledge and an openness of mind we often find in connection with our Indian friends. If

the official representatives of British rule in India are at all wise they will give heed to such men betimes. Mr. Ghose thus sums up his analysis and argument; 'A spiritualised West and an industrialised East shaking hands across the seas in genuine brotherliness of spirit, a perfected humanity that has killed the beast in it and turned its longings to a peace that is universal and a love that is divine, will be a sight worthy of the gods!'

In 'The Christian Register' we note the following pregnant sentences:—

Saint Paul reached the height of eloquence when he said of God, 'In him we live and move and have our being.' This great affirmation has been read and preached from, as an outburst of mystic enthusiasm; but our later science tells us that we must learn to find God not in distant worlds or in other lives, but in the nature about us, here and now. . . . As man is the vital principle of his finite organism, God is the life of the universe. There is 'one God over all, through you all, and in all,' or as Professor Seelye translates it, 'There is one God interpenetrating all.' Science, that threatened to demonstrate a universe of matter and force, has gone on and demonstrated a substantially vital universe, which is sensible, intelligent and ethical, in which universal matter and force become subordinate. It leads backward by the way of potential life, and never into the darkness of unreasonable chance. Not a process of all the ages but is interpenetrated with mind. We can never find a single function of nature that escapes the control of immanent purpose. . . . Evolution is no longer a science or a philosophy that teaches us our animal heredity, but it is the recorded history of a race rising from brutishness to behold the Father face to face.

A book to take notice of is a small volume containing 'Tolstoy, a man of peace,' by Alice B. Stockham, M.D., and 'The New Spirit,' by H. Havelock Ellis (Devonport: G. Osbond). These two Studies penetrate far into the significance of Tolstoy's teaching and life, and bring out thoughts and appeals which seem to collar us and demand explanations. We are not rich, but we enter into the inner circle with Christ and the rich man over again. Also, we feel like crying, 'What must I do to be saved?' as we stand by the side of this relentless teacher and think of life and its shocking inequalities and selfishnesses. Truly, we are yet a long way from the Kingdom of Heaven.

The volume contains a singularly impressive portrait of Tolstoy and a portrait of the Countess, also two pictures of Tolstoy ploughing and Tolstoy in his study.

The following from 'The Philadelphia Record' ought, in fairness, to secure wide publicity. It is from a letter signed 'John White.'

In an article entitled 'Hanna's Remedy for Trusts,' you say that the Christian Science healer banishes disease solely by declaring that it does not exist, although the patient may be writhing in pain. Kindly permit a correction of this statement. Christian Science does not say that disease does not exist to mortal sense: on the contrary, admits it to be real, very real, to such sense, but claims that it is unreal to spiritual sense—that is, that it is not of God's creation, and is what Jesus came to destroy, and did destroy. The Christian Scientist does not banish error by suggesting that there is none, but by his realisation of the omnipotence of God.

THE SWEDENBERG SOCIETY.—As will be seen in our advertisement columns, among the various modes of celebrating the opening of the Twentieth Century, the Swedenborg Society of London has adopted one which is both original and enterprising. They offer to all teachers of religion, whether engaged in the work of the pulpit or in the Sunday School, a monthly booklet gratis and post free during 1901, on one of the 'Foundation Truths of the Christian Religion,' explained of course in their peculiar method, which they claim, however, to be 'in agreement with reason, Scripture, and human experience.' Swedenborg has widely influenced the thought of the past, as the works of such diverse writers as Emerson and Coventry Patmore clearly show, and it should be worth while for many to make his acquaintance on the remarkably easy terms on which it is offered.

AT THE POINT OF DEATH.

The following record of the experiences of Mr. J. A. F. *in articulo mortis*, has been placed in our hands by Isabella C. Blackwood (author of 'The Early House of Blackwood'), who acted as Mr. F.'s amanuensis. We have made all needful inquiries and are fully satisfied of the *bona fides* of the parties concerned:—

Have the gates of death been opened unto thee?—Job xxxviii. 17.

PREFACE.

While reading the following account of my experiences in approaching close to the extreme boundary which divides this life from the next, let it be kept in mind that no thought of death, or even of danger, had ever occurred to me until I heard the doctor's remarks just when he thought the end had come. Therefore the things which passed through my mind were not brought there nor suggested by any influence which the contemplation of death might have produced, but by some other power operating directly on my thoughts. During an intermittent condition of semi-consciousness (almost like a sleepy doze from which one rouses at every slight disturbance) which occurred after the heart had begun to recover its action, a number of strange subjects—things of which I did not think I had any knowledge, and on which I had not, so far as I know, previously passed a thought—were reviewed and made clear in my mind. One thing was the following:—

I seemed to have understood, as in a dream, that I had a double self, or other self, besides this that is called 'I.' That 'I,' or what passes for 'myself,' is an existence endowed with understanding, judgment, reasoning, and designing powers, and capable of willing and remembering, and possessing these qualities in common with, but in an enormous degree superior to, all other species of animal creation. My 'other self' is that part which possesses, or is the repository of, conscience; that part whence emanate all good thoughts, desires, and inclinations; which has the power or capability to love; in which are stored up all the scraps or pieces of divine knowledge and wisdom which may have been collected during life (long or short), and, although perhaps for the time forgotten or suppressed by my human self, are still there ready for use when occasion arises; that part of me which is the lodging place of any qualities of a Godlike nature, such as charity, faith, &c., and which is capable of appreciating God; in short, that part which is made in the likeness of God, and which never can die, nor grow faint or weary like my human self.

Although I am not aware of ideas such as I have written here having hitherto been presented to my mind, yet they seem so familiar that I feel as if they were just some old ideas recalled, and as if they were quite commonly understood. During the 'waking dreams' which I experienced while my human self was simply a helpless, inert existence, hardly alive, these two constituents of my being were to me very distinct and very separate. It seemed as if the one held converse with, or prompted the other; but one thing is undoubted, a supreme influence was exerted over both.

Another subject on which many ideas have come into my thoughts is death, but this has no relation to the account of my experience given below.

AT THE POINT OF DEATH.

On May 16th, 1896, at a few minutes before ten o'clock in the morning, my pulse seemed to stop. On previous occasions, years ago, I had experienced a fluttering or palpitation of the heart, from flatulence, when it beat at an extremely rapid rate, continuing for about ten or fifteen minutes. This was the result of flatulence, and as soon as that was got rid of, the palpitation immediately ceased. On the present occasion I had no thought that there was anything beyond a recurrence of my previous experience, for I had failed to notice that there was no perceptible palpitation, but what seemed to be a complete stoppage of the pulse. In about fifteen minutes the doctor was with me, and administered one dose after another of brandy, until I had taken quite two gills without any other effect than to sicken me. In the meantime a mustard plaster was

being prepared, a powerful embrocation being used as a substitute until the plaster was ready.

I told the doctor that my condition arose only from flatulence, which would soon disperse, but he did not relax his endeavours to start the heart's action again. I lay stretched on my back with a noise in my ears like the roar of a cataract. I believe this was the circulation of the blood, which, though really feeble, seemed so loud that I began to be deaf. Shortly after eleven o'clock I became aware that the noise had greatly decreased, sounding now like the musical whir-r-r of a spinning-wheel—a pleasant, soothing sound.

Now came my first strange experience. There was nothing disturbing my thoughts; I was just in a pleasant sort of languor, when suddenly I heard the question addressed to me: 'Can you not trust Him for one day?' Instantly I knew that this had reference to my wife and child in some way, but I do not remember if I knew or thought what it meant till the end. In a tone of surprise I said: 'For one day?' And immediately there was the reply: 'A thousand years are but as one day, and what are fifty or sixty?'

Then there came over me the most luxurious feeling of perfect rest which it is impossible adequately to describe. It was not like the rest which a wearied body enjoys; there was no sense of weariness or of worn-out strength, but a feeling of lightness, as if resting on air (if that can be imagined), with every part equally supported in whatever position it was placed. It was simply rest luxurious.

I now know that the circulation was steadily diminishing; and so low had it become that the doctor said my mind must be wandering or unconscious. But I was conscious to the last, by the mercy of God, as the sequel will show; and what was called 'wandering' was my speaking out what I was experiencing. I think, however, that there were short periods of something like a doze, when my mind was *away*, as in a dream, for a few seconds only, as a word or movement around me seems to have aroused or recalled me.

The day was fine, and a very bright sun shone in through the two windows of my room. While I lay with open eyes I saw and recognised everything and all who were about me, heard what was said, and knew what was going on, just as I would at any other time. Another half-hour or so passed by. Then I became aware that the whir-r-r in my ears had ceased, and instead there was a quiet, singing sound, like what, I suppose, everyone has experienced, but very quiet, as when that singing in the ears is dying away.

While I lay with closed eyes I was now the spectator of scenes so magnificent as quite to baffle any adequate description. A light seemed to burst on my surroundings, which made the sun look as a candle does in daylight. I asked the doctor if it had any connection with the Röntgen Rays; and talking about them did not dispel the visions, which I tried to describe to those around. The doctor had told me some time previously that he was experimenting with the Röntgen Rays, and would show me some experiments; hence the question, I suppose. He replied, 'Oh, never mind, it is nothing.' And to my wife he said it was *hallucination*. He might call it so, but that raises the question, 'What is hallucination?'

