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

No. 888—VOL. XVIII.

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[a Newspaper.]

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NOTES BY THE WAY.

A friend has sent us a copy of 'The Sunday Special,' a paper of which we had never before heard. It is a rather rowdy production, hovering between 'Army Rifle Association' and 'Love and Robbery'; 'Hockey' and 'Pigeon Shooting'; 'The Walworth Stabbing Case' and 'Sporting Prophecies'; 'City Chatter by the Cornhill Magpie' and 'Intellect and the Ballet'; 'Shooting a Vitriol Thrower' and 'Dresses of the Actresses';—a queer pailful for a 'Sunday Special.'

The latest number of this vulgar print contains a long contribution on Spiritualism and a visit to a medium. The character of this contribution may be inferred from the style of the paper; and we refer to it only to report to our readers that even these amazing people have to think about us. What they think or what they say does not, of course, matter; though we must say that the spiteful unfairness of this particular writer palpably defeats its design. We are willing to learn from the enemy, and even from the impudent and otherwise naughty youth who does this sort of thing for 'The Sunday Special'; and if he could pin any impostor we would thank him; but his animus and his style only show that it would be as useless to present to him anything spiritual as to present pearls to swine. But no: that is a little harsh. He admits that an old gentleman who is the special object of his ignorant scorn, nevertheless 'uttered the most sincere and touching prayer I have ever heard.'

We note with extreme pleasure the greatly increased interest taken in us by the newspapers: we note also their tremors, their emotions, their criticisms, and their scorn. We wish we could note any increase of knowledge, good temper, or sense. One of the latest exhibitors is 'T. P.,' in 'The Weekly Sun,' whose grotesque ignorance may be gathered from the following sentence: 'A Mrs. Corner was caught in similar trickery while personating a spirit of Sir G. Sitwell; but Mr. Carl von Buck, the editor of "The Spiritualist," immediately pointed out,' &c. It was not Mrs. Corner. Sir G. Sitwell was not the spirit, but the 'exposer.' The editor of 'The Spiritualist' was not 'Mr. Carl von Buck.' The sentence only exhibits 'T. P.'s' unfitness to touch the subject.

But his opening admissions put him out of court. Fancy a seasoned old journalist tumbling in with the following avowal:—

The most tolerant of us have our unreasoning prejudices. My prejudice is against Spiritualism and Spiritualists. The whole business has always appeared to me so childish, so squalid, so vulgar, that I have found it difficult to have even the patience to listen to what the Spiritualists have to say in their own defence.

It is ridiculously frank. But what is the use of setting up as critic and monitor after such an avowal of ignorance, animus, and bad temper?

How such a state of mind blinds the eyes 'T. P.' abundantly shows. The following will suffice to illustrate it:—

The re-occurrence of Spiritualism came from America. The small beginnings of the gigantic craze were some curious raps which were supposed to have been heard by two or three members of a family called Fox, living in Rochester, State of New York. This was in 1848. In six years the craze had so far propagated that thirteen thousand persons petitioned Congress for a Commission of Investigation. In the fifties the movement spread to Europe, and by 1887 it had so far grown that there were about one hundred newspapers dealing with the philosophy and phenomena of Spiritualism; of these about thirty were published in English (the majority of them circulating in the United States) and nearly forty in Spanish.

'T. P.' must be very angry indeed, to miss seeing that such results in six years are a very fair set-off against his 'prejudice.' But we have no more to say. We are quite content to pin him down amongst our specimens, and leave him there.

We have received from Messrs. Watts and Co. a Circular, containing Title-page, Table of contents and Preface of a book on Church-going, 'the uselessness of religious worship, &c.' The depressingly foolish tendency of this book may be gathered, we suppose, from the following statements:—

It may be stated that the supernatural is entirely ignored in this treatise. . . . Whatever we possess of a supernatural character is simply regarded as the creation of man himself—having no existence apart from his imaginative faculty.

It is shown that parsons are not in the least patriotic; that instead of fitting the rising generation to take their part in the only life we know of, they fritter away their energies and the public funds in preparing people for a visionary life designed by their own imaginations.

We are by no means adorers of 'parsons,' but we only wish the people who make such a fuss about this world only were half as useful in it. We could ill spare these devoted men. Is it ignorance or sheer prejudice which leads any one to say that teachers of religion do not prepare the rising generation to take their part in the work of the world; and that their belief in a future life leads to the neglect of the present one? Any way, it is a palpable untruth.

'Freedom' sends us an exhilarating Essay on 'The deadliest mistake of all is fear.' It is possibly a little exaggerated here and there, but the whole Essay is an excellent and much needed tonic. Here are some of the most representative paragraphs:—

The most disastrous fear a man can have is fear of himself. He is afraid he can't keep afloat in the struggle of life; afraid his health will give out; that real estate will rise or fall; stocks fluctuate, or the election go wrong. Then he is afraid some other man will get the advantage of him, and outwit him in a business transaction, or that someone will gain more distinction than he. He fears accident and

death. Perhaps the fear is not constantly with him, but it is there if any occasion brings an injury into range of possibility. Then he strikes his colours and runs, and his terror will spread throughout a crowd till they all fear—something, they don't know what. Why can't he see that his very attitude of fear is just the one to bring upon him these things he wishes to avoid?

As a man advances and new thoughts and higher ideas come to him, perhaps he will drop many of his old fears, and get himself a set of new ones. 'Old foes with a new face,' that is all. He will begin by fearing to give up his old religious beliefs.

Perhaps he fears that if he advances into ideas more progressive, he never can take up his old ones again, should he wish to return to them. He fears the new ones, and thinks he possibly may need the old ones again—but he seldom does.

Take no other man's ideas and aspirations, take your own. If you have but very few, use what you have, and more will come through use. Never mind if you are constantly changing, especially at first. 'Say what you mean in words as hard as cannon balls,' and if to-morrow you mean just the opposite, say it. It is no crime to change your mind; only a fool never changes.

If any Spiritualist is discontented, or has ceased to feel like singing, let him send for a sermon by G. G. Macleod, on 'Hell.' It is published by Bagster and Sons, and sells for one halfpenny. The preacher is a fully accredited Presbyterian clergyman in Scotland—evidently one of the rugged old sort. He scoffs and snorts at these modern mercy-mongers, and clings to the old Jehovah who smashes and burns and damns. 'Our modern God has no iron in His constitution.' He is 'an indulgent weakling.' 'So help me God,' he shouts, 'I stand here to-day to say that God is unchanged.' You deny an eternal Hell and God's fiery wrath. Very well, 'By God's help I will blast your soul-damning heresy to-day.' 'Canon Farrar has gone over to this drivelling humbug. I will not waste words on men whom God will yet make feel, in endless misery, the thunder of His ire. Seeing will be believing in hell.'

