

# Light.

## *A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 880.—VOL. XVII. [Registered as] SATURDAY, NOVEMBER 20, 1897. [a Newspaper.] PRICE TWOPENCE.

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### NOTES BY THE WAY.

We are inclined to think that far too much mystery is associated with 'the sub-conscious self,' which always seems to resolve itself, after all, into an ill-observed and ill-remembered part of the one and only self, or the ill-observed and ill-remembered stores of the selfhood. This opinion has been strongly confirmed by the reading of Dr. Louis Waldstein's lately published book on 'The Sub-conscious Self and its relation to Education and Health' (London: Grant Richards). The sub-conscious self, as Dr. Waldstein sets it forth, does not suggest to us what it suggests to him. It rather suggests the only self, the real spirit-self whose material instruments are imperfect. This may be regarded as a distinction without a difference. We do not think so. It is akin to the old difference between regarding reason, imagination, will and conscience as separate faculties, and recognising in them only the action of a spirit-self on different planes, or in connection with different moral and intellectual objects.

We are, however, perfectly ready to grant that this spirit-self, so little understood and so poorly self-possessed, is continually receiving creative and moulding impressions which work irrespective of attention or comprehension. But that is a very familiar old bit of knowledge, and hardly calls for a new vocabulary. Still, such books as this can hardly fail to be useful, as they strenuously work in the direction of the fine old mandate; 'Man, know thyself!'

The current number of 'The Literary Guide,' a rather iconoclastic but mightily smart monthly, contains an entertaining Literary chat' with Mr. Swan Sonnenschein, in the course of which Mr. Geldart is mentioned, 'in some respects one of the most scholarly men I have ever met.' 'What became of his Church?' asks the interviewer. Here is the reply, and a bit of the subsequent dialogue:—

Page Hopps now fills the pulpit: instead of drifting into Socialism, he has drifted into Spiritualism. It is really strange how many gifted men lapse into such abnormal enthusiasms. Have you ever noticed what class of men often take to Spiritualism, and the like?

I cannot say.

Well, men of a mathematical or scientific turn—such as De Morgan, Romanes, Crookes, Alfred Russel Wallace. Curiously enough, the philologists do not go that way.

And the Psychical Research Society? I said inquiringly.

It is composed, said Mr. Sonnenschein, nonchalantly, of people who, although they profess to investigate phenomena from an impartial standpoint, really take up a semi-apologetic position.

Were you serious in speaking of the philologists as comparatively free from the tendency to go off into crazes?

Quite. My opinion is that, to obviate the danger of such mental delusions, there is no better agency than a classical education.

And not scientific? cried I, in amazement at the heresy.

No. I believe in the intellectual discipline of the classics. I bring up my own boy and girl on little else but Greek and Latin.

And then Mr. Sonnenschein goes on to talk of 'the narrow basis of physical science.' What a topsy-turvy world it is! Men of facts believe our testimony: men of words hold aloof: and Mr. Sonnenschein thinks that is almost conclusive against us. Poor facts! Poor Science! Poor 'gifted men' who study things instead of words! But how comical it sounds! And then, only think of it! the way to be free from 'crazes' and to ward off Spiritualism, is to be stuffed with Latin and Greek.

An anonymous author is sending forth a series of vigorous papers entitled 'Teachings. The Order of the Temple.' No. 7, 'Concerning Discontent, Suicide and Death,' though fanciful here and there, is full of good things. A reference to Spiritualism contains both a congratulation and a warning. Referring to the ancient Christian hope that the last enemy, Death, will be destroyed, the writer says:—

We have only to look around us to see how surely, though gradually, this is being accomplished. Is there the same shrinking from, and fear of, Death that there used to be twenty years ago? Look at the change as regards funerals—light, and flowers, and music now are associated with the Departed instead of the grim and gloomy accompaniments of former years.

Spiritualism has been one of the great Forces used by the Almighty to work this change. It is true that, like all other wonderful gifts, it has been sadly abused, and many mischievous and unholy spirits have taken advantage of the half-opened door, to mislead and misinform those who are foolish enough to PLAY with Great Truths, and Holy Mysteries, which should only be approached in a humble, reverent spirit (if we persistently live on the earth plane we cannot expect to have the HIGHER Spheres open to us); and people who trifle and play with Spiritualism merely to satisfy curiosity, have often done themselves great harm, and have brought contempt and ridicule on the Cause they profess to uphold; but, in spite of all that, Spiritualism, of the BEST KIND, has often proved a great and unspeakable blessing to those who have inquired into it in an earnest and devout spirit, not only by convincing them once for all of the existence and reality of the Unseen World, but also by taking away the sense of separation, and the natural dread of Death.

Man is slow in putting away altogether the fear of the last change (that is why, I imagine, it is called the 'last enemy'), and they will only be freed from it as they enter fully into the teaching of the New Era.

The time is rapidly approaching when our cemeteries will be looked upon very much as we look upon receptacles for cast-off clothes, for the individuals who wore those garments of the flesh will be with us, and among us often, visibly and tangibly.

We would only improve that by predicting that the time is approaching when such a horror as a Cemetery for cast-off bodies will be unknown.

Mr. W. J. Colville's 'Old and New Psychology' (Boston: Occult Publishing Company) is, for the most



part, a compilation from reports of twenty-four lectures delivered by him in the great cities of the United States; the whole forming a readable work, supplying much food for thought. Mr. Colville chiefly dwells upon the practical subjects of Telepathy and the Methods and Uses of Mental Suggestion; and here he is thoroughly at home, and reveals a ripened experience where so many are apt to be hasty and crude. One of Mr. Colville's merits is—simplicity.

What an immense amount of Spiritualism there is in the world which does not go by that name! Here, for instance, is 'The Brentwood Church Magazine' for November, with a note on 'All Saints' Day' which might have been written for a Spiritual Lyceum, but minus 'the Altar':—

Sunday, October 31st, is the Eve which will be marked by a Festival Service, and Monday is the Festival. We have been thinking all the year before of the greater Saints; to-day brings us to our own, the saints unknown to men perhaps, but known to God, who bloomed like violets in the shade of many a cottage home, shedding the fragrance of a holy life around, to brighten and bless it.

The dear little children, the pious son, the dutiful and affectionate daughter, who adorned their religion, and sanctified their labour, whom God loved, and took to Himself, but left in many a heart a wound and a sorrow never to be quite healed in this world.

We may think of our own blessed dead to-day. What shall we do for them? We still love them: we may put flowers on their graves: they will know we have not forgotten them. More than that, we may go to God's House and remember them. It is at the Altar we pray 'We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee that with them, we may be partakers of Thy heavenly kingdom.' It is there we have happy intercourse with them.

'Saints departed even thus  
Hold communion still with us.'

Who will not go to the Altar therefore on All Saints' Day at half-past seven to say a prayer for the dear one gone; or on Tuesday, which is All Souls' Day, at the same time to ask some blessing for the poor dead who have no one in this world to say for their souls, 'May they rest in peace!'

'The German Nature-cure, and how to practise it'; by J. Aidall (London: Nichols and Co., Oxford-street), is a very useful book, not to be implicitly followed in all its teachings and directions, but full of practical suggestions concerning massage, bathing, calisthenics, diet, magnetic treatment, &c. The almost fatal defect of the book is the absence of an Index.

If 'The Daily Chronicle' would only be a little less conscious of its infallibility!—and, may we dare whisper it? a little more just! As it is, there is a danger of its hardening into a conglomerate of cock-sure prejudices: as witness its late notices of Mr. Podmore's 'Studies in Psychical Research' and Mr. Stead's 'Real Ghost Stories': the latter, especially, positively reeking with animus and uncritical contempt. The two notices appear on one page, and it is plain to any one that, apart from any other considerations, the measure of commendation awarded to the one is simply determined by the measure of Mr. Podmore's scepticism, while the torrent of scorn poured upon the other is simply the product of Mr. Stead's belief. This is not criticism; it is crude prejudice: it is not reviewing; it is the sacrifice of burnt offerings.

An evidently interesting subject was lately to the front in Bruton-street, when between seventy and eighty responded to the kind invitation of a member of the Pioneer Club, Miss Campbell Lang, to a reception in aid of the Maternity Society of England. Refreshments having been offered, Lady Elizabeth Cust, by her gracious presence in

the chair, gave the work of the society the help of her approval. Mrs. Isabel Reaney, in a touching address, brought home to the minds of her audience the personal need she felt for judiciously managed maternity homes, and Dr. Oldfield ably set forth the aims and objects of the scheme. Several joined the society as members, practical monetary sympathy was given, and the proceedings terminated by unanimous votes of thanks to the kindly hostess, and to all who had contributed on the occasion to the furtherance of this admirable project for the betterment of humanity. Information may be obtained from the Hon. Secs., 6, Southampton-street, Strand, W.C.

Yet another 'psychological' novel has come to hand—'Unknown to Herself,' by Laurie Lansfeldt (London: James Clarke and Co.). But of this we have little, if anything, to say in the way of protest against extravagant situations dependent upon the supposition of sheer impossibilities. A charming young lady, under the hypnotic influence of a designing villain, is married to him at a registrar's office, quite 'unknown to herself.' Very improbable, no doubt, but not altogether impossible, if some of the stories of the French Hypnotic Schools are to be credited. Anyhow the authoress, opening her narrative with this strange incident, makes it the starting point of a very clever and very interesting plot, resulting in the young lady's escape from the toils of the deceiver, and a happy union with one who wins and is worthy of her love. Altogether a good story and a pure one.

[PRELIMINARY ANNOUNCEMENT.]

## THE INTERNATIONAL CONGRESS OF SPIRITUALISTS, AND OTHERS INTERESTED IN PSYCHICAL SCIENCE.

LONDON SPIRITUALIST ALLIANCE, LTD.,  
110, ST. MARTIN'S LANE, LONDON, W.C.  
November, 1897.

The Congress will be held in London in 1898, from June 19th to 24th inclusive. All the Meetings will be held in the various rooms of the St. James's Hall, Regent-street.