I then saw standing before me, in this magnificent light, a long street or row of palaces. The first was a blue palace. Its end wall was towards me, as I was looking along the row. Against this wall rose a stair which led to a platform where the entrance to the palace was situated, but out of sight. This stair was of great width, the plateau of great height, and the palace itself in size like a mountain. The walls of the palace from top to bottom appeared to consist of one single sapphire stone. Each step of the stair was a single sapphire. The plateau (on to which I could not see for its height) seemed to throw out scintillating rays of magnificent blue, and the whole structure stood on a foundation of gold. The street or road, or ground, which extended as far as I could see, was of burnished gold, and upon it stood the row of palaces, one after another, and each of a different colour.

It is quite impossible to communicate any idea of the magnificence of the colours. I did not know what colour is until I saw these in the glorious light which displayed them.

And while I looked with unrestrained admiration into the blue depths of the wall, which the brilliancy of the light enabled the eye to penetrate like clear deep water, I heard the words, 'What are all the jewels and wealth of the world? One step of that stair surpasses the whole.'

Then my attention was turned to the one which stood next—a white palace. In form it was the same as the other, except the stair, but the material was as of diamond. The walls and also the steps were of single diamond stones. At intervals of so many steps the stair was arched across from side to side with wreaths of diamonds, which shone and sparkled like crystallised snow, so dazzling was their whiteness. The plateau threw out a perfect blaze of the whitest light.

The stairs of all the palaces, so far as I could see, were filled with figures in male and female attire, going up, and it seemed as easy as walking on level ground. Their garments were in a sort of Eastern or ancient Roman style, and their manners towards each other were the most graceful and deferential.

Next came an emerald palace, which was in form exactly like the first. And here again I must mention that the colour, green, was of the most beautiful shade imaginable, displayed in a light which extinguished the sun. It was beyond description, beyond conception, beyond comprehension unless seen. It brought to my mind—even in this waking dream, or hallucination, or vision—a thought of which I suppose I must have read or heard at some period of my life, namely, 'What attribute of God is displayed or hidden in the colour, green, with which He has clothed all nature?'

And while this thought was in my mind, it was said to me, 'Choose which you prefer.' Without hesitation I was just about to choose the emerald, when I was aroused to other thoughts by remarks of the doctor, who was telling my wife that the end was just at hand; that now he could not detect any circulation; that a very short time at the longest (it might be only seconds) was all that could now be looked for, and he had done all that he could do.

Until that moment, as it now appears to me, not a thought of death, or even of danger, had ever crossed my mind; nor had I (which surprises me more) given a single thought to any power higher than the doctor's. That is so different from my usual practice that I can only explain it to myself by putting the blame on the sudden state of lethargy into which I sank, carrying with me the impression that I had only to get rid of a little flatulence.

Medicines are very powerful agents, and are given us for our use; and doctors and others who have studied medical science should be consulted when occasion requires. But without the favour of Divine aid, both these agents are quite useless; with that favour they become a healing power. I consider that to be the proper meaning of 'faith healing.' We are not to expect miracles; but there is nothing to hinder the Almighty from answering prayer in such a way and at such a time as to show that His hand is specially in the matter. It has long been my practice in the case of any illness, not only personal, (for that has rarely been necessary) but in those in whom I am interested, to carry their case to 'Our Father,' with perfect confidence that the right issue will follow, whatever it may be; and I have never been disappointed in my hopes.

When the doctor said he had done all he could, and when I realised my position, and at the same moment my unaccountable neglect, I said, 'Have you?—Oh! I have not—Feel my pulse.' They saw my whispering attempts to speak and the hand put out, but could not make out the words distinctly. Between the two sentences 'I have not,' 'Feel my pulse,' which was just a breath, the following long train of thoughts passed through my mind, showing the inconceivable swiftness with which the mind can work when relieved of the body, or nearly so, and completely annihilating time. My thoughts were, 'Here have I, for two hours, been lying dying, trusting myself to the doctor's hands without giving a single thought to the true Physician. How can I have been so negligent? The doctor will most likely take credit to himself for what is about to happen, and what if he does? But I don't know what to say, I can't put the words together.'

Then I heard, 'What are words? Your words to a Chinaman or a Frenchman would all be different. He does not care for words. He knows your need better than you can say it.'

'Yes,' I said; 'but I know it is a look—a look such as the bitten Israelites cast on the brazen serpent, a look of faith and trust.' And instantly the reply came (or something within me replied, but it seemed to me to be a voice), 'That is it.'

With this the doctor's fingers were on my wrist, and the whole of the above incident last detailed had gone through my mind like a flash.

My wife says the expression which came into the doctor's face was the most extraordinary transformation imaginable. He had looked dreadfully dull, subdued and depressed, his face quite pale with anxiety. But instantly this changed; a mingled look of astonishment, satisfaction and delight beamed from his face, causing her to ask, 'What is it, doctor?' And he looked quite radiant as he replied, 'I think it is all right.'

As he touched my wrist the pulse had given a thump against his fingers, followed after a pause by two quick beats, and repeating this erratic movement with longer and shorter pauses, as if hesitating whether to stop or go on. This irregular movement continued till late in the evening, when it became quite normal.

In the doctor's opinion there could hardly be anything more like, or any nearer approach to, a 'raising from the dead.' I say that I was so raised.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, November 30th, when

MR. ROBERT M. THEOBALD, M.A.

Will give an Address on the Question—

'Is a Spiritualist Church Needed?'

On Friday evening, November 16th, Mr. F. W. Thurstan, M.A., gave an able address on 'The History of the Cultivation of Mediumship,' of which we hope to publish a report in our next issue.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st are taken as for the remainder of the present year and the whole of 1901.

TRANSITION OF GILES B. STEBBINS.

The veteran Spiritualist and reformer, the Hon. Giles B. Stebbins, has expired at his home in Detroit, Mich., U.S.A., in his eighty-third year. Nearly fifty years ago he established a Unitarian society and was its pastor for two years. He afterwards became convinced of the truths of Spiritualism and was a prolific writer of newspaper articles and books in its behalf. His little work, 'The Spirit Body Real,' is one of the best and most popular brochures dealing with that important subject. Mr. Stebbins was a prominent anti-slavery man and an earnest advocate of all movements for human betterment, yet gentle and unobtrusive except as the nature of his work brought him into prominence. About four years ago Mr. and Mrs. Stebbins celebrated their golden wedding. They lived alone, their children having died in infancy. Latterly Mr. Stebbins felt that he was nearing the death change, and arranged with his wife all the details regarding the disposal of his remains, which were cremated.

MRS. J. STANNARD has reached London again and we have received a brief letter from her in which she expresses her appreciation of the kind references to her work in Paris which were made in 'LIGHT,' for November 17th, by Mr. Arthur Hallam. If the meeting suggested by Mr. Hallam for the establishment of a Magnetic Society in London can be arranged, she will be pleased to attend and render any assistance it is in her power to offer.

PRESENTIMENTS.

Others, perhaps, may send you their views on the very interesting 'Note by the Way' in the first column of your issue of November 10th; but in any case, may I be permitted to say that I think much of the difficulty experienced by Elder Myrick and others, in view of wholesale disasters where some have been warned and shielded and others left to their fate, lies in our taking for granted that death must of necessity be a calamity for those who are taken as well as for those who may deplore their departure?

Surely it needs little experience to realise that even a lingering death may be more 'merciful' than a long and lonely life of constant sorrow and trial. *A fortiori*, then, may we say the same of a quick passing from one set of conditions to another, even where the circumstances are in themselves sad, such as would be represented by train or shipwreck, famine, war, or other disaster.

This is an obvious view. But to those of us who realise this life as merely a class in God's great School of Humanity there are surely other considerations to be taken into account.

Many of your readers, like myself, must know of cases where events have been foretold of such a nature that no amount of 'expectation' could have insured their occurrence. Yet they *have* occurred, perhaps years later, exactly as foreseen.

The telling of such experiences (I have known personally of several) is almost inevitably met by the objection, 'Then you are a blind fatalist?'

Not at all. At the same time I must confess that the longer I live and the more experience I gain, both of my own and of other people's lives, the more strongly is the conviction forced upon me that there is probably no escape from the more marked events, at any rate, of our lives. It is not likely that one life is arranged upon entirely different lines from those of all other lives. Therefore, if a few cases can be absolutely proved where definite and *unique* events (not amenable to 'suggestion' or 'expectation') have occurred as foretold, the matter surely is placed beyond the legitimate pale of coincidence. But why should this be called *blind fate*? Why not an intelligent (if not always *intelligible*) and loving fate?

To go back to my simile of the great School of Humanity, is there anything more arbitrary and 'blind' here than in the fact that a wise schoolmaster arranges beforehand just what special lessons his pupils must learn? It would be a very haphazard sort of school where no care had been taken to draw up a course of study suitable to the various needs of the scholars.

A metaphor must not be overstrained. In the great Human School the lessons are never absolutely identical, and the pupils do not sit side by side on the same form, learning, perchance, out of the same book. This goes to prove how far more individual to the special stage of growth is the teaching of the Divine Schoolmaster.

It may, however, be objected that in the earth school the pupil knows beforehand what books he must study, whereas he seldom knows what events may belong to his Human School curriculum. It is obvious that there may be the best of reasons for this latter fact being a blessing, not a drawback. In any case it does not affect the general line of thought. For surely the Divine Wisdom may be trusted to choose the course of study needed in each case! Elder Myrick rightly repudiates the idea of a loving Father or an omniscient God showing favouritism. But let it be granted that the 'poor fellows' in the train were only turning over a new leaf in their individual lesson books at that special moment; whereas Elder Myrick, through the same Wisdom, was held to the earth school a little longer. Being evidently *psychic*, he could be acted upon by psychic methods; but a similar result could easily have been brought about, if necessary, even had he been an unimpressionable person. In the case of the afternoon service, for example, the gathering together of the congregation in the doomed church might have been prevented as effectually by Elder Myrick slipping down in the street and breaking his leg after the morning service.