And so this roaring theological tippler goes on, absolutely unconscious that he is really a blasphemer. We are sorry to pollute our pages with such ravings, but, now and then, an awful example is necessary, if only for our own sakes—to make us grateful for the light and hope and joy that have come to us from the other side.

The haters of Spiritualism in America are particularly active just now, but we believe they are only helping what they hate. A message, professing to come from John Pierpont, who has long gone beyond the veil, very accurately sums up the situation. Here are the vital paragraphs:—

Do not be afraid of the investigation and curiosity that are being aroused all over the country by the new movement intended to crush the life out of the new thought of the century. For of all the knowledge that has come to mankind within the nineteenth century the greatest is that of the immortality of the soul. This agitation will do more to spread the light than any other one thing that could have happened. Spiritualism will receive attention from the secular Press that it never would have received had not this organised opposition arisen. Many who have never heard of or really know what Spiritualists believe in will have a train of thoughts set working that will cause them to investigate. We on the spirit side of life are ready for investigation, and are marshalling a mighty host to give proof that if a man die he shall live again!

It will be beneficial to the Spiritualists themselves, for it will cause them to band together more closely and forget petty differences. It will cause a revival within themselves, and an attempt to show to others the beauties of their faith that is based on knowledge. Many have hugged this close to their hearts, and knowing they should live after death, have been content, not caring to spread the truth for fear of ridicule and opposition.

Now the time has come to stand up for the principles you hold dear, and by organising more thoroughly, meet the foe bravely.

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On Monday, February 7th, at 7 p.m.,

WHEN

MRS. BESANT

HAS KINDLY PROMISED TO GIVE AN ADDRESS ON

'THEOSOPHY AND SPIRITUALISM.'

Address at Eight o'clock.

Music and Refreshments during the Evening.

Two Tickets of Admission will be sent to every Member and one to every Associate.

Members and Associates who wish to introduce Friends may purchase extra tickets at the price of 2s. 6d. each. For these tickets application must be made to the Secretary of the Alliance, 110, St. Martin's-lane, W.C., on or before Tuesday, February 1st.

E. DAWSON ROGERS, President.
B. D. GODFREY, Secretary.

SUPERSTITION, SCIENCE, AND PHILOSOPHY,
IN RELATION TO
THEORETICAL AND PRACTICAL PSYCHOLOGY

ADDRESS DELIVERED BEFORE THE MEMBERS AND ASSOCIATES
OF THE LONDON SPIRITUALIST ALLIANCE, IN THE FRENCH
DRAWING ROOM, ST. JAMES'S HALL, ON THE EVENING
OF FRIDAY, JANUARY 7TH.

BY PERCY W. AMES, F.S.A.,
Secretary of the Royal Society of Literature.

In view of the pronounced antagonism between Super-naturalism and Modern Thought, I propose to examine briefly the real meaning of Superstition, Science, and Philosophy, with the object of discovering whether the epithet 'unscientific' so freely applied by the latter combatant to the former is justified; or, in other words, to attempt to answer the inquiry, Is the belief in an independent spiritual existence intellectually admissible? The exact situation may be thus stated: Superstition, real or supposed, and Science, in opposition; Philosophy as arbitrator.

When the subject of Superstition is suggested for our contemplation we do not quite know whether to smile or to be sad. We are reminded of the epigram of Horace Walpole, 'Life is a comedy to those who think, a tragedy to those who feel'; and of Democritus and Heraclitus, who were known respectively as the laughing and weeping philosopher: 'One pitied, one condemned, the woeful times, One laughed at follies, and one wept o'er crimes.' Some superstitions are harmless follies enough, but others have kept whole races, generation after generation, under the grinding oppression of tyrants. Some superstitions, quaint and whimsical, have gathered about them a halo of beauty, have inspired the freest expression of natural poetry, and are familiarised to us in the music of folk-songs and primitive minstrelsy; while others, again, more especially those associated with religious belief, have produced such terrible consequences that the mind is sickened with horror at the contemplation of the atrocious cruelties practised, and the appalling depths of degradation reached. Some superstitions have fired the noblest enthusiasm and brought out the loftiest qualities of the human mind, developing elements of real greatness: perseverance under difficulties, cheerfulness in defeat, humility in victory; and as we read of those steadfast heroes of the torture-chamber and the stake, a thrill of admiration runs through our minds, when we see that no adversity could subdue their undaunted spirits or dim their splendid magnanimity; while other superstitions promote the rank growth of all that is mean and despicable, and excite our unutterable disgust. It is a common mistake to regard those whose courage and constancy enabled them to face death, as martyrs to Truth, victims of the prevailing error of the time; they were more often victims of their own delusions. Men have died in attestation of the truth of contradictory propositions, which could not therefore be true, and indeed every heresy has its roll of martyrs.

Superstitions have a double origin, and may be therefore conveniently classified into two groups, according to their source, viz., those traceable to legend and tradition, and those arising out of the constitution of the human mind. From innumerable examples of the first kind may be mentioned such familiar instances of superstitious beliefs as that, if you wish for something on seeing a piebald horse, the wish will be realised; that if thirteen sit down to dinner one will die before the year is out; that a peculiar conjunction of the stars will affect human destiny; that if salt or oil be accidentally spilled ill-luck will result, but after an involuntary libation of wine clumsiness is rewarded by good fortune.