### PROVISIONAL PROGRAMME:—

SUNDAY, JUNE 19TH.—A RELIGIOUS SERVICE in the Banqueting Hall, at 7 p.m., conducted by the Rev. J. PAGE HOPPS.

MONDAY, JUNE 20TH.—RECEPTION at the Offices of the Alliance, as above, where a Register of names and addresses will be kept.

TUESDAY, WEDNESDAY, & THURSDAY, JUNE 21ST, 22ND, & 23RD. TWO SESSIONS each day, from 2.30 to 5 p.m., and from 7 to 10 p.m. Addresses on subjects of vital importance will be given and discussion invited.

FRIDAY, JUNE 24TH.—A GRAND CONVERSAZIONE in the Large Hall, at 7 p.m.

Editors of Newspapers and Magazines, and other friends, are respectfully requested to make the above arrangements known as widely as possible.

Spiritualists everywhere are invited to co-operate, to insure well-attended, animated, and useful meetings.

Further particulars will be announced in due course. In the meantime, all inquiries should be addressed to the undersigned at the Office of the Alliance, 110, St. Martin's-lane, London, W.C.

E. DAWSON ROGERS, *President*.

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale by Mr. Wirbatz, 18, New Kent-road, S.E.



## THE SENSE OF INNER COMPANIONSHIP.

AN ADDRESS DELIVERED BY MR. F. W. THURSTAN, M.A., AT A MEETING OF THE LONDON SPIRITUALIST ALLIANCE, IN THE FRENCH DRAWING ROOM, ST. JAMES'S HALL, ON FRIDAY EVENING, THE 12TH INST.; MR. E. DAWSON ROGERS, THE PRESIDENT OF THE ALLIANCE, IN THE CHAIR.

Mr. President, ladies, and gentlemen,—I am going to ask you to consider with me to-night whether there is not a new sense beginning to arise on the horizon of the consciousness of us poor ever-struggling, yet ever-developing, material beings of this earth plane—a sense which may be partly defined as the Sense of Inner Companionship.

By the term sense, I mean an up-spring and outflow of a set of feelings and sensations from special brain centres, through special networks of nerve filaments, creating eventually special organs for the inflow of impressions that gratify it and the reacting outflow of expressions of feelings too full within—a sense similar to those other more manifested senses which mankind has laboriously developed or evolved, step by step, grade after grade, as old environments grew too small or passed away, and new surroundings and vistas and paths opened out—from those of the lowest grade, which man acquired as an animal, such as the senses of vital heat, of material presence, of light, of pressure, of touch, of smell and taste, of gregariousness and conjugality—to the higher-grade ones which he acquired more recently in the process of his evolution as an intellectual being, such as the sense of distinction of colours, and of shades of tone, and harmonies of such shades and notes of distinction—senses which some say, looking back to the records of old writers, have only become general property in the last two thousand years or so—up to the highest grade of senses now partially manifesting themselves among the races who have realised themselves as moral and political beings, senses like those of self-conscience, reverence, love, friendship, outer comradeship, community, patriotism, &c.

The Sense of Inner Companionship to which I am going to call your attention, is like the sense of outer companionship; but it differs from it, even as this last sense differs from that of mere animal gregariousness, in that it is acting on a higher grade or plane and arises from an extension of the environment of the consciousness. For the last half century the eyes of students, under the direction of great discoverers like Buckle, Darwin, and Herbert Spencer, have been gazing deeply into, and scrutinising, the ground of past evolution; and in noting the steps of the acquisition of man's senses and organs have discovered many interesting facts and laws. To begin with, there is the fact that each new acquisition of a sense is concomitant with an extension of the perceptive powers and an addition to the space or element in which the consciousness realises itself—a pushing out into a new ring of environment. Again it may be laid down as a law that each step into a new environment is the result of a period of deficiency and decline of the old—even as each new ring of the trunk of an old oak follows on a period of winter chill and cessation of growth—in short, that the world-mind has its seasons of winters and springs, of summers and autumns, of dawns, full fruition, wanings and cessations, like everything else that is progressing onward in cycles and orbits. Another point has been observed in the past. Whenever a new sense is being evolved in animal or human life it does not manifest itself universally at once, nor pleasantly at first, only in an individual specimen or forerunner here and there, and that, not by choice or for pleasure's sake, but by compulsion of so-called accidents and with a grudging acceptance at first of the new strange sensations.

When the warm waters and airs of the earth's first state cooled down, and some fish found itself isolated accidentally in shallowing seas and cooling waters, and compelled thereby to develop the sense of vital warmth in its blood instead of trusting to environment for its warmth, probably that fish did not like the change at first, but afterwards the sensation of vital heat became a pleasure and a necessity. So again, later on, when the waters that covered the face of the earth began to dry up, and some fishes found themselves isolated in small ponds and puddles which began to dry up, and were thus driven by necessity to leave their old element of water and crawl into the new element of atmosphere to get to another pool, they must have felt very uncomfortable in the new element at first, very

much like fishes out of water, and hurried to get out of it as quickly as possible; but, gradually, the new senses for the new consciousness grew along with the new organs for the new environment, and the crawling eel became a serpent or a reptile, and the amphibious animal became more and more a terrestrial and aerial one.

Now, what I wish to maintain is that a similar period of storm and stress, of chilling of warm waters, and drying up of the old material fulness and satisfaction, is now at work on humanity on a higher grade of being, and that there are here and there some amongst us now who, like the fishes of old, are beginning to find the warmth of the ocean of material consciousness, in which we have been disporting ourselves contentedly so long, growing colder and colder until at last we are forced, despite ourselves, and unconsciously, even unpleasantly at first, to develop the sense of warmth from within and not from without, and that sense of warmth is the feeling of inner personality, of inner psychic diffusion and vibratory activity.

Similarly, too, there are now individuals amongst us who are finding, as the fishes found at the next period, that even this element of material contentment which we supposed essential to our being as terrestrials is drying up and failing, and leaving us stranded, forcing us to crawl out, if we care not to perish, into a new element of being, a new state of consciousness, or environment—the consciousness of our psychic atmosphere and nature with its accompanying sense of inner consciousness of comradeship.

It is this proposition I wish now to develop, that there has lately arisen in the last century or two a period of deficiency of material contentment, growing rapidly more and more general and pronounced, and I hope thus to convince you of my evangel that it is but the harbinger of a new spring, when humanity generally will acquire this new sense which will enlarge their environment and give them the leafage and fruitage of a new contentment and fulness of consciousness, to live at first amphibiously in the new atmosphere or in the old, according to the circumstance of the moment; afterwards, it may be, to develop into new species of beings who will be content to live entirely in the new element.

Have you noticed the fact that in our civilised communities, during this latter half century, there are more persons than ever before who are starving for want of intellectual or spiritual companionship, who feel within them a number of senses of high ideal culture, or of passionate aspiration for which they cannot in the present state of things find sufficient expression to give them satisfaction and contentment of soul; who find that the conditions of material life can never supply food for the increased demands of their nature, and who are in consequence, unconsciously for the most part, pushing their consciousness out of the material element into a new element, which perhaps I may rightly call the psychic, and are already finding that they can live in sub-conscious, if not even conscious, intercourse with other beings who live entirely, or like themselves partly, in that higher place.

For the best proof of my statement we have only to turn to romancers, novelists and song writers of our day. They hold a mirror to the inner feelings of the thousands who eagerly read or listen to their words; giving voice and embodiment to the pathos and romance of the hidden, seething life beneath the old forms and crusts of social institutions.

Turn to the writers amongst the ancients, and even to those of the last century, and you will not discover the hearteries which you find in recent sentiment, growing more and more each year, in this Vanity Fair of ours. Some groups are longing for true heart and soul companionship, yet finding it not in the formalities of outer intercourse, although they may be surrounded by companions in the material sense: parents—oh, the pathos of it!—finding no sympathy in their children, and children no sympathy in their parents, or even in their brothers and sisters, or school friends—living a life externally united, yet, internally, apart; hearts full of ideals and soul impulses flocking to cities to find true comrades, yet baffled still by the formalities of outer intercourse; or driven by force of breadwinning and struggle for material existence to live in small communities where all are commonplace to them, or to go further afield and live desolate lives in American backwoods and prairies, in South African or Australian squatters' huts and sheep farms, or on Asiatic out-stations in the midst of an alien people, externally living their lonely lives, yet, internally turning their minds and hearts uncon-



sciously to converse with the friends of home in the inner companionship of which I am speaking.

Other groups there are who have found, it may be, companions of their true nature, yet, as soon as they have found them, torn asunder in their external relations by the material and money-grabbing spirit of the age, till they are forced, by the circumstances of family caste or professional callings, to live for ever apart, sometimes as far apart as this world can place them, yet ever unconsciously meeting and living with one another in the new psychic element in which the psychic bodies are now evolving a consciousness gifted with this new sense of inner companionship. There is no need for me to quote instances of this from the novels of the day. There are many persons, doubtless, who, like the people of the last century, are still satisfied to seek material contentment only and know nothing of these yearnings for a fuller life now filling the souls of the higher cultured and pioneers of the advancing races. Secretly in his heart many a person listening to me will know that the feelings depicted in romances, like 'The Story of an African Farm,' are no idle, unreal sentiment—mawkish, pitiable it may be, but the sadness of its pathos lies not in its want of genuineness, but in the ignorance that this soul-hunger is only a transient phase of our race, forcing it into a new condition of being that will eventually make itself real when heart shall know and learn its power of speaking in inner-consciousness to heart, embodied or disembodied. Turning now to the song writers who have during these fifty years been most successful in striking a response in the heart of people, we find the sentiments which make a song the most successful are the very ones which echo this soul-famine now setting in so strongly among the nations of the earth. The instances of this are almost too numerous to mention, but I will quote some well-known ones to give you a more definite conception of my point. There is, to begin with, the pathetic cry of the song writer of Virginia Gabriel's old song of 'Weary':—

'Weary, so weary, of waiting,  
Waiting for sympathy sweet,  
For something to love and to love me,  
And pleasures that are not so fleet :  
For a hand to be laid on my forehead,  
A glimpse of the golden-brown hair,  
For a step that to me was sweet music,  
And a brow that was noble and fair.  
Wishing and waiting so sadly,  
For love that was sweetest and best,  
Willing to die, oh, so gladly,  
If that would bring quiet and rest.'