E. KATHARINE BATES.

AN ALLEGED EFFECT OF LIGHTNING.

WHAT IS EVIDENCE?

The contention of Mr. Rutherford Edwards (p. 531) appears to be that the phenomena of Spiritualism and the philosophy which is, or should be, based upon this foundation, would have been condemned as fraud by methods of disproof similar or analogous to those I have adopted in regard to the statement made in the second paragraph, p. 66, of M. Flammarion's book, 'L'Inconnu.' For reasons which I may be allowed briefly to mention, I think that this view is a mistaken one; and, although I am in entire sympathy with the *spirit* of Mr. Edwards' further contention that 'it is our duty to thoroughly investigate all evidence, putting aside all preconceived ideas and theories,' I think it very probable that we might differ as to what really constitutes *evidence*, and as to the practicability and expediency of accepting, and of expending time and labour upon, what is frequently put forward as such.

But Mr. Edwards' letter implies that I have brought *abstract theory* in opposition to *facts*. I am not aware of having, in my communications relative to this matter, adopted, or even referred to, any theory, either abstract or concrete. Indeed I may claim that the only facts advanced have been those on my side, the supposed facts on the other side resolving themselves into a simple uncorroborated statement, probably derived from an extraneous source, which I may as well here translate: 'On another occasion, it' (the lightning) 'struck a labourer dead on the spot at the moment when he was raising a piece of bread to his mouth whilst breakfasting; he remained motionless. People approach and touch him; he falls to ashes (*cendres*); but his clothing remained intact.'

On the other hand, the statement that a certain definite quantity of heat, whether derived from electrical energy or from combustion, is required to vaporise a pound avoirdupois of water represents an experimental fact, not a theory. If Mr. Edwards doubts the fact he can verify it in a rough and ready manner, but with certainty, by means of a gas stove and a kettle of water.

The statement that the vaporisation, or resolution into its component elements, in less than one second (*a fortiori* in less than one millionth of a second), of even one pound of water must necessarily be attended with a violent explosive effect, is the expression of a fact, not of a theory. If Mr. Edwards doubts it, let him suddenly throw sixteen ounces of water into a large and incandescent coke fire.

The statement that the temperature requisite for the conversion into ashes, or cinders, of a corpse, or for its becoming 'thoroughly charred,' is much higher than that at which the ordinary materials of clothing become decomposed and disintegrated, is one of fact, not of theory—abstract or otherwise. If Mr. Edwards doubts it, let him immerse any article of clothing in animal fat, and then heat the latter until it becomes partly vaporised and partly 'burnt' or charred.

There are other facts also which I have insisted upon, and to which some weight, at least, might be conceded by the candid investigator. Where is the evidence and where are the facts to be balanced against these?

The life of a truthseeker may be a continual examination of so-called evidence, most or all of which may be of an entirely nugatory character, more or less in accord with the fallacious intuitions and unfounded assumptions of ignorance. All truthseekers are liable to spend at least many years, sometimes a lifetime, in this futile work, without ever reaching a solid foundation of fact, upon which correct inductions may be based. As in mediæval times, before the advance of astronomical, geological, and physical science had supplied any real criterion of truth, and when the ignorant erudition of theologians or the mystical maundering of dreamers was accepted as a substitute, they may be ready to attach at least a provisional credence to any statement, however absurd, backed by a show of authority or wisdom, or even by confident assertion.

Truthseekers who would be truthfinders, who would avoid wasting their lives in the futile examination of 'evidence' already contradicted and disproved by the verified

facts of science, should begin by making themselves acquainted as far as possible with the latter, in the directions at least in which they bear upon the subjects of their investigation. The denial of a statement, without any examination of 'evidence,' may be based upon knowledge, or it may proceed from ignorance. When a man denies, without any examination of statements dignified by the name of 'evidence,' that ten pounds avoirdupois of proof spirit can be contained in a one-gallon jar; that a vulgar adventurer such as the 'bottle conjurer' can place himself inside a quart bottle, or (may I say?) that a human body can be instantaneously carbonised or reduced to ashes without damage to its clothing, the denial may proceed from knowledge. But when a man, however learned and scientific, denies—very naturally and excusably perhaps—that there can be any truth in a published statement, such as that made by myself so long ago as December, 1872, to the effect that in a circle of six sitters, with locked door and under my own test conditions, a seventh form appeared, unlike and more beautiful than anything earthly, the denial—safe as it might appear, and universally accepted as it might be—was based, not upon knowledge, but upon ignorance. The deniers had no knowledge whatever in this particular direction; the alleged fact was not therefore in contradiction to anything they knew; they denied it because it was entirely outside, and likely to remain outside, their experience. When William Crookes, in February, 1874, published a similar statement—with far higher scientific authority, and with greater means and ability for investigation—his facts were accepted only by the few, and they are still ignored, if not denied, by the great majority of the psychical researchers with whom I am associated. It is certain, however, that this denial is not based upon knowledge; it cannot be maintained that these phenomena are in contradiction to known natural laws. The natural laws on which they are dependent are as yet unknown or but partly recognised. The denial of facts which have been personally verified by many Spiritualists, and also by some materialists, is due not only to ignorance of the phenomena and to an inability to reproduce them which admits of an easy explanation, but also to a curious and deeply-rooted prejudice against any admissions which may militate in favour of what some have termed the 'unscientific hypothesis' of a continued existence after the change we call 'death.'

DESMOND G. FITZGERALD.

94, Loughboro'-road, S.W.

[With Mr. FitzGerald's communication this correspondence ceases.—ED. 'LIGHT.']

'THE REGISTER OF CEREBRAL FORCES.'

We are in receipt of a communication from the secretary of the Charcot Hospital, 121, Buckingham Palace-road, S.W., in reference to 'The Will Machine, or Register of Cerebral Forces,' in use at that Hospital. The writer complains that the apparatus known in France as the 'Biometer' was, at the recent Paris Congress, spoken of as the invention of Dr. Baraduc, whereas it is in reality, in all essential particulars, identical with the 'Register of Cerebral Forces,' invented by Professor d'Odiardi more than twenty years ago. If the facts are as our correspondent alleges, it is certainly hard on Mr. d'Odiardi. But, on the other hand, Dr. Baraduc has denied that he ever claimed to be the inventor of the 'Biometer' which he uses, and has given the assurance that that apparatus is one that was invented by the Abbé Fortin, and slightly modified by Chardin. Anyhow, as we set forth the claims of Mr. d'Odiardi at great length in 'LIGHT' of March 19th and 26th, 1898, and published Dr. Baraduc's disclaimer in our issue for April 30th of the same year, we are not disposed to pursue the question further. The disputants must be left to find other means of settling their differences. Could they not agree to refer the matter to two or three unbiassed and unprejudiced experts?

IF, whatever you seek, you put good-will into all your actions, you are sure of the best success at last; for, whatever else you gain or miss, you are building up a noble and beautiful character, which is not only the best of possessions in this world, but also is about all you can expect to take with you into the next.—J. T. TROWBRIDGE.

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EDITOR E. DAWSON ROGERS.

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OUR CURE FOR CARE.

The happiest people in the world ought to be those who have found 'the pearl of great price,' the 'treasure' in 'the earthen vessel,' and perhaps, as a rule, they are; but who, in this world of struggle and change, can be as happy as he ought to be? For one thing, we are still in the flesh, and are subject to all the ills that flesh is heir to: and, as the writer of 'The Wisdom of Solomon' has it, 'the corruptible body presseth down the soul.' We need to be mindful of this in dealing with depression, which can be a great deal physical; and philosophy is not always able to save us from the ill effects of dyspepsia. Even sympathy with others can darken joy, and put more pathos into the life than religion can transform: and happiness is postponed. It is true that sympathy can be one of the surest roads to the holiest joy, but 'few there be that find it.' A very strange and profound spiritual truth is suggested by Spenser's question, in 'The Faerie Queene':—

And is there care in Heaven? As is there love
In heavenly spirits to these creatures base?

The common answer would assuredly be: 'No, there is no care in Heaven.' But that answer is wrong. Have we not the very highest authority for saying that there is joy in the presence of the angels of God when but one sinner repents? And surely if there is joy when one sinner repents, there must be anxiety of some kind until he does. And why not? Is it the highest condition to be merely happy? Even on earth, is not more care cured by sharing the cross of the world than by seeking selfish ease and safety in isolation from the struggle?

The real truth is that the source of all care is within, and the cure for it must be within, too;—a truth which every thoughtful Spiritualist ought to clearly comprehend. But this is no new truth. It is as old as the Book of Psalms,—in the main a true Spiritualist's book whose lovely songs are never more beautiful than when the singer says, 'Out of the depths have I cried unto Thee!' And truly, in all ages, 'out of the depths' have come the deepest, the richest, the tenderest songs of the world. The poets of pathos have always found their way to the deepest truths of life, truths not lightly spoken, and growing out of experiences not easily unveiled: and they never failed to let a strain of hope and trust run through their saddest song. 'Out of the depths have I cried unto Thee' is always followed by, 'I wait for the Lord; my soul doth wait; and in His word do I hope.'