The second order of superstitions is the more important for our present purpose since it supplies a warning which no rational student of psychology can afford to disregard. By way of illustration let us notice a superstition which we can examine dispassionately, since it arises out of conditions from which we are happily free. We know that it is a natural tendency of the human mind to believe in the essential inequality of men; that is, for those below in the social scale to regard their oppressors as their superiors, and for those above to regard those whom they oppress as their natural inferiors. It is this delusion which kept the great

majority of the people in those tropical countries where civilisation first had its rise, in abject, eternal slavery, unbroken by a single revolution, or even popular conspiracy.* The poor wretches regarded their rulers with superstitious awe; they believed that the system into which they were born was part of the eternal and unchangeable order of things. It never occurred to them that such frightful inequality could be displeasing to that unknown Ruler, who sends His rain on the just and on the unjust; who clothes the earth with a life-giving atmosphere which all breathe alike; who floods the world with the health treasures of that sunlight whose golden presence illuminates the hovel equally with the palace; who has pervaded the universe, for the delectation of all sentient beings, with infinite beauty, out of which every flower springs, and of which its little life, clothed with brief splendour, is the transient manifestation. These natural gifts, bestowed with such prodigal liberality, more surely indicate the real will of the Supreme than any system of artificial restraint and exclusion devised by the selfishness of castes, even though it be hoary with age. This interpretation of Nature, however, was hidden from the superstitious races referred to, and they were wholly guided by the uncorrected tendency of ignorant minds. Occasional examples there have been in Western countries, and one ludicrous one exists at the present day, in which claims of a sacred character are made by and on behalf of kings and rulers; yet in Europe there has always been some approach to equality, so that this special superstition has not been observed to any great extent. There, are, however, other tendencies which are equally potent, and which affect us more nearly. One is a primitive tendency to conceive all exterior bodies as animated with a 'life' essentially like our own; a second is to attribute all unexplained phenomena to the agency of 'wills' like our own; a third is to mistake symbols for realities, and form for substance. It is out of these tendencies, or so-called laws, of the human mind, that fetishism arises. We sometimes talk as if fetishism belonged only to very early times, or to the most degraded types of humanity, but it is to be found abundantly in civilised Europe. When we see a naked savage grovelling before a monstrous image of his own making, the sense of human degradation is forcibly and painfully impressed upon our minds; and when we read of Louis XI. attempting to bribe the Virgin Mary by making her a Countess and an Honorary Colonel of his Guards, or picture him praying to one of the little leaden images which he constantly carried about for that purpose, we equally regard it as a humiliating exhibition of the descent of man. Edward Young, the poet, somewhere says, 'There is not a more divine spectacle than a beauteous maiden kneeling at her devotions, in whose countenance the humility and innocence of virtue beam,' and when that attitude is directed towards a Christian altar, a crucifix, or the picture of a saint, the pleasing effect of art and beauty, and the refining influence of adoration entirely preclude any sense of intellectual degradation, although the tendencies before referred to may be not the less in operation.

Closely connected with these tendencies, and, indeed in direct consequence of them, are two intellectual difficulties, viz., to distinguish between the abstract and the concrete, and to discriminate the subjective from the objective. The former of these difficulties, much more widely experienced than is generally supposed, is the occasion for all forms and ceremonies, special buildings, statues, pictures, costumes, incense, and other methods designed as powerful appeals to the senses, with the object of exciting emotion and stimulating worship. To many persons the sublime qualities of goodness, compassion, self-sacrifice, and love manifested in the Master's life excite no adoration when their abstract beauty is presented to the imagination: it is only when some admirable practical illustration of those virtues appeals at once to the senses, that their real nature is appreciated. To such persons prayer and worship are impossible without the aid of concrete objects. I do not wish to imply that all worshippers degrade these aids to religious sentiment into fetishes, and readily admit that to the more cultured minds 'things more excellent than any symbols are seen through symbols'; yet I maintain that to very many these symbols themselves, after long association with sacred ideas, partake

* See Buckle's 'History of Civilisation,' Vol. I., pp. 50-59.

of a sacred character, and inevitably become objects of worship, and in that case, however artistic they may be, and however sublime the names given to them, they become in reality fetishes. The second difficulty referred to, namely that involved in discriminating the subjective from the objective, has been a fruitful source of superstition, and it is a danger of which the Spiritualist and all students of the Occult need constantly to remind themselves. Modern research into the nature and extent of the phenomena of hypnotism and sensory hallucinations, by no means lessens the sense of danger, and should lead to us all more caution and modesty in asserting our favourite explanations.

Dr. Charles Mackay* calls attention to 'three causes especially which have excited the discontent of mankind, and by impelling men to seek remedies for the irremediable have bewildered them in a maze of superstitious error. These are death, toil, and ignorance of the future, the doom of man upon this sphere, and for which he shows his antipathy by his love of life, his longing for abundance, and his craving curiosity to pierce the secrets of the days to come. From the first sprang the search, maintained for more than one thousand years, for the *elixir vite*, or water of life. From the second sprang the search for the philosopher's stone, which was to create plenty by changing all metals into gold; and from the third the pseudo-sciences of astrology and divination, with their sub-divisions of necromancy, chiromancy, augury, and all their train of signs, portents, and omens.'

We have now to meet the inquiry, What is the real nature of superstition? It is a praiseworthy characteristic of the present age to desire precise and exact definitions of terms. There are, nevertheless, in common use a large number of words and expressions for which no definite and generally-accepted interpretation exists. Their indeterminate condition gives them a spurious value to those persons who mentally dwell in that 'nebulous region in which words play the part of realities,' and who apparently do not believe that silence is golden in the absence of knowledge; nor can they find Locke's 'contentment to sit down in quiet ignorance of transcendental questions,' so they seek an illusive rest and satisfaction in words and phrases. The irritated controversialist also finds it not inconvenient that the epithets he applies to the beliefs and opinions of his opponents should have an unsettled signification. It is curious to observe how certain terms, such as infidel, heretic, atheist, and schismatic, which once were sure enough, and associated with very definite penalties, have grown vague and dubious, as a natural consequence of the emancipation and expansion of the human mind. The Romish Church regards the Anglican as schismatic, and the Anglican so designates Methodists and Nonconformists, but it seems as if the term may be applied in the reverse way—for in a recent publication a celebrated Anglican Churchman describes the members of the older Church who are in this country as 'a small Roman schismatic body'†. When we similarly observe the various applications of the term superstition, its vague and unsettled signification is strikingly apparent. The Roman Catholic Church, while very tolerant of what the Protestant calls superstition, and so liberal in its admission of miracles and supernatural explanations that one would think the term had no place in its vocabulary, yet applies it to the belief in all alleged miracles wrought by uncanonised saints of which there are numerous local examples even in Catholic countries. Superstition, therefore, from this point of view is belief or worship not sanctioned by authority. The High Church party, although they have adopted what Huxley called 'some beggarly rudiments of an effete and idolatrous sacerdotalism' from the elder Church, yet repudiate its miracles and regard them as superstition, with the exception of one which occurs under the direction of their own officials and is known as the 'Real Presence' in Holy Communion. The Evangelical Protestant holds strenuously to the miracles and supernaturalism of the Bible, but offers uncompromising opposition to every similar manifestation since the Apostolic times, and regards the beliefs of the Romanist, the High Churchman and the Spiritualist as all alike superstitious. Finally, we have the typical man of science, who, supposing himself to be the most logical and consistent of all, boldly

characterises as superstition *all* belief in the supernatural, whether found in the Bible, in the Church, or in his own contemporaries. It is clear therefore that nothing approaching a consensus of opinion exists as to the proper import of the term, and it is equally evident that none of these applications can commend itself to the acceptance of those persons who are not pledged to the truth of theological dogmas on the one hand, or of scientific dogmas on the other.