The sentiment here may be mawkish, yet it is one that is genuinely felt by thousands now living. But it is a transient one. Its pathos will vanish as soon as the singers and listeners feel, what some already know to be true, that a heart can have companionship even here with friend or lover separated by space or by death—the inner companionship of which I speak ; though, for the matter of that, this inner companionship may, in certain circumstances, again become a material one, and the hand be even felt on the forehead, and the glimpse of the golden-brown hair again seen. Then there is that song of Claribel's:—

'Strangers yet,  
Will it evermore be thus,  
Spirits still impervious?  
Shall we never fairly stand  
Soul to soul as hand to hand ?  
Are the bounds eternal set  
To retain us strangers yet ?'

You can answer surely now that cry of your soul, Claribel ; and you, the thousands of the past generation, who have thrilled to that sentiment. It will *not* be evermore thus : for mankind are learning under the stress of life to speak soul to soul by the sense of inner companionship and thought-transference.

Again, there is that pathetic song of 'Douglas':—

'Oh, to call back the days that are not !  
Mine eyes were blinded, your words are few ;  
Do you know the truth now up in Heaven,  
Douglas, Douglas, tender and true ?

Stretch out your hand to me, Douglas, Douglas,  
Drop forgiveness from Heaven like dew,  
As I lay my heart on your dead heart, Douglas :  
Douglas, Douglas, tender and true.'

Many a one has uttered and is uttering a similar cry, and knows not, what some of us know, that the dead one can not

only know the truth and stretch out his hand and drop forgiveness, but can fill the heart of the one ever thinking of him with a feeling of peace and companionship.

The same sentiment pervades that old song of 'Ruby,' when the bereaved lover sees the withered floweret fall in the waning light from the old book of which his loved one was so fond :—

'Oh, Ruby, my darling, the small white hand  
Which gathered that harebell was never my own ;  
But faded and passed to the far-off land,  
And I dream by the flickering flame alone.'

Why far-off? Some of us can tell him that the land of those we love is ever near us, and we are always in it, though we may know it not, because we have not developed the inner sense that tells us of it. The land that is far off is the land where those who are uncongenial to us dwell. The one that loves, or who has loved and lost, is never alone, even when dreaming by the firelight.

The instances which I have quoted will be enough to show the existence of a widespread feeling that something more than material intercourse with our beloved ones is wanted. But the songs of the day show something more than this. Being poetical, they can breathe sentiments which novelists cannot express so openly without being thought fanciful ; they can express the idea now dawning dimly on the hearts of mankind, that we can and do already have something more than material companionship ; that we have, in fact, an inner spiritual psychic sense of the abiding presence of our loved ones. These singers tell us that at periods of our life, especially when the light of the material world is failing us, or when autumn and winter are making the joy of material life less felt, a new joy is distinctly realised of the presence of far ones and lost ones with us, and they boldly proclaim their experience, although they may know nothing of spirit experiences. I need hardly remind you of Longfellow's song :—

'When the hours of day are numbered,  
And the voices of the night  
Wake the better soul that slumbered,  
To a holy, calm delight ;  
Then the forms of the departed,  
Enter at the open door ;  
The beloved, the true-hearted,  
Come to visit us once more.'

A sentiment echoed in many another song, as in Hutchinson's 'Sweet Dreamland' faces which come to us when :—

'The shadows lie across the dim old room,  
The firelight glows and fades into the gloom,  
While memory sails to childhood's distant shore,  
And dreams and dreams of days that are no more.'

Or in Oxenford's 'Shadows of the Past,' where we have clairaudient as well as clairvoyant experiences hinted at :—

'When the gold with grey is sprinkled,  
And the rose of youth is dead,  
Sweet it is once more to mingle,  
With dear scenes too early fled.  
Faces, long since sleeping, waken  
Into smiles so loved of yore,  
And soft voices seem to whisper,  
From a dim and distant shore.'

Or, in the quaint song of Rea, set to music by Pinsuti, called 'In Shadowland':—

'She sits alone all through the day,  
And reads and knits her time away ;  
But when the quiet night is nigh,  
She folds her work and lays it by,  
And sees again around her stand  
Her loved and lost in Shadowland.  
She thinks they love her still and wait,  
As, long ago, if she were late,  
They'd wait and call her by her name,  
Nor were content until she came,  
And gladly would she join their band,  
And journey on through Shadowland.'

Shadowland, indeed ! Only shadowland because she has not developed thoroughly the eyes to see and the ears to hear their glorious existence near her.

Here is another song where clairaudience is proclaimed and felt to be true by many a listener :—

'I have heard sweet music stealing  
Like pure thoughts at early dawn,  
And remembrance sinks more deeply  
For the friends whom we now mourn.'



Angel voices sounding nearer  
Call us onward to that shore,  
Where our loved ones are together,  
And where parting is no more.'

And here is a singer actually fancying that a loved and lost one is speaking to him thus :—

'Not yet, dear love, if any hand  
In thine a captive lies,  
O, enter not the Shadowland  
To bid the old love rise.'

'When autumn finds thee sighing  
For summer songbirds flying,  
When summer flowers are dying,  
Then remember me.'

'Not yet, my darling, though ever dearest ;  
Stars ward the night and I thy star would be.  
Not yet, my darling ; when night is nearest  
Look through the shade and I will come to thee.'

I have kept for the last example a song that is much higher poetry than all these, and one the truth of which only a true Spiritualist can appreciate ; and yet it was written by no Spiritualist ; yet, surely by one who must have felt in experience what she says in veiled words. I refer to Jean Ingelow's poem, 'O Fond Dove,' the beauty of which has perhaps been hidden by the beautiful music of Gatty. I will quote it fully because, besides illustrating the actuality of the sense of inner companionship being now felt by our fellow beings, it touches by poetic inspiration on a point about this companionship which I shall allude to presently. The poetess imagines herself separated from her lover ; he has apparently gone to a lonely sheep farm in the Antipodes, and her soul tries to visit him by inner psychic intercourse, which is proved to be a real, not a fanciful one by the fact that she finds he has died out there :—

'Methought the stars were blinking bright  
And the old brig's sails unfurled ;  
I said, "I will sail to my love this night  
At the other side of the world."  
I stepped aboard—we sailed so fast—  
The sun shot up from the bourne ;  
But a dove, that perched upon the mast,  
Did mourn, and mourn, and mourn.

"O, fair dove ! O, fond dove !  
And dove with the white breast,  
Leave me alone, the dream is my own  
And my heart is full of rest."

"My true love fares on this great hill.  
Feeding his sheep for aye ;"  
I looked in his hut, but all was still,  
My love was gone away.  
I went to gaze in the forest creek,  
And the dove mourned on apace ;  
No flame did flash, nor fair blue reek  
Rose up to show me his place.

"O last love ! O first love !  
My love with the true, true heart,  
To think I have come to this your home  
And yet—we are apart."

My love ! he stood at my right hand,  
His eyes were grave and sweet.  
Methought he said, "In this far land,  
Oh, is it thus we meet !  
Ah, maid, most dear, I am not here :  
I have no place—no part—  
No dwelling more by sea or shore,  
But only in thy heart."

Has not the poetess grasped in these last words a truth which the world has hardly yet realised, that often our lost loved ones have indeed no approach, no place, in this plane of ours, if there is not a heart left here seeking its inner companionship ? Our hearts are temples and homes for the pure and loved ones in spirit.

This wearying of material companionship and this yearning for the truer, purer, more unselfish, more lasting inner form of it, which poesy and fiction are telling us exist, are really more widespread than the working world is yet conscious of. Here, this very moment—if we could see, as the angels do, into the hearts and the thinking brains—in this great Metropolis around us, veiled in the chill and darkness of a November night, we might find thousands wearied of their day's work and worry, whose thoughts are in inner communion with friends far away, or removed by death. Pass on to the darker, lonelier country regions and country towns, and on, westward, over the sister

isle, and over the wintry Atlantic ; search the hearts of the passengers flitting from continent to continent in the steamboats driving their resolute way ; pass on to the thronging cities of the Eastern New World, still, in the busy mid afternoon ; on over the continent to the Western cities, only now beginning the day which we are completing ; on over the mighty lonely Pacific to Japan, China and Australia, where humanity is just stirring to begin a day not yet dawned on us ; on to the populous Old World regions of India and Egypt, where all are now locked in the rest of night ; everywhere there are souls in inner communion, though they may know it not : though they may call it all fancy : the fellowship of the spirit—holy it may be in some cases, and in some cases, alas, unholy—is theirs, now and for evermore.

(To be continued.)

## CHRIST'S RESURRECTION BODY.

I am entirely in accord with your correspondent, 'M.L.W.,' when he says in 'LIGHT,' of November 6th, in answer to 'Castleacre's' letter of October 23rd : 'Surely Christ rose from the dead in His glorified body, His real body.' I believe this, for one of many reasons, because St. Peter, in his suppressed Gospel, alleged it was so, according to his own opinion ; according to the testimony of an angel to Mary Magdalene ; and because of the testimony he also gives of the soldiers who were set to guard the body of Jesus in the sepulchre. And I also believe that St. Peter's Gospel was, perhaps, suppressed for these very testimonies that I am about to give ; for, happily, a fragment of this Gospel, alluding to this subject, was found some years back in a tomb at Akhnem, in Egypt, by a M. Bouriaut, of the Mission Archéologique of Cairo, which fragment was generally published in the English papers of January, 1892. And I think the whole fragment, as witness the general opinion of the readers of 'LIGHT,' should be kept safely at the office of 'LIGHT' as letters of gold ; otherwise, Time and the Churches will be only too apt to snuff it out.