Is not the secret of all true religion in this? and is it not a calamity when we substitute ceremonial, or ritual, or

mere opinion, for this deep heart-trust? We are slowly advancing to the universal religion whose germs are already hidden in every form of religion; and that universal religion we might almost describe as the secret of peace of mind, or the cure for care.

We often say that Spiritualists are unwise when, driven by extremists, they are tempted to push aside the Bible as antiquated. It is not antiquated. In all essential respects, it is a spiritually modern book. If we take, as an instance, this modern idea of religion that it is a source of trust and joy, what do we find? We have, as an experiment, just gone through some of the Epistles of Paul for the sole purpose of noting what has often occurred to us,—his emphasis upon the note of joy. We do not often quote texts, but how these shine!—'We rejoice in hope of the glory of God': 'Yea, and if I be offered upon the sacrifice and service of your faith' (literally—poured out as a drink offering) 'I joy and rejoice with you all': 'We worship God in the spirit, and rejoice in Christ Jesus': 'Rejoice in the Lord always; and again I say, Rejoice!' 'Sorrowful, yet always rejoicing; poor, but making many rich.'

It is not easy. 'By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion.' But, for tens of thousands, it is harder in the rush and struggle of modern city life than by Babel's streams. The old mourners had rivers and harps and willows, but many of us have none: and, as Mrs. Browning has it:—

'Twas hard to sing by Babel's stream,—
More hard, in Babel's street!

But it can be done, and some of the sweetest angel-songs have gone up to Heaven from some of the narrowest and dingiest paths of earth.

One of the ancient Hebrew poets cried (so a spirited new translation renders Psalm lvii. 7):—

Firm is my heart, O God;
Firm is my heart;
I will sing and play!

A significant combination! and a natural connection between firm heart and happy song. Emerson shrewdly said: 'He who knows that power is in the soul; that he is weak only because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.' It is here we find our cure for care, in the spiritual self. 'All things work together for good to those that love God.' Why? Because they have trust and hope, and trust and hope are positively creative of all kinds of good, even ministering to bodily health, and turning the harsh stones of life into nourishing food. In like manner there is a connection between fretting and sin, as the wise old Psalmist knew, who said, 'Fret not thyself in any wise to do evil.' Fretting has even led to murder,—murder suggested by a bitter sense of wrong, exaggerated and made murderous by brooding.

We can help to cure care, then, by remembering that we are spiritually related to the mighty Brotherhood who share together, as in a campaign, the fate and fortune of our common life. We can sing for others if not for ourselves,—a signal grace! We can cure care by curbing desire. You cannot sing, you say, because you have not this or that. Ah! be separate: rise superior to it: be as the bird: fly and be free! And, best of all, we can cure care by looking above. Yes! the bird's way is the man's way:—soar and sing! If Spiritualism is a religion, it is this.

REV. H. R. HAWES, by request, will preach upon 'Spiritualism and Flammarion' in St. James's Church, Westmoreland-street, Marylebone, W., on Sunday next.

SPIRITUALISM AND M. CAMILLE FLAMMARION.

LECTURE BY THE REV. H. R. HAWEIS, M.A., INCUMBENT OF
ST. JAMES', MARYLEBONE.

On Sunday afternoon, 11th inst., at St. George's Hall, Langham-place, under the auspices of the Sunday Lecture Society, the Rev. H. R. Haweis delivered a lecture entitled: 'Spiritualism and M. Flammarion, the Great French Astronomer.' The hall was crowded.

In the course of his introductory remarks, the lecturer, who spoke without manuscript, said:—

I stand before you in rather a difficult position. Anyone who proposes to address a mixed audience on the subject of Spiritualism or Occultism is under suspicion (or, at any rate, used to be so, for things have changed very much of late years). I took care, therefore, to associate my own unimportant and insignificant name with that of the great French astronomer, Professor Flammarion, who is known throughout the civilised world as one of the most illustrious of scientific men, and a man who has the faculty, which does not belong to all scientific men, of being able to explain what he knows. (Laughter.) Then my position is difficult because I feel something like a man who wants to get down on both sides of the fence. That is always a difficult operation, and never quite satisfactory. But you cannot always be sitting on the stile, and admiring the landscape. You must get down eventually—you must be decisive about something. Then people say at once, 'Why don't you label yourself?'—like a pot of jam. (Laughter.) But I have always had the greatest objection to label myself.

You know, of course, that directly one opens one's mouth on Spiritualism or Occultism it is like delivering an address on the temperance question. Your audience is at once divided into two parts, the total abstainers and the total tipplers, and if you please one half, you displease the other. That is what happens with Spiritualism; half your audience believe everything and the other half believe nothing at all. (Laughter.)

I say all this in order that you may thoroughly sympathise with me, and accord me your close attention as far as I am able to retain it. One of the great reasons that I do not label myself 'Spiritualist,' 'Occultist,' 'Theosophist,' or 'Christian Scientist' is because I have observed that these people differ and disagree with one another on almost everything; why, the Christian sects are not in it with them. (Laughter.) I was once at a meeting at which Madame Blavatsky was present, and at which there were numbers of Spiritualists, Theosophists, and other believers in the occult. Well, I thought, 'I am now going into a region of spiritual peace and spiritual harmony'; but I found there was not one person present who appeared to agree with anybody else. Practically, all these people have a great deal in common; they agree on many fundamental points, but like a good many of the Christian sects, they do not dwell on the common ground of their belief, but only on the points on which they differ; they do not harmonise on the great common questions of a spiritual realm, and of communion with that spiritual realm. That would unite them at once, but agreement would be very dull; and so they fight about their differences, which is much more exciting. Therefore I thought I would not belong to any form of spiritualistic belief, but would keep my judgment unimpaired as long as I could.

TWO PROPOSITIONS.

But now, in discussing the questions before us, I should like to clear the atmosphere by certain propositions to which I can get your assent. The first proposition is that the truths we know are very few compared with those which we do not know; and the second is that the laws which underlie phenomena, and are known, are probably equally few compared with those which we do not know. I think these are tolerably safe propositions, but there is more in them than at first appears, because, if you take two different people, you will find that one will observe a great deal, while another will hardly observe anything. Even the most intelligent people who dive into the mysteries of nature will observe only

a given number of facts, but if they take up a microscope or a telescope they will discover a great many more facts. The unknown is constantly revealing itself. Knowledge is like a stone thrown into a pool, the circle it causes is continually widening. We should not deny that there is a realm of knowledge beyond our experience. We should hold our judgment in suspense. We should first catch our facts—and facts are sometimes very nimble—and then formulate our laws.

I think M. Flammarion has rather a significant sentence in that book of his, 'The Unknown.' He says: 'Scientific sagacity consists in being very careful how we deny the possibility of anything,' and he goes on to say: 'Mankind is composed of persons three-fourths of whom are incapable of comprehending occult research, and incapable of thinking for themselves.' Marie Corelli, too, has a very stiff sentence concerning a certain person with a certain kind of mind: 'All he was unable to explain he flatly denied; his prejudices were as violent as his hatred was keen.'

I have put before you my two soothing propositions on the threshold of a lecture which may perhaps excite some opposition. There is a practical inconvenience in denying *a priori* things which you do not understand. Just consider the number of scientific people in all ages who have had to swallow their words.

THE TRUE SCIENTIFIC SPIRIT

is the spirit in which the mind suspends judgment until it has got as many facts before it as it can possibly get hold of, and then forms a theory based on as many obtainable facts as possible. I do not think many people here are old enough to remember the ridicule which was poured out on the idea of lighting the streets with gas. It was the same thing with steam locomotion. Stephenson told the committee of the House of Commons that a train could go twelve miles an hour. Soon afterwards he was met by a young friend, a man who knew that Stephenson believed that a train could be made to go at eighty miles an hour, and the friend said, 'Why did you tell the committee the trains would only go twelve miles an hour?' Stephenson replied: 'Why, if I had told them trains would go any faster than that they wouldn't have believed it. I had to tell them something they would believe, or I should not get my Bill through.'

Continuing, Mr. Haweis cited the opposition to the phonograph as an example of the unscientific spirit. In the French Academy one learned professor had taken another by the throat on the subject of the phonograph, while even Professor Tyndall had poured contempt on the idea in a moment of unscientific enthusiasm; but he had to swallow his words. It was very dangerous to make up your mind about anything you did not understand, or to attempt to circumscribe the possibility of what can be known. Almost every invention had been regarded by the religious world as wrong. When people first went up in a balloon there were actually some good souls who said they were flying in the face of Providence. There were even people to-day who had a horror of the phonograph because they thought it was trifling with the Creator's prerogative. He knew people who thought it was impious to listen to the voice of the dead as it came to them through the phonograph. They did not know what it was but they were quite sure there was something *wrong* about it. Similarly when anaesthetics were first introduced, many good women refused to use them to alleviate their pains, because they believed the Almighty intended that they should suffer and it was defeating His laws to evade the pain.

The world, then, had got into trouble through denying or denouncing as impious, things which it could not understand. Professor Mendelief wrote a book to prove Spiritualism a fraud before he knew anything of the facts. After that he investigated, with the result that he felt himself compelled to write another book to say that the first was wrong.

Dealing next with the facts of Spiritualism, Mr. Haweis referred to the subject of telepathy.

WHAT WAS TELEPATHY?