Let us endeavour from the brief examination of superstition which we have made to obtain a clear conception, inclusive and exclusive, of its real character. The first step to take is to recognise superstition as a mental condition, and therefore to separate it from all the customs and practices, legends, traditions and beliefs, associated with it. Many of the latter we may despise, and yet there may be some truth in or about them; the superstition, if it exist, must be sought in the human mind only; that is to say, it requires a subjective and not an objective appreciation. If a man entertains a belief, or forms an opinion, not by logical conviction, but in defiance of logic, under the influence of emotions that paralyse the free exercise of the reason—such as fear, dread, horror, perplexity, perverted ideas of duty, and the like—such belief might fairly be classed with superstitions, irrespective of the consideration whether the particular object of the belief be true or not. On the other hand, no one is entitled to call any belief superstitious if it is arrived at by the exercise of reason and by the methods of intelligent research. Secondly, we have to examine superstition, so discriminated as a mental state, with regard to specific subjects, religion and philosophy. With regard to religion, we know that, historically considered, it is supposed to have passed through the lower stages of animism, fetishism, and polytheism, and reached monotheism as its highest and noblest expression; but we also know from actual observation that all minds are not in the final stage, and that all kinds of absurdities are resorted to, and manifest contradictions tolerated, in the vain endeavour to reconcile polytheistic tendencies with a professed monotheism. An historical survey then convinces us that no point of time can be selected as separating superstition from religion, for, although the highest conception of the latter was given us in the personality and teaching of Jesus, yet his sweet reasonableness has by no means cleared the world of error. We must therefore attempt to draw the line of demarcation by direct examination of the religions, including the various Christianities we see around us to-day. Such an examination reveals two elements, which are as essentially and absolutely different in character as any two opposite ideas that could be imagined. The attempt to combine them has been the occasion of the most extraordinary feats of intellectual legerdemain, whereby the laws of reason have been defied and the moral sense outraged, as the irreconcilable, contradictory, and unintelligible have been crowded into the same propositions. In this maze, as the bewildered student arrives at one dead wall after another, when he vainly tries to see his way step by step, he is told by his ecclesiastical guides that his difficulties are of his own making, since he is using his own intelligence in the matter, instead of exercising faith in the Tertullian sense of 'believing things which are incredible.'

These two elements present the following among many differences in character. Let us regard them as two influences personified. The spirit of the first arises from the dread of evil; that of the second from reverence for the ethical ideal; the former demands unwavering assent to arbitrary propositions which she has always enforced to the full extent of her power, even to imprisonment and death; the latter asks for no mental assent beyond the admission that magnanimity, goodness, and self-sacrifice are superior to meanness, cruelty, and vice, but she has never employed mental torment or physical torture in order to promote these ideas; the former regards the investigation of Nature as evil and profitless; the latter traces the finger of God in all His works, and is in loving sympathy with the beauty of the sky and of the lilies of the field; the history of the former is marked by dropping old fictions, of the latter by gathering new truths; the salvation sought by the former is *stifely* from the supposed wrath of God, to be obtained by adopting a creed; the salvation sought by the latter is

* *Memoirs of Extraordinary Popular Delusions*, p. 94.

† 'Why do we belong to our Churches?'

moral and spiritual health, to be obtained through righteousness of conduct.* The former is characterised by superstition, ignorance, and fear; the latter is in harmony with science, reason, and love. These discordant elements are found in the great religions of the world in varying proportions, and consequently are strangely mingled in individual minds. Some men of the sublimest virtue and self-sacrifice are yet strenuous advocates of the superstitious and pestilential doctrine of salvation by creed.

When we examine superstition in relation to philosophy, we find it characterised by too great readiness to resort to supernatural explanations, and, indeed, to prefer an occult to a purely natural solution; from this it follows that the principles of evidence are wholly neglected, and the mind is left in continual danger of self-deception. It is absolutely inimical to progress; the ages of superstition were ages of stagnation, for a superstitious mind is so ill-balanced that it never obtains 'that exact view of the real facts of a case,' from which an advance in knowledge may be made.

Passing now to the second division of the subject, we are met at the threshold of this further inquiry by the specific questions, What is science? what are its claims to our gratitude and esteem? what bearing has it on man's higher nature? I confess I should have preferred to include under the one designation, Science, all that I shall describe as philosophy; but this, unfortunately, is not expedient. However exalted an idea of science one may hold, it is impossible to ignore the antagonism which is popularly assumed to exist between religion and a belief in the supernatural on the one hand, and the scope and method of science on the other; or to deny that a very unphilosophical spirit is to be found in scientific circles. Before dealing with that blemish, however, let us attempt to answer the questions already asked as to the real nature of science and scientific method, and as to its value and possibilities of application. Let us clear the ground of some erroneous conceptions. Science does not concern itself only with matter and force, 'the vestments and ritual of Nature'; it is not a 'heterogeneous collection of facts.' It may safely be defined as the entire body of doctrine founded upon positive knowledge. This knowledge is of the methods of Nature in all departments; it is obtained first by emancipating the mind from all prejudice, and patiently observing and recording facts; co-ordinating these, and so tracing those constancies of co-existence and succession of phenomena known as natural laws. This enlightened and modest method is suited to every subject of human inquiry, whether such purely mundane ones as glaciation, or meteorology, or the genesis and nature of ghosts; and every group of phenomena so investigated and methodised is entitled to be called a science. With regard to the world's indebtedness to science it is not necessary to mention more than one or two points. In addition to the mitigations of those terrible visitations of former times, plague and famine, the application and influence of science have saved men from many other destructive forces of Nature as well as from the results of their own fanaticism. Religious persecutions and religious wars have not ceased because Churchmen are less tenacious of their creeds, but because the diffusion of scientific thought among the people has led to the repeal of those inhuman laws which sanctioned the cruelties of ecclesiastical bigotry.