Here is St. Peter's own testimony in this valuable fragment, showing that 'Surely Christ rose from the dead in His glorified body, His real body.' Writing in his Gospel of the death of Christ, as testified by this fragment found at Akhnem, St. Peter says :—

'And the Lord cried aloud, saying, 'My strength, My strength, thou hast forsaken Me !' and having said this, He was taken up.'

Here is the testimony of the soldiers set to guard the sepulchre, according to St. Peter's Gospel :—

'In the night, which ended with the dawn of the Lord's Day, whilst the soldiers were keeping watch in pairs, a great voice sounded in the heavens, and they saw the heavens open and two men descending therefrom in radiant brightness and approaching the grave.

'And that stone which was laid at the door rolled itself away and moved aside, and the grave opened and the two young men went inside.

'Now, when those soldiers saw this they woke up the centurion and the Elders, for they too (the Elders) were present as watchmen, and, whilst they were telling what they had beheld, they again saw three men stepping forth from the grave, and two of them supported the one, and a cross followed them, and the head of the two reached to heaven, but the head of the one that was led by them over-towered above the heavens.'

Here is the testimony of an angel, alleging, according to St. Peter, that Jesus had risen, 'and has gone whence He was sent,' as told to Mary Magdalene and her friends :—

'In the morning of the Lord's Day came Mary Magdalene, the disciple of the Lord . . . . with her friends to the grave. . . . They found the grave opened, and they approached, and stooping down, they entered, and saw there a young man sitting in the midst of the grave, fair, and clad with a radiant garment, who spoke to them [he must have been materialised to be heard and seen by all of them], saying, "Wherefore come ye ? Whom seek ye ? Surely not Him that was crucified. He is risen and has gone away ; but if you do not believe it, stoop down and behold the place where He did lay. He is not there, for He is risen and has gone thither, whence He was sent."

This does not account for the deposition of the bloodless body, which could not have gone about for forty days without blood, which is life ; but it does account for where the real self had already gone.

WM. R. TOMLINSON.



OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, NOVEMBER 20th, 1897.

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

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

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.O. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.'

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

### RIGHT, AFTER ALL, THEN!

The last meeting of the Psychical Research Society was as entertaining as it was enlightening, and as important as it was entertaining. Our good friend, 'Miss X' has been industriously advising the Society to 'render unto Cæsar the things that are Cæsar's,'—to leave Spiritualism to the Spiritualists, and to keep within the safe lines of its psychical excursions. And, as an odd response, here is Dr. Hodgson pouring out his confession of faith into our ears, and assuring the poor Spiritualists that they were right after all!

Dr. Hodgson, with that splendid pertinacity which, whatever happens, will always be remembered, to the credit of the Society he has so long represented, has given, not days and weeks, but months and years to 'investigations of Trance phenomena manifested through Mrs. Piper,' and this was the subject of his Address a week ago. The best is to come; for, in a second Address, to be given next month, we shall have an account of some 'later investigations,' and we hear that these will provide a very large basket full of 'food for thought' for psychicalists. We have sometimes winced, in days gone by, at Dr. Hodgson's methods; and we may as well make a clean breast of it now, and say that he has long been to us a kind of Philistine amongst mediums,—a sort of champion hunter-down and exposé of things spiritual. But 'the whirligig of Time brings in his revenges,' and we can now extract from the bitter plant the sweet uses of adversity: for Dr. Hodgson, in his prolonged experiments with Mrs. Piper, dropped none of his old methods. With grim humour, he told us how he had laid traps for her; how he had employed detectives to shadow her; how she was watched and tracked in her walks, her visits and her inquiries; how, in fact, he did all he could (and that is saying a great deal) to entrap his game. He frankly owns up to a complete failure on the old lines, and as frankly confesses that this much-suspected and much shadowed lady has brought him into the fold, and made a very good Spiritualist of him.

We do not mean to say that Dr. Hodgson is ready to join the Executive of The Spiritualist Alliance, or that he would say, point blank, 'I am a Spiritualist.' That is entirely unnecessary. In fact, we may easily be too anxious about such a confession and the wearing of such a label. It is quite enough for us that Dr. Hodgson, after his most painstaking investigation, has come out in justification of Mrs. Piper, that he believes in the reality of her spirit-mediumship, that he endorses the genuineness of the trance, and that he accepts a multitude of messages as really coming from persons who have passed from the

physical to the purely spiritual plane of life. 'The persons who communicate,' said Dr. Hodgson, 'are, in my opinion, what they profess to be:' and, if we understood him aright, this opinion, now expressed, is only preliminary to a fuller admission next month.

We do not see how Dr. Hodgson, as an honest and thorough man, could have come to any other conclusion. Any other would have palpably been only some dismal refuge for the destitute, of which we have already had far too many. Dr. Hodgson affirms that, in séances with Mrs. Piper, strangers from various parts of the United States have had outpourings of evidence, including matters of such private interest and personal significance as exclude them from publicity. Facts have been stated which, at the time, were unknown to the experimenters but were afterwards verified. A perfect shower of cases fell upon the more or less willing or unwilling ears of the inquirers who thronged the Hall. We were only sorry that certain familiar faces were absent, and that 'the pillars' were not all visible. We wonder how far 'Miss X's' opinion is shared by others, that Spiritualism should be left to Spiritualists, and that the Psychical Research Society should stick to—something else.

But what will the rank and file say to this? Are they prepared to make the Society a sort of occult clay-pit, around which the blindfold horse is to trudge, and never do anything but mix ashes and clay? Are they prepared to say, 'Thus far, and no farther'?—to set up a sort of preliminary psychical orthodoxy, or thirty-nine articles of occultism, based upon the possibilities of the body only;—to turn the spirit out of doors, as soon as it appears? We do not believe it. Three out of every four psychicalists are eager seekers after spiritual facts and truths. They are genuinely hungry and thirsty. They do not want to end with the body: they want to find the soul. Their incessant demands for proof measure their anxiety, not their unconcern. Because so much is at stake, they will not readily surrender. Because they desire the pearl of great price, they stand stiffly on their guard against being taken in by bits of glittering glass. We must not blame them: but, at the same time, we must not forego the inference that if the Psychical Research Society definitely bars out Spiritualism, its benches will sooner or later want a good deal of extra dusting.

### LONDON SPIRITUALIST ALLIANCE.

A Meeting of Members, Associates, and friends 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 26th*, when Mr. Thomas Atwood will give an address on 'My Work in the Spirit World.' Mr. Atwood has had, we believe, some very striking experiences, and his narrative will be one of unusual interest.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1898.*

'PHOTOGRAMS OF '97.'—Everybody takes an interest in photograms now-a-days, and, of course, 'everybody' includes all the readers of 'LIGHT.' Accordingly, we need offer no apology for commending this very charming book to their favourable notice, comprising, as it does, reproductions of some scores of the very best photograms taken during the past twelve months by the most accomplished artists. And the price of the book is so temptingly low—one shilling in paper covers and two shillings bound in cloth. We are close upon Christmas; and, as delightful Christmas presents, copies of 'Photograms of '97' should command a very large share of popular patronage. It is published by Dawbarn and Ward, Farringdon-avenue, London, but may also be obtained through any bookseller.



**'RELIGION AS REVEALED BY THE NATURAL AND SPIRITUAL UNIVERSE.'**

DR. E. D. BABBITT'S NEW BOOK.

'Inspiration is the illuminating presence and influence of God in the Soul.'—A. J. DAVIS.

'The truth can always be had by those who desire it, but each one must seek it for himself. God acts through all souls, and no one is the measure of His truth. . . . That only which we have within can we see without. If we meet no gods, it is because we harbour none.'—R. W. EMERSON.

Religion is a subject upon which the Spiritualist—the true rational, enlightened Spiritualist, of course—should have something important to say, because he has the revelation not only of the spiritual world within his own soul, but that of the



E. D. BABBITT, M.D., LL.D.

(From a photograph by Fredricks, New York.)

material and the spiritual or angelic world without. The true illuminated Faith, must, as Coleridge said, be 'a light, a form of knowing, a beholding of truth.' Thus the soul's intuitions are good, for they are intuitions of the ultimate triumph of good; they are prophecies of the onward march of the moral law, of growing dignity in man, growing peace in society, growing strength in order and in law. They are prophecies, in all cases, of advancement, of progress. The religion of the 'New Dispensation' is, therefore, void of gloominess and superstition. On the contrary, it is full of joy and wisdom. It knows that God is as merciful when He—to use the old theologian's word—'damns' as when He restores; that the higher spiritual spheres form God's justice rewarding the just; that the lower spheres—'hell' if you like—are God's justice rewarding the unjust. Thus the kingdom of heaven is the rule of the eternal law asserting itself even in disorder and in discord, but ultimately evolving out of such chaos an effect corresponding with the operative divine cause—'sweetness and light.'

E. D. Babbitt, M.D., LL.D., of Los Angeles, California, has just issued a new edition of his beautiful book entitled, 'Religion, as Revealed by the Natural and Spiritual Universe.' Dr. Babbitt needs no introduction to readers of 'LIGHT.' He has accomplished a great work in dealing with the fine forces—light, electricity and magnetism, psychic force, the law of atoms, &c. He brings to bear on 'Religion' not only a wide experience as a seer, but a philosophical perception—the ability of looking along the line of cause and effect, and he evolves a faith at once creative and stimulative, and full of real grandeur.