It was a great word for the transmission of thought from brain to brain without speech. The philosophy of telepathy was gradually being unfolded by purely materialistic and scientific experiments. Of course they had seen Marconi's

wireless system of telegraphy. There was a box at one end and a box at the other, and when they were in tune, what was given out by one box travelled across to, and was received by, the other. Suppose one's brain was a Marconi box, and that some friend had a similar brain in tune, it was not difficult to imagine that as there are electrical waves, so there may be psychical waves. Of course there were all sorts of vibrations. Indeed some people resolved everything into vibrations, and matter disappeared altogether. They could have vibrations in the water and air, and in the light. The vibrations of sound were gross compared to the vibrations of light, and the vibrations of light were gross compared to the vibrations of electricity or magnetism. It was quite conceivable that the psychical vibrations of thought—brain waves—were infinitely more subtle than even electricity, magnetism, or any other known vibrations; therefore telepathy, the fact of one brain communicating with another brain without the use of words or writing, was perfectly explicable by material knowledge.

APPARITIONS AND VOICES.

Next we came to the facts dealing with apparitions and mysterious voices. There was an immense amount of evidence to show that under certain unknown conditions voices can be heard incredible distances, just as they can by the telephone. Then, with regard to apparitions, or what are commonly called ghosts, there were four beasts of burden which were used to carry the popular explanations of these phenomena. They were very patient beasts. Their names were Coincidence, Delusion, Fraud, and that very wonderful beast, Subjective Phenomena. This last was made to carry a great deal, but it would not carry everything. Some apparitions, it was true, might be explained by fraud, by delusion, by hallucination or similar causes, but they could not put all cases under these heads.

The great majority of people (continued Mr. Haweis), in regard to what are commonly called ghosts, are in a similar state of mind to the man who said he did not believe in ghosts but he was very much afraid of them! This was very curious. You might have half a dozen people assembled in a room, who got to talking in the twilight about dreams, apparitions and so forth. They were shy at first, and then someone told a good ghost story, and somebody else came out with another little story, and soon it was seen that everybody had got a ghost, and although some repeated their stories for amusement others related them because they dealt with matters within their own experience or that of some reliable friend. Again, if you found yourself in a neighbourhood that was new to you, you were bound to find a haunted house somewhere in the vicinity. Now the haunted house had puzzled a great many people. No one had any adequate explanation. The rent was very low; when a family moved in the servants left after a short time; and finally the family itself had to leave.

CLAIRVOYANCE AND CLAIRAUDIENCE.

'Well now,' said Mr. Haweis, 'we have gone over telepathy, we have alluded to apparitions or ghosts, and now come clairvoyance and clairaudience—the hearing of voices, which doctors tell us is a form of disease, although it may be a peculiar kind of nervous derangement which actually enables a person to hear something real which would otherwise be inaudible. Clairvoyance can hardly be resolved into "flummery." It has been known for ages and there are innumerable instances of it. M. Flammarion has cited the cases of telepathy, apparitions, noises, clairaudience, and clairvoyance, and gives you twenty, thirty, or a hundred cases under every head with reliable references, so that you can see he is not speaking lightly or unscientifically.

'Well, now, there is another large class of phenomena—the fact of those who are dying appearing at the moment of death to those at a distance. The cases are so numerous that really, when you come to talk to people, there is hardly anybody who has not some story of the kind to relate, and there are even cases of the living appearing to the living. The astral form, or whatever it may be called, is temporarily separated from the living body, and appears at a distance.'

In illustration of this class of cases, Mr. Haweis quoted a remarkable instance contained in M. Flammarion's volume. This case rested on evidence from three separate quarters, and they had the names, places, time, and other particulars.

THE STORY IS THIS :—

A lady in Ireland dreamt one night that her husband, who was away at sea, was in the midst of a dreadful storm, and in her dream she felt a most passionate wish to visit him. Then it seemed to her that she travelled through the air across the ocean, went to the vessel and descended to the cabin where her husband was, but paused at the door with the fear that, being only attired in her night robe, she might meet other persons. However, her desire to see her husband overcame her scruples, and she entered the cabin where he lay, stooped over and kissed him. When she awoke she was so much impressed by her dream that she wrote it down, and on her husband's return they compared notes. The husband, on hearing the dream, at once said: 'Why, I dreamt that you came and kissed me on that night; but a stranger thing still was this: When I awoke in the morning the man in the bunk opposite to me said, "Well, you're a lucky fellow to get a visit in the night from a lady!" I replied: "Why, what do you mean? It is perfectly true I dreamt my wife came." But my companion said it was no dream, he had seen the lady enter the cabin and stoop over me.'

Mr. Haweis dealt next with the class of phenomena occurring at spiritualistic séances—apparitions, lights, raps, levitation of furniture, materialisation, &c. Some people were ready with alleged explanations of these things, but it seemed to him that some of the explanations were far more wonderful than the facts themselves. What some people said was mere coincidence was, from that point of view, a greater tax on the credulity than if the explanation had referred it to the so-called super-natural.

The value of M. Flammarion's book lay in the way in which all the facts were arranged and tabulated, just as Darwin tabulated the material for his 'Origin of Species.' It was by tabulating large numbers of facts that we were able to form our theories and arrive at our conclusions. In an inquiry of this kind we had to tabulate our facts, correlate our facts, accept our facts, and then form the best theory possible upon them. That was what was called the scientific method.

THE CORRELATION OF THE FACTS

was of very great importance; cultivated human intelligence disliked an isolated phenomenon; it felt convinced that anything that happens can be in some way related to everything that might happen. We were not satisfied to allow an unrelated and unexplained phenomenon to exist by itself. He (the lecturer) thought it important that the religious world especially should correlate these phenomena, and discover to what extent they were analogous to the phenomena recorded in the Bible.

He was perfectly certain that the Bible narratives ought to be carefully correlated, and they would then be found to be precisely the same in kind as the extraordinary occult phenomena which had baffled human penetration even up to the present time. The Bible and secular history contained many cases of clairvoyance and clairaudience. We read of Samuel being called in the night and going to Eli, who had *not* called him. Then there were the voices which visited Joan of Arc, urging her on to that marvellous and unique mission which ultimately resulted in the overthrow of the armies ranged against France. Other phenomena found examples in the levitations of Philip and of St. Francis d'Assissi, who in the presence of his private secretary, during times of prayer or spiritual exaltation, was lifted into the air—on one occasion rising so high that the soles of his feet could only just be touched. In the present day we had the phenomenon of levitation; objects were raised from the ground without contact. Before a Committee of the Society for Psychical Research, Mr. Maskelyne had admitted the reality of spiritualistic phenomena. Asked whether in a private room he could simulate the marvels of mediumship, he had replied in the negative, stating that it would require three tons of machinery for the purpose.

Referring next to automatic writing, Mr. Haweis said that he thought it was the secret of a great deal of prophetic literature. Nowadays a great deal of automatic writing was obtained by means of a pencil or a planchette.

As to clairvoyance, the Old Testament showed that money was systematically taken for it by the seer, just as professional clairvoyants received fees to day. The incident

of Saul, who, seeking for his father's asses, went to Samuel the seer for assistance, was a case in point. Nothing more secular could possibly have happened. It might have happened in Bond-street to-day. When one of the young men with Saul proposed that they should visit the seer, Saul replied (in effect), 'Yes, that is all very well, but we have not got his fee,' showing that the clairvoyant of that day lived by the exercise of his gift just as he did at the present time. They could not deny that it was the same class of phenomena, although no doubt the holy man of that day used his gift in the right way, and there were many clairvoyants to-day of whom that could not be said. But as to the gift itself, it was neither moral nor immoral—it was like an ear for music or an eye for colour. It had

NOTHING TO DO WITH MORALS.

To-day we had fancy bazaars with palmists and clairvoyants taking money for charitable purposes. But the police did not lock them up. Why? Because the patronesses were great ladies in society. But when clairvoyants or palmists in Bond-street told you some remarkable things for a fee, the police pounced upon them and the learned magistrate put on his spectacles and said, 'Fortune-telling—six days.' (Laughter.) There was no reason in it. They might say, 'Oh, but these people are frauds, and dupe those who visit them.' But the way to help the victims was not to call in the police, the police could not make them wise; let them go and be taken in, that would make them wise. (Laughter.) If people were such fools as not to inquire whom they were dealing with, you could not help them. As to some of the clairvoyant people being frauds they were not alone in this respect. He knew a lot of religious people who were great frauds, but one did not denounce all the churches and chapels on their account.

Recurring to the phenomena in the Bible, the lecturer said: There is nothing that happens in the occult world—dreams, apparitions, movements of furniture, or the appearance of lights—that have not their parallel in the Bible. You will find mention of the cold breezes of the séance-room—the 'mighty rushing wind,' mysterious appearances, ghosts, clairvoyance, clairaudience, second sight—you will find them all in the Bible.

When you find these things in the Bible you say they are all right. Let us admit an enormous margin for fraud, imposture and deception; let us also admit that these strange powers have been shockingly abused. But now scientific people have been taking up the matter, with a view to arrive at more definite conclusions regarding them. Looking forward with a prophetic eye, it seems to me that we may expect in the next century an advance in the science of occultism and the knowledge of the occult laws as great as has been the advance in the nineteenth century in the knowledge of physical science. As the nineteenth century has been made illustrious by its achievements in physical science, so I believe the twentieth century will be made illustrious by its discoveries in the realm of psychical science.