Life has been described as a three-fold energy. It is said to consist in the memory of the past, in the operation of the present, and in the hope of the future; and this natural division suggests a method suited to the examination of every subject of human interest. The contemplation of science in each of these aspects gives rise to sentiments of peculiar pleasure and satisfaction. We remember in the past the bright genius of her discoverers and inventors, as well as her heroes and her martyrs. Her history is rich in examples of untiring effort, heroic struggle, patient suffering, and glorious triumph. Her operations in the present are of absorbing interest. She carries her torch into the dark unknown, illuminating new districts, revealing unsuspected truths, and laying new worlds bare. Her bright future is without a cloud; so full of mysterious possibilities that no one dares to forecast it, and with such increasing rapidity in the dispersion of her ever-growing store of

benefits for mankind, that there are none left now who would wish to stay her progress. Notwithstanding the satisfaction justly afforded by this contemplation, we naturally desire to see the methods of science fully introduced into all departments of human activity, and more extensively even into those already subjected to her treatment, such as commerce, politics, government, the administration of justice, the State treatment of poverty, insanity, education, and crime. Every intelligent observer must have been impressed by the fact that as our knowledge extends, one great subject after another leaves the cloudy atmosphere of superstition, or doubtful speculation, and falls naturally into its place in the great and expanding scheme of positive knowledge. Science has taught us not only the value of accuracy, exactness of expression, and clearness of thought, but also how to attain these excellent things. Probably that part of the general contributions of scientific method which will prove of the most supreme value in experimental psychology is the art of detecting and eliminating sources of error. No subject presents such complexities, or is beset by such peculiar difficulties as this investigation, and it is only by adhering to the same process which has led to real and solid knowledge in other departments of inquiry that we can hope to avoid delusion, and to attain truth in this.

We are here brought face to face with the perplexing fact that those who, by their education and habits of investigation into facts, ought to be most qualified to assist in and direct such investigation, decline to do so, exhibiting either cold indifference or obstructive opposition. There are, of course, a few honourable exceptions, but of the main body the statement is true, and this is a phenomenon that calls for some inquiry and examination, which I now propose to give.

(To be continued.)

THOMAS LAKE HARRIS.

I am somewhat amused at Mr. Church's letter in 'LIGHT' of December 18th. He argues that it was only in his 'young and innocent days' that he admired Mr. Thomas Lake Harris. Mr. Church was ordained as co-pastor with Mr. Harris about 1859; therefore he must now be between sixty and seventy years of age. His letter, which 'Respiro' quotes, is dated 1890; does he consider the age of fifty as the period of youth and innocence? Mr. Church stigmatises 'Respiro's' quotation of his letter as 'incautious'; how 'incautious,' then, he must have been eight years ago when he wrote it! I have referred to the letter, and find that it only professes to be a vindication of Mr. Harris as a man of integrity, not a defence of his philosophy; why, then, does Mr. Church object? I am also at a loss to understand why Mr. Oxley so persistently attacks Mr. Harris in your pages. The latter never reviewed 'Angelic Revelations' unfavourably! The words of Gamaliel come to my mind: 'If this doctrine is of man, it will come to naught; but if it is of God, it cannot be overthrown.' A few short years must decide the truth or falsity of Mr. Harris's statements. Why not abstain from denunciation and wait the event? As I have not the slightest pecuniary interest in 'Respiro's' pamphlets on 'The Brotherhood of the New Life,' I may be permitted to advise all to get them and read for themselves, and not rely on inaccurate quotations and passages taken apart from their context. They are sold by E. W. Allen, 4, Ave Maria-lane, London. These serials are being issued by two aged members of the Brotherhood, personal friends of my own, but not now residing in England. It may interest some of my spiritualistic friends to know that I have myself contributed to this work certain of the foot-notes, in which I have endeavoured to give Theosophy 'beans,' on the subject of human re-incarnation. Statement XII., containing some experiences in Internal Respiration, was also communicated for the pamphlet by myself from the letters which a lady wrote me concerning them.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, London, W.

P.S.—The next pamphlet, on the Seership of T. L. Harris from his earliest years till now, is now published. I have seen the advance sheets, and it contains one of the most crushing indictments of Theosophy ever printed.

*See 'Church and Creed,' by Professor Momerie.

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

Assisted by a Staff of able Contributors.

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'FASCINATIONS AND DANGERS.'

These are the two words used by the Rector of the Castleford Parish Church in a late Discourse on Spiritualism, a full report of which now lies before us, with irresistible claims to consideration.

But, first of all, let us heartily thank the good Rector. He did not intend to bless us, but he has done us a great service. Here is what 'The Pontefract Express' says of his Discourse:—

Whatever other result it may bring about, it is very plain that the Rector's discourse at the Castleford Parish Church on Sunday evening has aroused additional interest in the subject of Spiritualism. Next morning, every other man one met was brimful of it, and ready to argue it out on the causeway there and then. The discourse was an eminently instructive and suggestive one, and we have seldom seen the attention of a large congregation so closely rivetted as was that on Sunday evening. Many people who casually hear Spiritualism mentioned, have only a hazy idea of what it professes to be, but after listening to the Rector's exposition, they will not only know a great deal more about it, but harbour an idea that there is more still to be learnt. Some we have spoken to seemed to think that the fascinations of Spiritualism were made so much of, that its consequent denunciation was materially weakened.

This is, of course, highly satisfactory. We desire nothing better than that people who are listened to and respected should 'arouse additional interest in the subject of Spiritualism,' and that 'every other man' should be 'brimful of it.' All we keep on asking for is Light and Thought.

Of course the first thing that strikes us in this Discourse is its crudeness, its want of knowledge. We say 'of course' because the characteristic is pretty general. Ignorance, well-disposed (as in this case), or malicious, is what we find nearly everywhere. Take one case in point. Our Rector says:—'One of the grand doctrines of Spiritualism was the re-incarnation of the soul: that men and women lived many times before they were born of their parents.' Now this is just one of the mistakes which reveal general superficiality and not only a special lapse. Quite an elementary fact about Spiritualists is that they are strongly divided on this question of Re-incarnation: and, in point of fact, those who reject it are, in England, a decided majority. 'LIGHT,' it is generally admitted, is fairly representative of Spiritualism in this country, but it does not accept it: and 'The London Spiritualist Alliance,' though keeping open house for all opinions, does not favour it.

Another of our Rector's fatal errors is his assumption that Spiritualists build their faith upon spirit-revelations.

We admit that some do, but the majority do not, and few, if any, of our advocates would do anything but repudiate anything of the kind. Every intelligent Spiritualist knows that the spirits who communicate to-day are just as varied, and often just as unreliable and even absurd, as the spirits whose 'revelations' puzzle us in the Old Testament. That remark may shock our good Rector, but we respectfully invite him to ponder it: and to read Ezekiel iv. while doing so.