'It is only' (he says) 'when we take things in detail, aside from their relations, that they may be properly called evil. "What!" exclaims the pessimist, "do you not see that there is murder and rapine and theft and licentiousness and every

abominable thing going on among men, and yet you say there is no evil?" To this I answer that man and nature are developing according to a perfect law, and are fundamentally perfect—that the universe is growing up into grander conditions with all the rapidity that is possible, consistent with that beautiful law of progression which is itself one of the leading features of perfection, and that this progression is ever, on the whole, upward toward higher refinement and exaltation, and not downward toward ruin and chaos. . . . Death and decay are but temporary changes preparatory to higher life, and the early world convulsions inaugurated grander types of being. This, then, is the immutable principle of things: Every particle of the universe, both animate and inanimate; all worlds, all beings, are moving forward on the eternal law of progression, passing upward through chaotic and crude conditions into greater order, ripeness, and beauty evermore.'

The drawback of the old religions, Dr. Babbitt holds, was that they did not build on fundamental and eternal principles, consequently they have been divided into multitudinous sects and parties, each of which has its own narrow pathway. Disastrous effects on body and mind follow upon building upon an infallible man or an infallible book. Such a practice 'stultifies our own divine faculties and intuitions, which should be inspired by Heaven itself as well as expanded by the external universe.'

Perfect intuition implies a direct perception of truth in its concrete unity. Were such perception really possessed by us, such as we may imagine to be the case with the highest order of angelic minds, no further certitude would be required; for the objective reality thus completely depicted would be its own evidence, as it is in the case of our sense-perceptions. The power of clear spiritual vision, however, in man is dim and inconstant; the spiritual object, if perceived at all, is apt to be distorted by the incompetency of the channels through which it must pass; and consequently we grasp at every method open to us, by which error may be compensated. All logical analysis and the reflective reconstruction of our knowledge originate in this desire to verify and complete our intuitions; but logical methods alone are manifestly insufficient. Logical reasoning may have a great negative value in this respect; it may detect error, and may exhibit the interior consistency of our ideas of truth with the fixed laws of thought, where such consistency really exists; but it cannot directly extend our experience or carry us into the higher regions of *spiritual idea*. In all logical processes we are only engaged with the conceptions already realised—with intuitions already acquired and expressed; but it is abundantly evident that these very conceptions and these very intuitions may be in themselves extremely inadequate. It is well, therefore, to understand that there may be whole regions of spiritual truth which range beyond our present ken. Thus it is clear that we in this mundane sphere can have no infallibility; we see the gradual death of *imperfect* intuitions in the old theologies—intuitions that lacked the spirit of wisdom, and consequently failed to gain the *universal* consent. The early Unitarians, we now see, were guided by perfect intuitions in refusing to believe in the absolute nature of evil, in denying eternal torments of souls, in freely criticising scriptures, and of insisting that whatever is really true must have a 'universal sweep,' and that God's 'word' cannot be local and sectarian. Channing's mind was the channel of real undying intuitions, and his dominant inspiration that all human souls are created for eternal improvement is daily gaining the assent of fairly developed minds throughout the world. Although Theodore Parker had a great logical intellect, he aids mankind most by his spiritual intuitions in regard to the Supreme, the relative perfection of human nature, and the destiny of the soul. We must, as Dr. Babbitt says:—

'Listen lovingly to the great and good minds of the world, and, inasmuch as they have ascended far up the mountain of Truth and may be able to reflect new rays of light upon our own heads from the Infinite Sun, we should be grateful to them for such light, and absorb it with enthusiasm, meantime building up our *own* powers until we shall become more and more *self-luminous*, and more and more true radiators of light upon others.'

To 'listen lovingly' to great harmonious minds is not to accept them as absolute or final authorities. Their inspirations can help us so long as our minds are free. Once, however, become enslaved or be mere hypnotised subjects, and growth of soul is thwarted. But the testimony of great, good, and illuminated minds is important. When their manifested 'inner light' kindles strong sympathy in other minds, when they



establish their intuitions by the readiness with which they are grasped, approved, and appropriated by men really in earnest for the truth, there is good reason for us to believe that their inspirations are of an enduring nature. We must, however, bear in mind that moral or spiritual development is an absolute condition to the reception of moral or spiritual truth.

The same remark applies to æsthetics. All those who have shown a remarkable love of form and beauty date their first impressions from a period lying far behind the existence of definite ideas or verbal instructions. The germs of all their artistic impressions lay, from the first, potentially involved in the interior nature of the soul, *i.e.*, in its harmony with the world of beauty without; and they manifested themselves, first of all, as a spontaneous feeling, or instinct, which was from the earliest dawn of reason awakened by the presentation of the phenomena which correspond objectively with it in the universe. No one can doubt that the creation around us has been formed according to the most perfect laws of form and beauty, or that the human mind is so constituted that the ideas of beauty must, under the highest culture, correspond with the teachings of Nature. The mere presentation of the beautiful without us, we should therefore conclude, is as well calculated to awaken *intuition* of it, as our ordinary contact with material objects awakens the perception of physical qualities. The same conclusions can be drawn in respect to the perception of harmony. It was not instruction, or verbal inculcation, or even culture, which taught the infant Mozart the wonders of the world of tone. Long ere he could understand a word in explanation, long ere the subject had even presented itself to him at all in the form of *thought*, his finely-constituted nature had drunk in all the intuitions of harmony, and his physical powers, responsive to the bidding of the soul within, could reproduce them. The harmony itself was first presented through the ear to the mind; but then the mind sympathetically adjusted, and containing already the springs of music within, seized upon the truth itself, with a direct and intuitive apprehension. In religion the law equally holds good. Moral life is a thing which cannot be imparted by words alone. Nothing can be achieved without the possession of faculty.

Undoubtedly Truth is reached when faculties exist neither in excess nor in deficiency, but in a perfectly balanced and cultured state. When the ship's chronometer is properly adjusted, it reports the truth as to time, irrespective of climate. In philosophy and religion and in art we must seek to compensate for imperfect faculty by adherence to a few great fundamental and immutable principles. These Dr. Babbitt offers, not as chains to put about human minds, but rather as lights and landmarks by means of which they may the more easily strike out a pathway of their own. I can only quote the leading heads of these principles, leaving the student to peruse for himself the points put forward in their support. The first great law of Nature is termed by the author,

#### THE LAW OF UNITY.

'Throughout all Nature a principle of Unity blends all things, both visible and invisible, in oneness of existence, uniting all objects to centres, including leaves, flowers, plants, trees, suns, systems, and systems of systems, until we reach the Centre of all centres, which we term the Deific. This great law exemplifies the Divine Oneness, Wholeness, and Attraction, as well as the Divine Fatherhood; also human Fatherhood and Organisation being the unifying principles of all families, societies, and nations. As Divinity is the culmination of all perfection, it is proper for us to know how this Divinity is stamped upon the universe so that we may construct all our works after the same laws.'

#### THE LAW OF DIVERSITY.

'The law of Unity is not presented in Nature in the form of a dead sameness, but is projected into a boundless Diversity, exemplifying the Divine repulsion, infinity of resources, and proclaiming the principle of Individuality and Liberty.'

#### THE LAW OF HARMONY.

'Nature's great law of harmony is the equal balance of Unity and Diversity; in other words, infinite Law combined with infinite Liberty.'

'Unity alone has a deadness that tires, Diversity alone has a lawlessness that distracts, while both combined produce spiritedness and beauty. It will be seen at once what harmony, and yet what power, may belong to a government, a Church organisation, a society or a family, if it shall imitate God in Nature by combining these great principles, as the greater the amount of diversity, life, and individuality the better, in case it is harmonised by organisation and law. From this we

see that there is a great *duality of system* ruling in all things, without which all life and perfection of action must cease.'

#### THE LAW OF PROGRESSION.

'Unity and Diversity are combined on the *graceful method* throughout the universe by means of the law of Systematised Progression or Gradation. All growths and developments of Nature, unless perverted or impeded, are on the law of perfection, and its progressions are ever toward some point of excellence, or toward superior conditions, never downward toward imperfection, ruin or death, excepting temporarily, or for the sake of a higher perfection to come.'

#### THE LAW OF CONTRAST AND SPIRITEDNESS.

'Another law by which Deity animates, purifies, and develops man and Nature gives spiritedness of effect to all things, is that of Contrast, which combines lights, shades, and colours in masses, forms in angular projections and all things in bold transitions.'

#### ANALOGICAL HARMONY.

'However spirited and diversified may be the manifestations of Nature, some ruling characteristic runs, like a certain keynote in music, through a whole department; thus the ruling colour of the sky is blue even when modified by clouds, the ruling colour of the earth in summer is green, of a cold region in winter is white, &c. This is really one phase of unity.'

'All vegetable and animal growths when unrestricted by bad conditions are beautiful and perfect. So are all crystallisations perfect of their kind.'

'All unperverted growths of Nature exemplify moral and religious perfection.'

#### THE DEIFIC PERFECTION.

'If the material universe is thus perfect, then must the human and spiritual departments of being be fundamentally perfect also, for unity of plan pervades the whole. Especially must the Deific Power that has fashioned the whole and left this stamp upon it be perfect, on the logical principle that effects must resemble their cause. The greatest and divinest power lies with the refined and the invisible.'

In Chapter XIII. the author presents the ethics and religion of Nature, embodying the principles briefly quoted above.

Some readers probably may not see much in these 'fundamental elements' of Dr. Babbitt to advance the religious thought of the world, but there can be no question that if these principles are carried out, say in art, they produce a perfect picture. If put into life, they will conduce to form a beautiful soul; and if applied to theology, they will, I believe, not give rise to a partial or sectarian system, but to an organic, vital, all-rounded faith. The great spheres to which our intentions are directed are those of the Beautiful, the Good, and the True—and corresponding to these are three classes of emotions, the æsthetical, the moral, and those hitherto unnamed heavings of the spirit, when it contemplates the awful majesty and immensity of *Being*—pure, eternal Being.



Space does not suffice for us to deal with all the spiritual speculations of Dr. Babbitt, such as 'the Divine Dual Centre of the Universe,' the nature and form of the spiritual zones or spheres, &c., but we may say that his thought is entirely devoid of mysticism; he is always under the control of the philosophic faculties, and generally his views are calculated to expand the horizon of our mental vision, and to evolve the noblest form of human emotion, an emotion which gathers up all the powers and all the activities of the human spirit, and directs them in singleness of purpose towards infinite ends, infinite duties, and an infinite existence.