Knowledge is a two-edged sword—a power which may be used rightly or wrongly. When we have found out what may be termed the power in telepathy or clairvoyance, then we shall be able to bring the moral law to bear upon it; but not until we understand what we are about can we hope to do so. So in the future there will be a large uplifting of human power. The man of the future, through his explorations into occult science, will be able to raise himself as much above the man of the nineteenth century, through enlargement of knowledge and function, as the man of the nineteenth century is raised above the cave dweller or the troglodyte.

It could not be said, however (the lecturer considered), that M. Flammarion's book established a future existence, as he failed to demonstrate by the examples he gave the *independent* existence of the soul apart from the body. But he had no doubts on the point himself. They could not express mind in the terms of matter—the two things were wholly distinct, although they were associated and apparently dependent upon each other. But the alliance was not essential or necessary, and by-and-by it would be seen clearly that although mind always seeks to associate

with matter in one form or another, mind is essentially distinct from the vehicle with which it transitorily associates itself.

Those apparitions, however, of the dying to the living upon which M. Flammarion rested his case to prove that the soul exists separately from the body, proved no such thing. They proved the separability of the two during life, but they did not prove the *independent* existence of the soul after the body had been resolved into its elements. They only proved that man, so fearfully and wonderfully made, had the power of exteriorisation of the senses, of extension of faculty; that so long as the body lived it might have, under certain conditions, the faculty of projecting itself, or some portion of itself, but that was all.

If, said the speaker, in concluding his remarks, you wish to prove the independent existence of the soul, you must let the body fall to pieces, you must cremate the body, and then present me with the undoubted appearance or demonstration of the continued existence of the spirit. And although M. Flammarion has not collected these cases, he has promised us another book in which he will, with equal clearness, range a large number of cases, with undoubted proof of identity. If you ask me personally and privately whether these proofs are forthcoming, I will tell you that I have no doubt whatever that those who have departed from the earth have presented themselves after their bodies had disappeared.

The address concluded with a strong admonition to those engaged in the investigation of spiritual forces to choose their company, to avoid the debased and sensual. 'Resist the devil and he will flee from you.' When you say 'I believe in the Holy Ghost,' stand fast to your belief. There are bad persons in the body; and there are bad personalities and bad influences out of the body. The Middle Ages believed it, and it is a belief we are coming back to. But for those who hold fast to those principles of the Christian faith—a belief in the Holy Ghost and in the Communion of Saints—there is a spiritual affinity which will draw them to that which is good, holy, and spiritual.

THE GREAT INITIATES.

'Les Grands Initiés,' written by Edouard Schuré, a sketch of the secret history of religions, has seemed to me one of the most interesting works on that interesting subject, the rise of religion in the soul of man and his desire to know the nature and meaning of this world in which he finds himself. Schuré takes as a motto at the beginning of the introduction the saying of Claude Bernard, 'I am persuaded that a day will come when the physiologist, the poet, and the philosopher will speak the same language and will understand each other.'

Schuré contrasts the different methods of the Western and Eastern nations in the way they approach this problem. He says: 'Our savants who practise the experimental method of Bacon for the study of the visible universe, with a marvellous precision and with admirable results, make an idea of the truth that is quite exterior and material. They think that they approach it in the measure that they accumulate the greatest number of facts. In their domain they are right.' He goes on to remark that however far their knowledge extended it would be still imperfect—'the result is that our time conceives the development of humanity as an eternal march towards an indefinite truth, undefinable, and forever inaccessible.' He then shows how an Oriental proceeds in his research. 'Now the truth was quite another thing for the wise men and the theosophists of the East and of Greece. They knew without doubt they could not wholly embrace and balance it without a summary knowledge of the physical world, but they knew also that it resides, before all, in ourselves, in the intellectual principles, and in the spiritual life of the soul. For them the soul was the only, the divine reality and the key of the universe. In re-uniting their will to its centre, in developing its latent faculties, they attained to this living centre that they named God.' The Great Initiates, according to him, are Krishna, Buddha, Zoroaster, Hermes, Moses, Pythagoras, and Jesus. He says of them: 'You think, perhaps, that these theosophists were men addicted to contemplation, powerless dreamers, fakirs perched

upon their columns? Quite an error. The world has not known its greatest men of action in the sense which is the most fertile, the most incalculable. They shine like stars of the first magnitude in the heaven of souls.'

He speaks of the wonderful agreement of all these great teachers in their ideas of the fundamental truth in their religions and sacred books, only one must know how to find it and disengage it. He proceeds: 'All the great religions have an exterior and interior history, the one apparent, the other hidden. The first, the official history, that which is read everywhere, is seen in full daylight, but it is not for that the less obscure, embroiled, contradictory. The second, which I call the Esoteric tradition, or the doctrine of the Mysteries, is very difficult to unravel, for it passes within the inner recesses of the temples, among the secret confraternities, and its most striking dramas unroll themselves in the souls of the great prophets, who have not confided to any parchment nor to any disciple their supreme crisis, their divine ecstasy. One must guess it, but once one sees it, it appears luminous, organic, always in harmony with itself.' He then goes on to mention the characteristic truth at the root of each of the great religions:—

'For the Aryan race, the germ and the kernel are found in the Vedas; the first historic crystallisation appeared in the trinitary doctrine of Krishna, which gives to Brahminism its power, to the religion of India its indelible stamp.

'Buddha, who, according to the chronology of the Brahmans, was posterior to Krishna 2,400 years, only puts in evidence another side of the occult doctrine, that of the metempsychosis and of the series of existences chained together by the law of Karma.

'The antiquity of the sacred doctrine is not less striking in Egypt, whose traditions go back to a civilisation long anterior to the appearance of the Aryan race on the scene of history. We have been allowed to suppose that, until these last days, the *Trinitarian Monism* shown in the Greek books of Hermes Trismegistus were a compilation by the school of Alexandria under the double influences of Judaic-Christianity and Neo-Platonism. By a common consent, believers and unbelievers, historians and theologians, have not ceased to affirm it to the present time. Now, to-day, this theory falls to the ground before the discoveries of the Egyptian inscriptions. The fundamental authenticity of the books of Hermes, as documents of the ancient wisdom of Egypt, comes out triumphantly from the interpreted hieroglyphics. Not only the inscriptions on the stele of Thebes and Memphis confirm all the chronology of Manéthon, but they show that the priests of Ammon-Ra professed the high metaphysics which they taught under other forms on the banks of the Ganges. For like to the "Midnight Sun" which shone, they say, in the mysteries of Isis and Osiris, the thought of Hermes, the antique doctrine of the *solar word* (*le verbe solaire*), is kindled anew in the tombs of the kings and shines even on the papyrus of the "Book of the Dead," hidden in the mummy cases for 4,000 years. In Greece, the Esoteric thought is at once more visible and more disguised than elsewhere; more visible because it plays across a mythology human and charming, because it flows like an ambrosial blood in the veins of this civilisation, and bursts through all the pores of its gods like a perfume, like a celestial dew. On the other side, the profound and scientific thought which presides at the conception of all these myths is often the more difficult to penetrate because of their seductiveness and the embellishments of the poets.

'But the sublime principles of the Dorian theosophy and of the Delphic wisdom are inscribed in letters of gold in the Orphic fragments, in the Pythagorean synthesis, not less than in the popular dialectic, a little fantastic, of Plato. The school of Alexandria, in short, furnishes us with the useful key, for it was the first to publish in part, and to comment on, the sense of the mysteries in the midst of the decay of the Greek religion and in face of growing Christianity.

'The occult tradition of Israel, which comes at once from Egypt, Chaldea, and Persia, has been preserved for us under bizarre and obscure forms, but in all its depth and extent, by the Kabbala, or oral tradition, since the time of the *Sohar* and *Jépher Jévirah* up to the commentaries of Maimonides. Mysteriously shut up in Genesis and in the symbolism of the prophets, it comes out in a striking manner in the admirable work of Fabre d'Olivet on the "langue hébraïque restituée," which sets out to reconstruct the veritable cosmogony of Moses, according to the Egyptian method, after the triple sense of each verse, and almost of each word, of the ten first chapters of Genesis.

'As to the Christian Esoterism, it shines of itself in the Gospels illumined by the Essenian and Gnostic traditions. It bursts forth like a living fountain from the words of Christ, from His parables, from the depths of this incom-

parable and truly divine soul. At the same time the Gospel of St. John gives us the key to the inward and higher teaching of Jesus, with the meaning and the import of His promises. We find again there this doctrine of the Trinity and of the Divine Word already taught for thousands of years in the temples of Egypt and India, but clearly set forth personified by this Prince of Initiates, by this greatest of the Sons of God. The application of the method which I have called Esoterism, confronted with the history of the religions, conduces us to a result of high importance, which is summed up thus: The antiquity, the continuity, and the essential unity of the Esoteric doctrine. One must recognise in that circumstance a very remarkable fact. For it supposes that the sages and the prophets of the most different periods have arrived at identical conclusions for the root—though different in form—on the first and final truths, and that always by the same method of interior initiation, and of meditation. Let us add that these sages and these prophets were the greatest benefactors of humanity, the saviours whose redeeming power has snatched men from the gulf of their lower nature and from absolute negation.

'Must we not say after that, there is, according to an expression of Leibnitz, a sort of eternal philosophy, "*perennis quaedam philosophia*," which constitutes the primordial link between science and religion and their final unity?'

J. A.

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.

Burial Alive.