But now, as to these diverse and conflicting 'revelations' and assertions: are the poor Spiritualists any worse off than the aggregate of Christians? Our Rector urged, as one reason for having nothing to do with Spiritualism, that it is 'a mass of contradictions.' It is not quite that, but what of the mob of Christian sects? Would the good man be very shocked if we turned round and suggested that the contradictions of Christianity are a very good reason for rejecting it altogether?

Then there are the 'frauds' and 'tricks' of which it was said, surely quite superfluously, that they did not strengthen Spiritualism. Who ever said they did? Our critic does not seem to know that Spiritualists are everywhere foremost in the good work of exposing frauds. Of course they are. No one would like to be taken in by roguery on such a vitally important subject. But are the ranks of even Established Church clergymen free from rogues? William Howitt, says our Rector, declared that if anything could kill Spiritualism it would be the follies and meannesses of the Spiritualists themselves. We do not recollect the passage, but we do not mind accepting it: only we must remind him that thousands have said this of Christians; and this we say, not because we have any wish to cast any slur upon Christianity, or by way of saying 'You're another,' but because we want to show the folly and uselessness of such objections.

But this good Rector, after all, is 'not far from the kingdom,' as the following passages will show:—

Time was when people laughed at Spiritualism, and did not consider that it contained anything worthy of serious consideration. That was not so now, when Spiritualism was represented by some millions of intelligent people. Therefore it deserved respectful consideration at the hands of everyone who touched it. For his own part, he had given it a very great deal of attention. The most serious sort of fascination arose from Spiritualism professing to bring people into contact with the dead, or those who had passed into another state of existence. If a man could be brought to believe in that kind of thing, there was undoubtedly a wonderful fascination in it. Death was so terrible, the thought that never more could they speak with the loved ones gone from them; but Spiritualism whispered, 'Nothing of the kind; come with us and listen to messages of peace and love from the friends whose loss you mourn.' Was not that fascination?

He even confessed that 'it would be a delight' to him if he could see his way to accept it all. We wish he could: but his prepossessions—and may we say? his prejudices—lead him, while admitting the reality of the manifestations, to attribute them to the devil. The Nemesis of that, as we often say, is the logical exclusion of God and the angels from human life. Is that what our Rector means?

As might be expected, the Levitical laws against witchcraft and necromancy are gravely referred to as a solemn argument against modern Spiritualism. It is really surprising that an intelligent reader of the Bible, to say nothing of an intelligent teacher of it, should fail to see that these laws denouncing witchcraft and necromancy are imbedded in records which are saturated with Spiritualism. If this good man were not so prepossessed with foregone conclusions, and so dead set in a particular direction, he would see at once that even the Levitical laws were directed only against certain ugly forms of spirit-communion.

But, of course, we go farther, and frankly say that the Levitical laws are not for us. The social and political condition of the ancient Hebrews is not our condition. Besides, even our Rector would not dream of putting in force the whole of the Levitical law. What does he think of Exodus xxi. 20-1; or Exodus xxi. 29; or Leviticus xxiv. 16; or Numbers xv. 35-6? But, specifically, with regard to this very matter of witchcraft or wizardry, is our Rector prepared to recommend the whole of the Levitical law which he quotes as a binding authority? Before he replies, he had better turn to Leviticus xx. 27:—'A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.' Is he prepared to go through with it? If not, why not?

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 p.m. for 7.30 p.m., on Friday *next*, January 21st, when Mrs. M. H. Wallis will give an address on 'Spiritual Realities.' Mrs. Wallis is one of our best speakers, and we hope that she will have a cordial reception.

A PRESBYTERIAN MINISTER AND THE 'CLOUD OF WITNESSES.'

A correspondent kindly sends us the following interesting item:—

Orthodox preachers have peculiar skill in avoiding the full import of the 'spirit manifestations' mentioned in the Scriptures, but there are many who, sometimes unconsciously, are bold enough to declare them with commendable candour, and it would be well if as many instances as possible were recorded, for it is better to recast the creeds and dogmas from within than from the outside of the churches. A Presbyterian divine, the Rev. Robert Stewart, M.A., of Benwell Church, Newcastle, on Sunday morning preached from a series of texts, including the exhortation of St. Paul, 'Run with patience the race set before us,' and his declaration that we are 'encompassed about with a cloud of witnesses.' 'Who are the cloud of witnesses?' said the preacher. 'Fellow Christians? Neighbours? No! There is another and higher host watching from the skies, earnestly waiting for the glorified Church. What we think of as most shadowy is, in fact, most real; what we think of as most distant is, sometimes, really most near. . . . The dead are living, the departed are present with us; they are in the sphere of silence, but they hear our speech. They are invisible, except to faith; but they look down upon the course where we are running, calmly and constantly, as the stars look down upon the earth. You may say, perhaps, that this is pressing the figure too much, and going into exaggeration; but I think if you deny the real presence, the real watching and witnessing of the Christian life and race by departed ones, then you not only destroy the figure, but you destroy the fact. You leave the passage without any meaning. If all these glorious men whom the Apostle refers to, patriarch, prophet, king, judge, martyr, and holy men and women, were all away in a cold and distant immortality, utterly unconscious and oblivious of all that was taking place on earth, then, I say, the conjuring up of the 'cloud of witnesses' as furnishing the motive to the runners, would be something worse than a figure, it would be really delusive!'

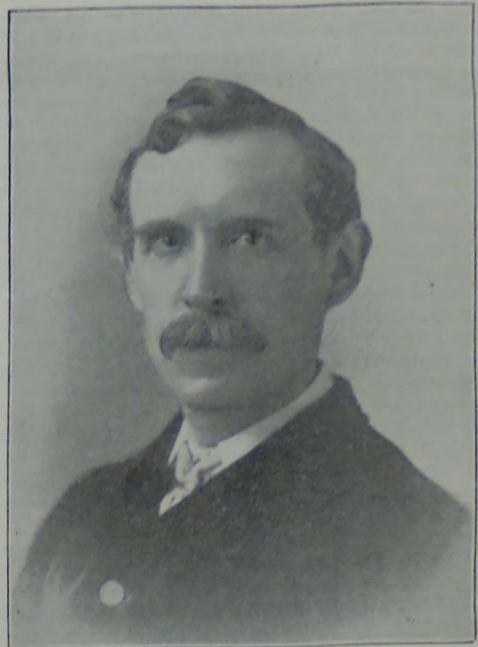
This is, adds our correspondent, very promising for the Calvinistic Church, and is much more vitalising than the 'resting in our graves till the resurrection!'