Roker-by-the-Sea, Sunderland.

JOHN RUTHERFORD.

#### THE LATE EDWARD MAITLAND.

Mr. Samuel Hopgood Hart sends us the following particulars respecting a dream of the late Mrs. Kingsford:—

It is interesting to note that by the death of Mr. Maitland during the present year another dream of the late Mrs. Kingsford (who died on February 22nd, 1888) has been fulfilled. The particulars which I give below in support of this fact are to be found in 'The Life of Anna Kingsford,' by Mr. Maitland, published last year, Vol. II., pp. 313-315.

On November 5th, 1887, Mrs. Kingsford dreamt that she had died, and she found herself lying in the Elysian Fields, 'in a lovely green meadow, among long grasses and white flowers,' which she recognised as asphodel. She was in the Greek heaven. She saw Pallas Athena, and had a long conversation with her. Pallas Athena told her that she must rest, and bade her lie down on the grass. This Mrs. Kingsford did, and 'fell asleep.' When she awoke from *this* sleep she saw Hermes, and asked him 'how long, according to the reckoning on earth, she had been dead,' to which question he replied: '*You have been what you call dead ten years.*' And, to the question, 'And is Mr. Maitland with you?' asked by Madame Blavatsky (who was in the Brahminical heaven), Hermes replied to Mrs. Kingsford that Mr. Maitland was also dead, and that he had gone to the Christian heaven.

According to this dream, therefore, and for its fulfilment, *without doubt*—(so far as the time of Mr. Maitland's death is concerned)—Mr. Maitland was bound to die on or before February 22nd, 1898. Mr. Maitland fulfilled Mrs. Kingsford's prevision by passing away on October 2nd last.

#### BOLD AVOWAL OF A CONGREGATIONALIST MINISTER.

The Rev. George Thompson, Congregational minister of Eastbourne, has been very ill during the last three or four months, and for some time his life hung in the balance. However, he is now convalescent, and on Sunday, the 7th inst., was well enough to be present at the evening service in his church, when he alluded to his recent illness in a brief speech, from which I take the following extracts, which are notable, coming from an orthodox source:—

'I come before you to-night with gratitude to God, as you may imagine, that I am privileged once more to see you in the flesh. I am a wonder to many—I am a wonder to myself. . . . My illness has been a very painful one, but all through I have had a very complete sense of the Divine nearness of Jesus Christ and the Holy Spirit. . . . I have been in communion with the invisible. If I had no Bible—if I had never been in a Christian congregation—if I had never been taught about the future, I should now believe in the immortality of the soul; I should believe in the spirit world; *I know there is a spirit world for I have been in it.*'

Eastbourne.

ROBERT COOPER.

It is nothing less than sacrilege to hear a man say that he rests his faith or unfaith—his belief or his disbelief in Immortality and the divine life, the life more abundant that is entered by the process we call death—that he bases this faith on the fact of a 'medium's' giving or not giving him a message from his relative or his friend who has died. If he have no realisation of his own spiritual nature; if he does not perceive and feel and recognise the realities of the higher life in which it is his privilege to live even while in the physical body—then no 'tests' are of the slightest importance. But, once realising himself as a spirit here and now, and recognising his true relations to the spiritual world, then he may, under certain conditions, find the same added joy in exchanging messages with his friend in the other life that he would find in correspondence, or in visits in this life. It is simply the extension of friendly intercourse.—From 'After Her Death,' by LILIAN WHITING.

#### MESMERISM; AND PHOTOGRAPHS OF VITAL AND MAGNETIC RADIATION.

The result of the researches of M. David and M. Ch. Brandt in psychic photography which appeared in 'LIGHT' of the 16th ult., are not only of striking interest, but of much importance from a scientific point of view. They are interesting because they apparently afford direct evidence for the existence of an aura or radiation of a magnetic nature associated with the human organism, and in many respects comparable with that developed by an ordinary magnet. Their importance lies in the fact that, if verifiable by independent observers, they must necessarily lead to a revival of the theories of the 'early mesmerists, and a reconsideration of the experiments of Reichenbach.' Both, of late years, have been practically discarded by science. Hypnotism has replaced Mesmerism and 'suggestion' has ousted the 'odic force' of Reichenbach. The discovery by Braid, of Manchester, in the early forties, that the hypnotic sleep could be induced by merely gazing at a bright object, such as a metal disc, without the aid of passes, and independent of personal contact or influence, told heavily against the 'magnetic fluid' of the mesmerist. Still, it has always had its believers, and to-day they are sufficiently numerous to form a school by themselves.

Broadly speaking, the distinction between mesmerism and hypnotism is briefly this: Sleep can be readily produced by both methods; but while under the former it is said to be the result of a nervous or magnetic force, controllable by the will of the operator, and passing from him to the subject; under the latter it is attributed to the subject himself. The act of gazing, or concentration of mind, stills the senses, self-suggestion comes into play, and sleep supervenes.

Both the mesmerists and the hypnotists have accumulated a great body of evidence in support of their conclusions; but the difficulty is to know just where the truth lies. Hypnotism, unlike any other science, is in the strange position that its investigators are in strong disagreement as to demonstrable facts. What is a conclusive experiment to one, in the hands of another yields opposite results, or fails altogether. What one investigator asserts the other denies, or admits only provisionally. Hence several schools have arisen, each with a different theory and practice. Each has something of the truth, but not the whole. It is possible, too, that certain obscure and unsuspected manifestations of suggestion and telepathy have been present in many of the experiments, and contributed largely to the conflicting nature of the results. The uncertainty and unreliableness of psychic phenomena of all kinds is a matter of common observation. Our knowledge of the conditions that govern their production is so limited that any fact or theory that tends to establish a uniformity is from the nature of the subject peculiarly acceptable. It is in this respect that the photographic researches above referred to are so promising. If confirmatory evidence be presently forthcoming, the position of the mesmerists will indeed be a strong one.

There are four principal schools of hypnotism, each committed to a particular explanation of the phenomena. Their points of difference may be thus summarised:

(1) The Nancy school, which attributes all the phenomena, including the induction of the state, to the potency of suggestion, and looks to the psychic powers of man for an explanation.

(2) The Salpêtrière, or Paris school, on the other hand, ignores suggestion as a necessary factor, holding rather that it is an artificially produced morbid condition, and that the whole subject is explicable on the basis of cerebral anatomy or physiology.

(3) The Subliminal Consciousness theory which refers the phenomena to the arousing of certain extensions of consciousness of which we are normally ignorant, and over which we have little or no control.

(4) The much-derided mesmerists who repudiate suggestion as a necessary factor at any stage of their experiments, and explain everything that occurs as the result of a magnetic force or fluid.

It is worthy of note that there are three distinct methods in use for inducing the hypnotic sleep. The Nancy School, true to its tenets, employs suggestion alone to induce the condition. The Paris school resorts to physical means. They are practically variations of the artifices of Braid, such as a rotating mirror, light-flashings, or the sudden striking of a gong. The method of



the mesmerists is too well known to need description. So much for the schools and their teachings. Hitherto, the hypnotists have held the field, and the mesmerists have had to remain in the back-ground. It may be that the positions are to be reversed. No one who has carefully examined the series of photographs temporarily deposited with the Editor of 'LIGHT' can have failed to notice the strong resemblance of the human aura or vital records to those obtained from the radiations of a Charcot magnet. It is evident, too, that the radiations must be self-luminous, otherwise they could not be photographed. This is in agreement with the statements of Reichenbach's 'sensitives' and others, that they saw luminous flames given off by the fingers of the operator or surrounding the poles of his magnets. It may also be a possible explanation of the patches of light clouds and other faintly luminous appearances common to the séance room. If light itself, as is now generally assumed by scientists, is a magneto-electric phenomenon, it is conceivable that its presence may, under certain conditions, be capable of neutralising or modifying the magnetic effluence of the human organism; hence, perhaps, the necessity, so suspicious in the eyes of the sceptic, for complete or partial darkness in connection with many spiritual manifestations. Hypnotism, or rather mesmerism, figures so largely in all forms of occultism, that it becomes almost imperative to attain to a true conception of its nature. Any experimental investigation in this direction is deserving of careful examination and impartial consideration, as it would not only tend to terminate the conflict of the schools, but to immensely widen the limits of psychic research. If animal magnetism becomes a demonstrable fact, its significance can hardly be estimated.

ARTHUR BUTCHER.

#### 'FROM REGENTS PARK TO THE GOLDEN GATE.'

ILLUSTRATED LECTURE BY MR. J. J. MORSE.

The first of the current series of Wednesday evening meetings in connection with Mr. J. J. Morse's Library was held on Wednesday evening, the 10th inst. The lecture, which was descriptive of Mr. Morse's recent visit to California, was illustrated by the exhibition of nearly one hundred and fifty 'oxy-hydrogen line-light views.' There was a large audience and the proceedings were followed with great interest and curiosity throughout; this was particularly the case in regard to the American pictures, which included monuments, public buildings, streets and landscapes in New York, Brooklyn, Washington, Chicago, New Orleans, San Francisco and other towns and cities of the United States. Mr. Morse's long stay in the last-named city naturally afforded much material for his camera, and his friends on this occasion gazed with interest on excellent views of China-town, the Cliff House, the Seal Rock, the City Hall, the Golden Gate Park, the United States Mint, the Market Place, the Bella Vista House, and that fine old relic of the days of the Spanish colonists, the Mission Dolores (recalling Bret Harte's exquisite poem, 'The Angelus,' written on hearing the bells of the Mission in 1868). Particularly charming were the pictures of various Californian residences, wooden structures, elaborately carved and decorated, but intensely home-like, and embowered in vines and flowering shrubs. Nor was the personal element forgotten, for at intervals in the long array of pictures of scenes urban and rustic, marine and riparian, came photographs of Miss Rowan Vincent, Judge Dailey, Henry J. Newton, Dalzell Brown, Colonel Bundy, Luther Colby, and other 'standard bearers' of 'the Cause,' both in this country and the United States.