SIR,—It may not be known to some of the readers of 'LIGHT' that the late Sir B. W. Richardson, M.D., F.R.S., who had devoted much time and thought to the study of death in all its forms, both real and apparent, came to the conclusion that the present methods of diagnosis and death-certification were altogether insufficient to prove that death had taken place, and prescribed the following signs and proofs of dissolution: (1) Respiratory failure, including absence of visible movements of the chest, absence of the respiratory murmur, absence of evidence of transpirations of water vapour from the lungs by the breath. (2) Cardiac (heart) failure, including absence of arterial pulsation, of cardiac motion, and of cardiac sounds. (3) Absence of turgescence, or filling of the veins, on making pressure between them and the heart. (4) Reduction of the temperature of the body below the normal standard (98 deg. Fah. in the armpit). (5) *Rigor mortis* and muscular collapse. (6) Coagulation of the blood. (7) Putrefactive decomposition. (8) Absence of red colour in semi-transparent parts under the influence of a powerful stream of light. (9) Absence of muscular contraction under the stimulus of galvanism, of heat, and of puncture. (10) Absence of red blush of the skin after subcutaneous injection of ammonia (Montiverdi's test). (11) Absence of signs of rust or oxidation of a bright steel blade, after plunging it deep into the tissues (the needle test of Cloquet and Laborde). 'If all these signs point to death,' says Sir Benjamin, 'the evidence may be conclusive that death is absolute,' and he adds: 'If these signs leave any doubt, or even if they leave no doubt, one further point of practice should be carried out. The body should be kept in a room, the temperature of which has been raised to a heat of 84 deg. Fah., with moisture diffused through the air, and in this warm and moist atmosphere it should remain until distinct indications of putrefactive decomposition have set in.'

Unfortunately, these tests are never employed in medical practice, and putrefactive decomposition is not often waited for before burial takes place. Consequently, the danger to each one of us of being buried alive is a very real one, and your thoughtful readers would do well to call the attention of their representatives in Parliament to support a Bill, already drafted by a well-known barrister-at-law, of the London Association for the Prevention of Premature Burial, which will render all risk of such a catastrophe impossible.

Medical men, when consulted, usually declare that burying alive is very rare; but, whether seldom or often in this country, everyone will agree that there should be no possibility of so terrible a tragedy happening in any civilised community.

I shall be glad to supply literature on this important subject to any readers of your excellent journal who may be interested in the matter, on receipt of a large envelope stamped and addressed.

JAS. R. WILLIAMSON.

8, Belmont-street, Prince of Wales-road, N.W.

Premature Burial.

SIR,—I was very glad to see the letter of Mr. J. R. Williamson in a recent number of your journal. When will the public be roused from their apathy on this subject? Let me call attention to the following considerations:—

1. A medical certificate of death is no guarantee that the person to whom it refers is really dead. It is generally given without inspection of the corpse, and upon the mere information of friends.

2. In some cases burials take place even without this formality. It was admitted by the late Home Secretary that more than 11,000 burials took place in one year without any certificate being given; and this is not forbidden by any statute.

3. The accidental circumstances which in some cases rescue a person from being buried alive lead irresistibly to the conclusion that there must be many cases, otherwise similar, where nothing has occurred to save a living person from premature burial.

4. A corpse once buried cannot be exhumed without an order from the Home Secretary, which is never granted except on suspicion of foul play.

5. Thus, while every facility is given for premature burial, every difficulty is thrown in the way of discovering any such fact, should it unfortunately occur.

6. Owing to the extreme rarity of exhumation, we cannot legitimately infer the non-existence of premature burial from the fact that it is seldom or never discovered in this country.

H. N. MOZLEY, M.A.,
Barrister of Lincoln's Inn.

The Recent Article by Lillian Whiting.

SIR,—In 'LIGHT' of November 10th, there is an article by Lillian Whiting entitled 'Seen and Unseen,' in which the following statement occurred: 'All the physical phenomena of the séance, even to slate-writing, materialisation, and other aspects, may be produced by the persons present entirely without any intentional fraud or conscious intention.'

Now if this be so I should like to know how one is to distinguish between the manifestations caused by disembodied spirits, and those which are caused by those present at the séance. For instance, if a relative or friend of mine were to appear to me, the fact of my recognising him would not necessarily prove that the apparition was a genuine spirit, and not a production of my psychic forces, because recognition would be equally possible in either case.

There is another question on which I should like to touch—I allude to hypnotism. Of course, as is well known, persons who are under the influence of hypnotism can see visions and apparitions which, though merely the result of suggestion, appear as real and convincing as though they had an objective existence. The evidences of our senses are by no means always to be depended upon—very much on the contrary when under the influence of hypnotism. The difficulty which presents itself to my mind is this—where are we to draw the line between Spiritualism and Hypnotism; and how are we to discriminate where the one ends and the other begins? I make no insinuation that hypnotism is practised at séances, but I would suggest that auto-hypnotism may operate more frequently than is supposed.

Elaborate precautions are often taken to guard against deception, but it appears to me that far greater care should be taken, if possible, against the *unconscious* trickery, and also against hypnotism, which to my mind is more to be apprehended than any supposed conjuring on the part of the medium or conductor of the circle.

I shall be greatly indebted to any of your correspondents who can give me information on these two questions, which to an inquirer like myself constitute serious stumbling-blocks to the full acceptance of spiritualistic phenomena.

H. T. NOAKES.

Hastings.

SIR,—In 'LIGHT,' of November 10th, I find in an article from Lillian Whiting the following: 'All the physical phenomena of the séance, even to slate-writing, materialisation, and other aspects, may be produced by the persons present, entirely without any intentional fraud or conscious intention.'

Of course it was not the place in that article to prove this assertion, but as I have never read an instance of such a manifestation of occult force by incarnate men, I should be obliged for the information as to where such a case has occurred.

In 'LIGHT,' of August 21st, 1897, I found proofs of the identity of the process in the production of mesmeric and mediumistic phenomena, as, for instance, movement of objects without contact, levitation, apport, &c., but not *intelligent* slate-writing or *conscious* materialisation.

The Hague. A. J. ROTTEVEEL.

'The Anatomy of Misery.'

SIR,—I am grateful for your kindly notice of my book in 'LIGHT' of October 27th. But does not your doubt as to the advisability of repealing 'all laws relating to debt and contract,' suggest that the real meaning of the words 'Forgive us our debts as we forgive those who are indebted to us,' has been hidden from yourself, as from so many of us?

Christians, at least, use this prayer, at the same time praying for the coming of the kingdom of heaven on earth. If we *pray* for this abolition of debt, why not *work* for it? The great teachers of spirituality, of religion, are also the sanest economists, and the ending of all indebtedness was most assuredly part of the scheme of social regeneration favoured by Jesus. And it has the adhesion of an array of prophets and leaders to an extent the world is not allowed to even suspect, because of the veil thrown over the great teachings by vested interests of churches, states, and property at large.

JOHN C. KENWORTHY.

Mr. J. W. Boulding at Glasgow.

SIR,—Glasgow has again been favoured with a visit from this eloquent and intellectual exponent of Spiritualism, and it may truthfully be said that the fine impression made on a previous occasion has been heightened considerably. Mr. Boulding has evidently been set aflame with the reality of our spiritual facts, and thus his scholarly instincts and poetic faculties have been quickened, and breathe out melodious sentences or rousing sentiments, which affect for good all who come under the charm of his voice. We scarcely expected that the normal speaker who was obliged to deliver his thoughts from manuscript could have such a magnetic power as this gentleman shows. You get carried away with the beauty or force of the finely polished sentences, and feel they are pouring out fresh from the mint of a loving heart. We have almost no speakers on our platform who manifest the same cultured dramatic power. It is an artistic piece of work, apart from the fact that Mr. Boulding is a Spiritualist heart and soul, who knows that he has caught hold of a pearl of great price. Spiritualists in many quarters are glad that Mr. Boulding has entered the ranks of our platform workers. He is certain to charm and impress wherever he is heard, and it is to be hoped that this movement, which needs capable exponents, will use his services to the full.

J. R.

'Rest for the Weary.'

SIR,—In your admirable paper of October 13th was an article entitled 'The Church of the Spirit.' I was much pleased and interested with it, because it is really the echo of thoughts which have been surging in my mind for years. I am quite sure there is in many people a soul hunger for the bread, and a thirst for the living water, of life. Too long have they been trying to feed on the husks of a man-made gospel. Not only in the so-called Christian Churches but also among Spiritualists is the need felt of drawing nearer to their Father God, and many are yearning to meet with others having kindred aspirations with whom they could interchange thoughts, and pass an hour in true fellowship. I have been hoping for some time to open a room for this purpose, and I carry my wish into action on Sunday, November 18th, at 6.30 p.m. True, it will only be a drop in the ocean of need, but the drop may cool the tongue of a thirsty one. If any reader of this would like to meet with us we give them a loving invitation; we wish to make it a home of rest for the weary.

(MRS.) E. PENFORD WILMOT.

5, Claude Villas, Grove Vale,
East Dulwich, S.E.

NEW PUBLICATIONS RECEIVED.