THE French astronomer, M. Camille Flammarion, is at present engaged on the interesting task of 'kinematographing' the heavens. On every clear night he takes between two and three thousand photographs through an object glass which comprises one hundred and eighty degrees of firmament, the rate of speed being arranged to cover the period from dusk to dawn.

MR. HERBERT BURROWS.

We publish this week the portrait of Mr. Herbert Burrows, whose name will be well known to our readers, not only through his work as a writer and speaker on Socialism, Theosophy, and other subjects, but also, and more especially, in connection with several admirable addresses delivered before the London Spiritualist Alliance, and reported in these pages.

Mr. Burrows, who was born in 1845, at Redgrave, Suffolk, comes of an old Puritan stock, some of his ancestors being numbered amongst Cromwell's 'Ironsides,' who were drawn so largely from East Anglia; the family, however, is Danish



MR. HERBERT BURROWS.

(From a photo by Sarony)

in origin. The father of Mr. Burrows was an old Chartist, and an intimate friend of Ernest Jones. He was for many years a local preacher amongst the Methodists, and is described by his son as a man of great initiative and force of character, and a born orator. He was one of the leading spirits in what is known to the history of Methodism as the Everitt-Dunn and Griffith movement—a revolt of the more liberal and progressive thinkers among the Methodists, which led to the famous 'split,' when nearly one hundred thousand members were expelled from the 'Connexion.' One does not have to look far, therefore, to account for Mr. Burrows' reformatory and democratic tendencies.

At the early age of thirteen Mr. Burrows took up the practical duties of existence as a pupil teacher. Afterwards he became assistant-master at a large school in Surrey, and subsequently passing a competitive examination he entered the Civil Service. In the course of his duties in this profession he was stationed at Cambridge, where he entered upon a University training. Here he distinguished himself, both as a writer and a speaker, by taking an active part in University reforms and in political agitations. He also joined vigorously in the movement which aimed at securing the admission of women to University degrees; indeed, he is said to have carried the first resolution ever proposed in University debating societies in favour of this object. It was during his residence at Cambridge that Mr. Burrows became attracted towards 'the occult.' At that time, what might be called a wave of Spiritualism was passing over the University, and a great many sances were held both at the University and in the town. Mr. Burrows attended his first sances in company with the Rev. John Page Hopps; Mrs. Burrows (since dead) proving to be a strong medium. But, although he saw enough to induce him to make further experiments, the insight he obtained into the subject was vague and unsatisfactory; and the impression made upon his mind

was but transient. Probably this was due to the fact that there was at that time no one sufficiently versed in the new science to explain the laws and conditions of the phenomena and to offer a *rationale* of the subject. Be this as it may, after a transition period of Unitarianism, in which he was for some years a lay preacher, Mr. Burrows eventually drifted into the blindest of blank materialism, and, as he himself expresses it, 'the occult side of my life died out for the time.' But it was not to be expected that the ardour of a mind so dominated by altruistic ideals and so strongly influenced by early environment, would be quenched by this circumstance. Mr. Burrows, with the true 'enthusiasm of humanity,' threw himself heart and soul into social

involved in the problem and the immense importance of people who think alike on these great issues joining their active forces as far as possible !'

In conclusion, it may be recorded that Mr. Burrows is a total abstainer of nearly forty years' standing, a non-smoker, and a vegetarian—facts which may account for his youthful appearance. He is an anti-vaccinist, an anti-vivisectionist, a staunch upholder of Woman Suffrage, and is, of course, well-known as a pronounced Socialist. He is a fluent and forcible speaker, and a clear, logical, and acute debater; and these gifts, added to a singular charm of manner and attractive presence, have gone far to make him a popular character even amongst those who do not subscribe to his advanced views. Mr. Stead once spoke of him as a 'man intensely in earnest'; but even beyond his earnestness a close observer is impressed with his fearlessness—a certain breezy dash and audacity that recalls the old sea rovers from whom he is descended. Like William Morris, Mr. Burrows is 'one of the Vikings,' and that in more than a figurative sense. Thoroughly eclectic in his views, preserving a mind open to the ingress of truth, from whatever quarter, he is withal a force to be reckoned with in whatever cause or movement he may, for the time being, be found.

THE SCIENCE OF HEALING.

If you inquire of the 'man about town' for information respecting the Science of Healing, you will speedily discover that he is unable to enlighten you to any great extent. He may know that it is a system of mental therapeutics very much in vogue in America, and that efforts are being made to secure its recognition and practice in this country; he has heard and read some wonderful things respecting it—but just what it really is he cannot say. If you turn to the numerous publications, so freely advertised, in connection with the subject, you will not find them particularly helpful. Most of what is written is vague and mystical—it is the metaphysical rather than the natural or common-sense view that is presented. There is a constant reference to 'spiritual thought,' 'the laws of being,' 'the non-existence of matter,' and the potency of wrong thinking; but very little concerning the fundamental facts which lie at the base of this 'new philosophy of health.'

The utility of the Science of Healing is not to be referred to its metaphysics, its religion, or its ethics; neither of these are directly concerned with its cures. It must have struck the most casual of inquirers that despite the numerous schools of healers, each holding to a distinct belief and particular form of treatment, they all claim to be successful. One school says it is faith that heals, another that it is love, and a third that it is universal mind; but the possibility of there being an underlying truth common to all the different systems seems to be entirely overlooked.

The cures are undoubted, and border upon the marvelous. Persons have been treated, unknown to themselves, with the most beneficial results; distance does not appear to be an obstacle, as there are authentic cases of successful treatment when hundreds of miles intervened between healer and patient; and, what is, perhaps, even more remarkable, cures have been effected when the person operated upon has openly expressed disbelief in all that concerns the science. These are startling statements, and to many here, in England, will seem incredible; but they can be substantiated, provided the necessary time and trouble be given. Much that is convincing can be found in the literature of healing. Other and more direct testimony can probably be had for the asking.

Assuming, then, that genuine cures have been made, What is the explanation? If it is not a matter of this or that belief or teaching, what is it that heals? I think the answer will be found in 'suggestion,' coupled with thought-transference. The former may be deliberately implanted by the healer or self-induced by the patient, and the action of the latter need not necessarily come into consciousness, as in the case of persons treated unknown to themselves. Telepathy, though sometimes denied, is, I venture to think, experimentally demonstrable within certain limits. It may be compared to the sympathetic vibrations of a piano wire when the corresponding wire of a distant piano is touched.

reformatory movements. For two years he lived amongst the miners of Staffordshire, and his experience there served to intensify and confirm his ambition to ameliorate the condition of the workers.