At the conclusion of the address a vote of thanks to the lecturer was proposed by Mr. Hummeltenberg, and seconded by Dr. Jagielski, who in a short speech expressed the indebtedness of the audience to Mr. Morse for so agreeable an entertainment.

It may be mentioned that nearly all the views were from photographs taken by Mr. Morse himself whilst on his travels. The operation of the oxy-hydrogen lantern was in the hands of Mr. Hector Rumford, to whom, also, the obligations of the audience were expressed.

#### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

#### CHRISTIAN SCIENTISTS.

As one who practises the leading ideas of 'Christian Science,' and is proud to belong to the ranks of Mind Healers, Christian Scientists, or whatever other appellation is used, I believe I can satisfy your correspondent as to the true nature and standpoint of what he has been given to understand is a separate cult, founded in America by the Rev. Dr. Mary Eddy. To begin with, I must emphatically protest against the supposition that 'Christian Science' has been lately founded either in America or elsewhere. That it may have been brought into public notice in such and such a country by a particular person, I do not deny, though I do not happen to have heard of the name of Mrs. Eddy in connection with it before. The foundation on which Christian Science is built is the central doctrine of Christianity: that the Kingdom of God is within, and not somewhere in the clouds, or in a future life, but *here, now*. This doctrine, though seemingly easy to understand, is really most difficult to thoroughly grasp and realise in daily life, for it involves fundamental principles which are 'so near and yet so far' from the material life of the senses. What is the 'Christian' idea of God? (By this I do not mean orthodox Theology, but the teaching of Jesus Christ.) God is the Spirit, not, be it borne in mind, *a* spirit, but *the* Spirit. In the Greek Testament it is unmistakably put—to *pneuma*. It is the same meaning precisely as the Indian doctrine of Svara, the Great Breath, and, in short, forms the core of every great religious system that has ever been, or ever will be, in the world.

Now, let us ask—What bearing has this doctrine upon the cure of disease? It will be seen that the Churches deny *in toto* its bearing, for they confess their inability to cope with ill-health on the principle of 'preaching the Kingdom of God (the Spirit) and healing the sick' as Jesus Christ is reported to have done Himself. In spite of this official snubbing, however, the spirit will force its way through, and we have miracles and wonders of healing in every age and every country. Suppose, instead of this irregular working, and that in the very teeth of orthodoxy, we endeavoured to make it easier and easier for the spirit within to mould the body in accord with the ideal of health and vigour, we should gradually get, not occasional 'miracles,' but a higher and higher standard of vitality for the human race, and a higher and higher level of spirituality. It is a fact of science that every thought, every emotion, every passion has a direct effect in building you up or in pulling you down, in strengthening you or in weakening you. That being the case, it is easy to understand what an enormous influence for good is a constant peace of mind and firmness of will. Without any exaggeration, it is perfectly safe to calculate that one half of diseases take their origin in vacillation of mind and want of steadfastness, which means a negative or passive condition easily influenced by antagonistic forces. 'Christian Science' says that once one is sound at the centre, the circumference will gradually follow suit.

Here, however, several have come to grief, and afforded great fun to the materialists. A body that has been wrong for months and years must have *time* to learn the error of its ways, and start anew. It is absurd to suppose, *e.g.*, that a paralysed limb can be converted instantaneously in all cases to a vigorous state, because the spiritual man has suddenly become conscious of his power. The rate of molecular vibration in the physical world is very slow compared with that in the mental and the spiritual world, and, as a rule, time must be allowed for the two rates of vibration to get into accord.

Any narrowness of belief in connection with *real* 'Christian Science' is an impossibility, for 'the truth shall make you free.' That is to say, one gradually recognises that the aim of Man in all climes is to make Spirit dominant over Matter. This is the great bond of the ages, linking together all seeming diversities of creed and sect. Turn from the Gospels to the pages of Plato, and you will see the same teaching at bottom. Go from Plato to the great teachers of Ancient India, again the same doctrine that Spirit controls Matter, that Man is a ray from the Supreme Ray, a spark from the Central Fire. This 'preaching the Kingdom of God' must end in 'healing the sick,' *i.e.*, those held in bondage by wrong affinities and aggregation of molecules,—disease.

How is one to get to this standpoint? Not by sudden leaps and bounds, but by gradually training and transforming the bodily and mental structure, till it becomes a fit instrument of



the spirit. This was the aim of the Pythagorean System, and also of the Yoga of India. The name does not matter one iota. 'Christian' scientist, 'Pythagorean' scientist, 'Yoga' scientist, 'Platonic' scientist—the goal of all is the thing itself—dominance of Spirit over Matter. ARTHUR LOVELL.

88, Hillfield-road, West Hampstead, N.W.

### SPIRIT IDENTITY.

BY AN OLD CORRESPONDENT.

About five years ago, during a séance in my house, a message was automatically written by a member of the family, a sensitive. This letter purported to emanate from Major L.C.S. of the — Highlanders. This message gave a full record of the life history and military career of this officer, date and cause of death, &c., and upon careful investigation was found correct in every particular. In reply to a query put by me at the request of a friend who had been in the Army, and who had seen some similar messages got previously from other soldiers, I asked, 'What was the nickname you bore when on earth among your brother officers?' and the reply was instantly written, 'Bumpy Major.' I have been unable to verify the last part of the message, not being acquainted with any person connected with the particular regiment in which the Major had served, and I may add that the existence of Major S. was unknown to any of us till the message came. There the matter rested till Thursday, October 7th last, when I attended a séance with Mr. Craddock, of Burslem, which was held at a friend's house. Shortly after the medium went into trance one of his controls named 'Jimmy,' who told us he had been a soldier and died in the Crimea, said, 'Mr. — (my name), Major S. is here and sends his kindest regards to you.' Here was my 'Communicator' of five years ago coming up again, and through an entirely new medium, giving me another clear proof of his identity and personality. Mr. Craddock knew nothing of my previous message in writing from this officer, so that to me the new demonstration was most convincing—coming as it did from a most unexpected quarter.

While speaking of this medium, I may be permitted to say that having sat with Mr. Craddock five times previously to the date in question, and always under my own conditions and in circles managed by me, I found throughout, and although the séances were in darkness, the most absolute proof of the genuineness of the phenomena in this—that two, and often three, independent 'agents' were at work in the circle at the same time, while the medium was heard breathing in deep trance in the cabinet. This was repeated on October 7th, for at the same moment the piano was being tastefully played, while a tall Indian figure went round the room showing his face and form to the circle by the aid of a luminous card; and occasionally Mr. Craddock's breathing was quite audible in the cabinet. Many other incidents occurred, going to confirm this; but the fact I have stated is enough for me. Mr. Craddock could not play the piano and stalk about the room at the same time, and there could be no confederacy in our circle, which was composed of earnest Spiritualists of the highest character for probity and intelligence.

I say nothing of the alleged fraud with which Mr. Craddock has been publicly charged beyond this, that he never defrauded our circle, and from what I have seen of him personally, I do not believe him capable of such a thing. He is extremely sensitive, and I warned him a year ago to be careful of his circles or he would injure himself, and I think, now, he is satisfied he ought to have taken my advice.

Since the preceding article was written I had an opportunity of comparing notes with a gentleman (an ex-officer who had seen service in India), who had been at a séance with Mr. Craddock two nights previously to the one I attended, and he informs me that on that occasion also Major L.C.S. came and sent his regards to him. My informant also tells me that although he did not know Major S. previously when in earth life, he knew his sisters very well. I also recall the fact that this same ex-officer tried, but ineffectually, to verify for me the alleged nickname of 'Bumpy Major' by some 'judicious inquiries,' so that part of the original message of 1892 still requires elucidation.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

### LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

#### The Fatherhood of God.

SIR,—The letter signed 'H.' in your last issue strikes a jarring and discordant note. Whilst I wholly believe that all that is truly womanly and motherly in our nature is a reflection of that Divine motherhood which is in God, I earnestly desire to repudiate, on behalf of the large majority of my sex, any sympathy with the sentiment expressed by your correspondent when she denies that fatherhood on earth is also a real reflection of the Heavenly Father's pitying care. I repudiate it, firstly, because my experience has, happily, led me to a very different conclusion. I therefore believe her view to be quite unjust. Secondly, because such a sentiment seems to me unwomanly; and to say this is to condemn it utterly. No opinion in a woman can be easily condoned which deserves to be stigmatised as unwomanly. I regard this sentiment as unwomanly, because it contradicts that motherly element of intuition by which a true woman discerns and develops the highest capacities latent in the characters of men. Thirdly, it seems to me scarcely short of sacrilege to make such a subject as the Divine Love and its relation to us an opportunity for introducing the rivalry of the sexes, a rivalry so out of harmony with the Divine Unity, and so unworthy of self-reverencing spiritual beings.

A WOMAN.

#### 'Charming' Warts.

SIR,—As it is always refreshing and invigorating to hear of a properly authenticated case of the curative power of Nature's finer forces, I send you the following account received from a gentleman, at present one of my patients (whose name I enclose in confidence), who was formerly in close connection with the pioneers of the movement in this country.

While staying at Braemar, in Scotland, he saw a boy with hands covered with warts. He told the boy's mother that he could remove them, whereat, naturally, she expressed great joy. Putting his hands over the boy's hands, and gently touching the warts, he said that they would all go away in a few days. He did not see any more of the boy or his mother for some time, and when he did, the first greeting he received was the news that the warts had all gone away in a few days after the 'laying on of hands.' This gentleman has cured warts in the same way on other occasions, he tells me.

Now, what does this signify? The presence of a force in man which, if intelligently directed, would be of more direct service to the race than all the crude drugs which experimental physiology, with its vivisection horrors, can possibly suggest.

ARTHUR LOVELL.