- 'The Theosophical Review,' for November. London: 3, Langham-place, W. Price 1s.
- 'The Theosophist,' for November. London agents: Theosophical Publishing Society, 3, Langham-place, W. Price 2s.
- 'Heresies, or Agnostic Theism, Ethics, Sociology, and Metaphysics' By H. CROFT HILLER. Vol. III. London: Grant Richards, 9, Henrietta-street, Covent Garden, W.C. Price 10s.
- 'The House of Dreams.' An Allegory. By REV. W. J. DAWSON. Fourth edition. London: James Bowden, 10, Henrietta-street, Covent Garden, W.C. Price 2s. 6d.
- 'The Occult Literary News and Review.' Published quarterly. London: E. Marsh Stiles, 12, St. Stephen's-mansions, Westminster, S.W. Price 6½d.
- 'Gone Before.' By HENRY SOUTHGATE, with a Preface by the Rev. Arthur Chambers. Seventh edition. London: Charles Taylor, Brooke House, Warwick-lane, E.C. Price 3s. 6d.

SOCIETY WORK.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of this union will be held at Henley Hall, Battersea, on Sunday, December 2nd, at 3.30 p.m. and 7 p.m. Tea at 5 p.m., 6d. each. There will also be an open air meeting on Clapham Common at 3 p.m.—D. J. DAVIS, Secretary.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last Mr. Clegg delivered an address on Spiritualism and Lyceum work. On Thursday, November 15th, we had our anniversary tea and social meeting and spent a most enjoyable time. On Sunday next, at 7 p.m., Mr. Brooks will be the speaker. 'LIGHT' on sale.—M. E. C.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday morning the controls of our friend Professor Timson gave an excellent address on 'Spiritualism: a Retrospect and a Comparison.' In the evening our president, Councillor Chaplin, gave a logical discourse on 'Some Objections to Spiritualism.' Clairvoyance by Mrs. Woodhead. On Sunday next, at 11 a.m. and 6.30 p.m., Mr. Alfred V. Peters, of London.—A. O. W.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last the vice-president, Mr. H. A. Gatter, conducted the meeting and delivered a trance address upon 'Immortality,' to which the audience listened with interest. Vocal solos were rendered by two kind friends. On Sunday next, Mr. J. A. White will give an address and clairvoyance; on Thursdays, at 8.15 p.m., members' circle meets at 226, Dalston-lane, N.E.—O. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW ROAD, S.E.—On Sunday last both morning and evening services were well attended. Mr. W. E. Long discoursed upon 'The Construction, Properties and Uses of the Ark of the Tabernacle of the Old Testament.' The address was particularly interesting to Spiritualists, but must have been even more so to strangers, considering the startling statements made by the speaker, which will be substantiated at the public circle held next Sunday morning, at 11 a.m.; at 3 p.m., the children's school will be held; at 6.30 p.m., the guide of the leveler will give the second of this series of addresses.—J.C.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last the clairvoyance by Mr. J. A. White was as successful as usual—eleven spirit-friends being recognised out of thirteen descriptions given. It is a noteworthy fact that the number of friends assembling each Sunday is increasing and we invariably have every seat occupied. On Sunday next, 'Answers to Questions' will be given by Mr. E. W. Wallis. On Wednesday, November 28th, at 8 a.m., a trance address will be delivered by Mr. G. H. Bibbings. On Wednesday, December 12th, at 8 p.m., an address will be delivered by the Rev. John Page Hopps on 'Are we advancing and to what?' Please note the Stratford anniversary on Monday next, the 26th, at 8 p.m.—A. CLEGG, 18, Fleetwood-street, Stoke Newington, N.

THE PIONEER MEDIUMS' FUND OF SCOTLAND.—We have received a lengthy report of the general meeting of the subscribers to the above-named fund, from which we gather that the sum of £17 14s. 10½d. has been received and a balance of £16 10s. 10½d. remains in the hands of the treasurer. The report of the auditors was unanimously accepted. Six meetings have already been held, in Greenock, Burnbank, and Paisley, with good results. The efforts of Mrs. Stevenson and her inspirers have mainly led to the existence of this fund. Mr. and Mrs. Stevenson have also carried on a public work in the Pioneer Hall, 19, West Gordon-street. All services in connection with these two efforts have been gratuitous and will continue to be so. A balance-sheet, duly audited and signed, for the first six months' work in the Pioneer Hall was read, which showed a cash balance of 3s. 1½d., gas deposit, £3; and assets, including hall furniture, &c., valued at £15 16s. 9d., which are held in trust for the Cause.

BURY.—SPIRITUALIST HALL, GEORGINA-STREET.—On Thursday, November 15th, Mr. J. J. Morse, of London, editor of the 'Spiritual Review,' delivered an address on 'Angels and How to Make Them,' before a large audience. Mr. H. Goulding presided. The lecturer traced the rise and progress of the conceptions of angelology from the earliest times down through Greek and Roman civilisation and among the ancient Jews. He showed how the influence of religion had modified ancient notions, and reduced the heterogeneous conceptions of former ages to the dual conception current in the Christian world of angels good and bad, bringing the matter to bear in relation to human life. He urged that the cultivation in man of the qualities ascribed to the higher angels was the best method not only of ensuring men becoming angels hereafter, but of developing and applying characteristics of such to the welfare of the present life. At the close of the lecture Mr. Morse was cordially thanked.—'Bury Times.'

GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD, CAMBERWELL, S.E.—On Sunday last Mrs. Holgate gave an address on 'Is Heaven a Place?' to a good company. At the circle afterwards clairvoyance was given normally by Mrs. Holgate and fully recognised. Next Sunday, at 7 p.m., Mr. Sloan will occupy the platform. On Thursday, at 8 p.m., public circle.—H.W.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—The subject of 'Our Future Work' was ably discussed by Mr. and Mrs. Boddington last Sunday evening. Mr. Fielder contributed to the evening's service by a solo, which was greatly appreciated; Mrs. Boddington presided. On Sunday next, at 11.30 a.m., public discussion class; at 3 p.m., Lyceum; at 7 p.m., Mr. G. Taylor Gwinn will occupy the platform; on Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public circle; and on Saturday, at 8.30 p.m., a social meeting will be held.—YULE.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—It was our privilege to again listen on the 18th inst. to Mr. Jas L. Macbeth Bain (London), whose 'friendly talks' upon 'A Spiritual Diagnosis of the Sorrowful Estate of Man, and its Cure,' and 'Spiritualism takes nothing good away, but gives us the Real for the Counterfeit,' were full of spiritual help and illumination. Our good brother's strongly lovable personality has won him golden regards, while his clear insight into, and presentation of, the higher aspects of Spiritualism are an invaluable stimulus towards higher developments in our Cause.—E. A.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—A successful social gathering was held in the French Salon, St. James's Hall, on Monday, the 12th inst., when upwards of one hundred members and friends assembled, and greatly enjoyed the musical and elocutionary items in a programme which was long enough to please, but not so long as to limit the enjoyment that conversation affords on such occasions. To Mrs. W. T. Cooper and the Misses Jaschke, Morse, Samuel, and Messrs. Crosland, Naylor, W. R. Naylor, Thomas, Willsher and Boyden belonged the credit of the excellent musical fare provided. Mr. Ernest C. Meads' recitations were also cordially welcomed, and to these friends warm thanks were accorded. Mr. Alfred Peters gave a few clairvoyant descriptions, most of which were recognised some little time after they had been given—a fact worth noting; and to this gentleman hearty thanks were given. The presence of Mr. T. Everitt with Mrs. Everitt, and Mr. and Mrs. Cooper on his 'right hand,' assured the full 'carrying out' of what proved an exceptionally enjoyable gathering.—L. H.

SPECIAL MEETING AT CAVENDISH ROOMS.

The special service held in these rooms on Sunday evening last by the Marylebone Association of Spiritualists, in memory of Miss Rowan Vincent, was impressive throughout, as befitted the occasion, but did not in any particular even suggest dullness, whilst the sadness felt by the near and dear friends of our distinguished co-worker was lost in the gladness which all felt that 'she whom we loved on earth' was now free from her body of pain, free from the suffering borne by her with such heroic patience and fortitude. Free! Free! Herself again! A quantity of beautiful flowers—gifts of friends—adorned the platform table. The crowded audience intently listened to, and appreciated, the musical portion of the service, and the able address delivered by the inspirers of Mr. E. W. Wallis; and the remarks of our respected president, Mr. Thomas Everitt, were also followed with every evidence of appreciation.

The musical arrangements, which were in the able hands of Mrs. W. T. Cooper, who also officiated as accompanist, included a solo by Miss Fanny Samuel ('La Serenata'), with violin obligato by Mr. Thomas; a solo, 'The Water Mill,' by Mr. Wallis, and a rendering—as a double quartette—of 'God is a Spirit,' the friends imparting true musical feeling and expression into their efforts, which in each case were as highly valued as they were freely and adequately given. The address by Mr. Wallis was entitled 'The Afterwards of Death in the Light of Spirit-return,' and the beauty, lucidity, and fitness which characterised the speaker's utterances brilliantly illuminated the glorious truths expounded. Ere the meeting dissolved, Mr. Wallis made a few appropriate remarks, in the course of which he conveyed to the audience the desire of Mrs. M. H. Wallis and of Mr. J. J. Morse to join heartily in the feelings expressed at this meeting, these friends having engagements in the North of England which demanded fulfilment. Thus ended a meeting which will long live in the memory of those present as being in some degree a fitting memorial to our risen sister, to whom our hearts go out in loving congratulations. On Sunday next, at 7 p.m., Mr. G. Horatio Bibbings will deliver an address entitled 'What must I do to be lost?' A crowded meeting expected. Doors opened at 6.30.—L.H.