#### References.

SIR,—I see I expressed my suggestion badly. It was not editorial labour, but an obligation imposed generally on correspondents, which I meant to recommend, according to the precedent of 'Notes and Queries.' Your correspondents are usually subscribers, and may fairly be expected to have noted communications on subjects that interest them. Thus Mr. Samuel Hopgood Hart, with whose recommendation of 'The Perfect Way,' and 'Clothed with the Sun,' I cordially sympathise, while speaking of these books, refers readers to the latest notice of them in 'LIGHT.' To go further back, and upon more general topics, would be often troublesome, no doubt, but it would add to the value of contributions, and prevent vain repetitions or display of unnecessary ignorance. In the philosophical quarterly, 'Mind,' for instance, there is a condition (rather onerous, to be sure!) laid upon those who would write in it, that '*they should know what has been said before.*' In one way, of course, that may be taken to require an exhaustive acquaintance with the history of thought on the subject dealt with. Very few of us are specialists to such an extent. On the other hand, when a particular subject has been much discussed in any organ of intelligence, such as 'LIGHT,' it is surely reasonable to expect some evidence of familiarity with the course of the debate. Take, for instance, the question of Re-incarnation. I have seen that subject opened and dropped, I should say, a dozen times. But nearly every re-opening assumes a state of the controversy



which the past correspondence modified, if not altogether corrected. Now, I think you, Sir, would feel more confidence in the worth of the letters sent you on that or any other topic, if you could see at a glance, by the top references, that your correspondents have some knowledge of the history of the discussion in your paper. That is all. C.C.M.

#### Proposed Missionary Tour.

SIR,—I am endeavouring to arrange a missionary tour in the hope that I may be able to appeal to some who, while needing spiritual light in their lives, have not yet been reached by existing spiritualistic organisations. With this object, I am not connecting myself with any organisation, but am working on the following basis, viz. :—

(1) To appeal to the spiritual nature of men and women through their intuition and emotions.

(2) To co-operate with, and to seek the co-operation of, all to whom the things seen are but the image of the things unseen, whether they call themselves Christians, Theosophists, or Spiritualists.

(3) To endeavour to promote harmony by emphasising elements of agreement, and ignoring elements of difference, and in all things subordinating the promulgation of spiritual 'ideas' to the spirit of love.

As a consequence, I should not desire to form any new organisation which would create another barrier to religious reunion, but should urge all who desire organised effort to seek fellowship in existing religious communions, and therein to promote unity.

I hope to be in Manchester in the course of a few days, and shall probably spend a few weeks there. If any of your readers in the neighbourhood can give me any assistance in the work I shall be glad to hear from them, when I will communicate further particulars. Or I shall be pleased to call upon any sympathisers while there, if they will let me know their addresses.

CHARLES E. SMITH.

Sheldon, Cadbury-road, Moseley, Birmingham.

#### SOCIETY WORK.

**BATTERSEA PARK OPEN-AIR WORK.**—On Sunday last Messrs. Adams and Boddington and Mrs. H. Boddington addressed a meeting as usual. Mrs. H. Boddington held her ground well with an opponent.—W.S.

**72, ASKEW-ROAD, SHEPHERD'S BUSH.**—On Sunday last, Mr. Peters' guides discoursed eloquently upon 'The Old and the New.' Mr. Peters gave good normal clairvoyance. Next Sunday, at 7 p.m. sharp, Mr. Vango.—L.C.

**193, BOW-ROAD, BOW.**—On Sunday last Mrs. Weedermeyer occupied the platform, and, through her guides, gave short and bright addresses, followed by some remarkable clairvoyance. Mrs. Clegg also kindly assisted to make a pleasant evening.—H.H.

**ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.**—On Sunday last, in the absence of 'Evangel,' Mr. Dalley dealt ably with 'Mediumship and Its Mysteries.' Next Sunday 'Evangel' will give the address; Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C.D.C.

**MARTIN-STREET HALL, STRATFORD.**—On Sunday last Mr. Walker, of Edmonton, delivered an address on 'Spiritualism: The Good It Will Do for Humanity in the Future.' After the meeting he gave some good clairvoyance. Next Sunday Miss Constance will give an address, with clairvoyance and psychometry.—WM. A. RENFREE, Secretary.

**NORTH LONDON SPIRITUALISTS' SOCIETY, FINSBURY PARK, 14, STROUD GREEN-ROAD.**—At last Sunday's meeting various phases of spiritualistic thought and experience were dealt with by Messrs. Jones (who presided), Brooks, Thompson, Foster, and Kinsman. Additional interest attached to the gathering through the presence of a lady who has recently been expelled from an orthodox Sunday-school for daring to attend spiritualistic meetings.—JOHN KINSMAN.

**HACKNEY SOCIETY OF SPIRITUALISTS, CLIFTON HOUSE, 155, RICHMOND-ROAD, MARE-STREET, N.E.**—On Sunday last Mrs. Barrell was with us and gave an excellent address on 'Spiritualism, the Lever for the Upliftment of Humanity'; urging Spiritualists to recognise their responsibilities and live up to the highest they know. The address was followed by psychometry and good clairvoyance. On Sunday next, at 7 p.m., Mrs. Brenchley; Wednesday, at 8 p.m., members' circle; doors close at 8.30 p.m., punctually.—H. BROOKS, Secretary.

**BATTERSEA PARK-ROAD TEMPERANCE HALL, DODDINGTON-GROVE.**—On Sunday last we had Mrs. Wren, of Manchester, who delivered a trance address, followed by psychometry. She accurately sensed various bodily conditions, and prescribed simple remedies. The collection for the N.F.S. Fund amounted

to 12s. Next Tuesday, at 8 p.m., Mr. Peters, clairvoyance; Thursday, at 8 p.m., public developing class. No admission after 8.30 p.m. to séances. Next Sunday, at 7 p.m., Mrs. Hillier, clairvoyance.—W.S.

**SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.**—On Sunday morning last the public circle in connection with this mission was well attended. The clairvoyant descriptions given by various mediums were recognised, and several recommendations to developing mediums were also given. At our evening meeting the hall was crowded, and Mr. Beal presided. After his opening remarks, the guides of Mr. J. A. Butcher delivered a trance address on 'The Phantom of War.' At the close we held the general assembly of members, at which our leader, Mr. W. E. Long, presided, and reported on the work of the past month, which proved to have excelled all previous records. Next Sunday, at 11 a.m., public circle, doors closed at 11.15 a.m.; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., trance address by the guides of Mr. W. E. Long, 'Joan of Arc, the Maid of Orleans.' 'LIGHT' always on sale.—'VERAX.'

**CAVENDISH ROOMS, 51, MORTIMER-STREET, W.**—The announcement that Miss MacCreadie would give clairvoyance on Sunday evening last drew the members of the Marylebone Association and the general public in overwhelming numbers, with the result that crowds had to be reluctantly turned away for lack of even standing room. Mr. T. Everitt, the President of the Association, was in the chair, and gave some introductory remarks explanatory of the meaning and method of spirit control, with special reference to the mediumship of the evening. Miss Hughes then sang 'The Holy City' in fine style, after which 'Sunshine' delivered a short address prefatory to the clairvoyant descriptions. Of these no less than thirty-one were given, of which some twenty-four were acknowledged at the time. These descriptions were not only very clear and definite (dealing with both the mental and bodily peculiarities of the persons described), but were in many instances accompanied by names. Very noticeable to those who know both medium and control is the sharp distinction between the characteristics of the two. 'Sunshine's' tact and firmness in handling the audience are distinctly *sui generis*. So much interest was manifested in the descriptions that they were prolonged beyond the usual time, a fact which their generally accurate nature went far to justify. At the conclusion Miss MacCreadie received many congratulations on the successful results achieved. On Sunday evening Mrs. Green (from the North of England) will deliver an address, to be followed by clairvoyance. Those who intend being present cannot be too strongly impressed with the necessity of being in good time. The doors are open at 6.30 p.m., and the hall is frequently filled to its utmost capacity within a short time afterwards.

**CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.**—On Sunday last we were glad to again listen to our old friend and brother, Mr. J. J. Morse, whose addresses fully sustained the prestige of grand old 'Tien.' The morning subject—'Biblical Psychology'—was an able and lucid review of the origin and nature of those psychical and spiritual gifts which have existed and been exercised in all ages of the world's history, and of which may be found abundant records in the Bible. The light thrown upon these records by the revealments of Modern Spiritualism, supported by present-day scientific research, affords incontrovertible evidence that they are the outcome of those wondrous psychical powers with which mankind is endowed, and—whether exercised by the prophets, the soothsayers, the augurs, and the oracles of olden times, or their present representatives, the speakers and preachers (under inspiration or in trance), the clairvoyants, psychometrists, and other mediumistic persons, who exercise their gifts with varying success and motive according to their quality and degree—have always constituted so many 'points of contact,' which maintain relationship and form a *nexus*, or bridge, of inter-communication between mankind in the body and mankind out of the body. Spiritualism thus vindicates the veracity of those Biblical recorders who have given us glimpses of the operations of these powers at different stages of man's development, and shows them to be identical in nature with those which exist and are exercised to-day. In the evening the hall was crowded, and a powerful and exhaustive address was given upon 'Death: A Levelling or Sifting?' The controls showed that death is an effectual *sifting*, separating, in the unerring operations of natural law, the good from the bad, the *negatively* good from the *positively* good; those who do good from selfish considerations and those who do it 'for goodness' sake.' Applying this sifting process to all who pass its portals, death is thus the liberator from the injustices, the bondages, and the bitternesses imposed by the imperfect conditions of earth, and in its glorious re-adjustments are brought to the hearts and minds of human-kind sweet realisations of their highest, brightest, and noblest aspirations. Before giving this address, Mr. Morse performed the pleasing and impressive ceremony of naming the infant son of Mr. and Mrs. Millward, the little scion maintaining a commendable serenity, while its name—Cyril Clifford Hereward—was being bestowed. Speaker next Sunday, Mr. E. Adams.—E.A.