It was during his life in London that he became personally acquainted with Mrs. Besant, whom he met first in connection with the Trafalgar-square agitation, and whom he regards as the foremost woman in the world. Following upon this came the organisation of the match girls of the East End, a work in which, as is well known, Mr. Burrows and Mrs. Besant were associated.

It was not long afterwards that Mr. Burrows' attention was again attracted to occult subjects, and, in company with Mrs. Besant, he commenced an investigation of Spiritualism. 'Again,' said Mr. Burrows, 'I came face to face with phenomena I could not explain until, in the fulness of time, armed with a letter of introduction from Mr. Stead, Mrs. Besant and I went to see Madame Blavatsky, for whose memory I retain the warmest affection, and who gave me the clue to my spiritual life, and we finally came out as strong supporters of the Theosophical movement.'

The outcome of this step, as associated with the later history of the Theosophical movement in its personal aspects, is too well known to our readers to need recapitulation here; and we may pass on to a brief statement of Mr. Burrows' attitude towards the spiritualistic movement as given by him for inclusion in the present sketch. 'I admit fully,' he said, 'the spiritualistic phenomena, but seeing how complex and varied the universe is, I cannot see my way to covering all these phenomena with one explanation, *i.e.*, the departed dead, any more than I can see my way to covering the Theosophical position with the explanation of the Higher Ego or the astral realm. My intense desire is to do what I can to bring about a reconciliation between the two schools of thought, in view of the tremendous issues

There is reason to suppose that it is continually taking place though we are not always aware of it. In many instances violations which we assume to be spontaneous may be determined by unsuspected impulses originating in a brain other than our own. It is thus conceivable that the nervous control, which we normally and unconsciously exert over certain obscure processes essential to our mental and physical well-being, can in this way be influenced—modified when morbid or strengthened when weak—by intentional and concentrated thought on the part of another person. As regards the part played by 'suggestion,' I cannot, perhaps, do better than quote from a recent number of 'The Journal of Practical Metaphysics':—

'The essential form of all mental healing is "suggestion"; that is, a thought suggested to a person under proper conditions of receptivity is accepted by the subject, and made to supplant the thought and feeling which it antagonises. In every case where relief is obtained, the expectancy of restoration to health has been present. This is the one element and principle which *must be and is present* in every scheme of healing. Names may vary. Theories may vary. Methods may be different; but if closely examined and analysed, *receptivity and suggestion* will be found present. Under whatever name healing is practised, whatever method is adopted, whether considered to be of human or divine, satanic, or godly source, the one element without which none can succeed is *suggestion*. Whether the result is good or evil depends upon the nature of the suggested thought. If the suggestion is for evil, inharmony, unhappiness, and illness will follow; if the suggestion is for good the result is health, happiness, and peace. The *rationale* of this action is based upon conclusions formed by clinical observations, which show that the various functions of the mind are centred in some special portion of the brain or spinal cord, and that mental influence may effect the action of the nerve centres deranging or restoring the functions of the body.'

Of course, it is not for one moment pretended that by 'suggestion' and telepathy anything more than a provisional explanation has been arrived at. For the question still arises, 'Why is suggestion so potent a factor, and what are the laws and conditions that govern the projection of thought?' To this inquiry science as yet has no satisfactory reply. Meanwhile, by the aid of suggestion and telepathy, we can pierce the mystical and metaphysical haze that enshrouds the science of Healing, discover its limitations, and, to a certain extent, bring it into line with modern psychology, leaving it to future research to assign to it its precise position in the phenomena of the mind.

In conclusion, it may be of interest to inquire if—with the possibilities of 'absent and unsolicited' treatment before us—it would not be feasible for a patient at a distance, of strong faith and will, to mentally demand help of a particular healer with a view to his being cured without the healer being 'one bit the wiser'? It would only be a reversal of the process, and telepathy, I take it, is possible in both directions.

ARTHUR BUTCHER.

FREEDOM.

Spiritualists, as well as some other people, need to remember that their emancipation should be only a means to an end. As a keen thinker lately said, it is only an opportunity. But here is the whole passage—exceedingly wise and shrewd:—

Freedom is not an end in itself, to be sought for itself, and after the attainment of which men are to sit down as if their laurels were won. Empty space is necessary before you can fill it with a universe; but the empty space itself is worthless. Suppose a man has a large piece of ground placed at his absolute disposal, and then suppose he should sit on the fence and fold his arms and simply look around at it and say, 'Now I am free,' but continues to *sit*; 'I am free, having a piece of ground here to do with just as I please. Over in that corner I can plant wheat, and here potatoes, and there barley, and here corn. I can do just as I please,' and still should sit there all the summer-time on the fence, with his arms folded. Of what special advantage to him is this freedom—this opportunity? Freedom in itself is not a thing to be gained and rested in; it is simply an open door—an opportunity; but if you do not take advantage of it, and work out the better things that you are free to accomplish, then this freedom is like a price put into the hands of a fool with which to buy wisdom when he has no heart for it.

AFTER-DEATH STATES.

BY 'QUESTOR VILE.'

IDENTIFICATION.

(Continued from page 21.)

The present phenomena of Spiritualism pertain to an evolutionary stage in our Solar-Self, and are the outcome of the work of these dual-selves who solely can exteriorise the vital stimulus by which the phenomena are produced. It must be borne in mind that the recollections pertaining to personal states are lost by the successive shedding of the physical form and of the mental form, or mind, or soul-body (psyche), till the selves evolve into the state of individuality. This fact has entailed a gulph or discreting in consciousness between our external state and the inner self-conscious state into which the second death gives ingress. The process outlined here has required aeons of ages in its accomplishing. The stage has now come in the evolution of our Solar-Self when the integral selves who have evolved beyond personal states, and in whom the memories of their earth-lives have been gathered up again, are bridging over that gulph or discreting in conscious states from within, and are demonstrating experimentally to man the fact of continued existence in inner, higher states. The selves who had been projected into personal states have now returned to individual states in sufficient number to produce the development of the potentiality of that state, which pertains to the heart and spiritual sun of our universe. Personal states are associated with, and correspond to, the brain, and germic selves are projected outwards from the heart of the Solar-Self to the personal states, corresponding to the brain, to evolve their self-consciousness. These, having now returned to the heart state and gathered up the memories of their outer lives, are radiating forth their influence to that outer personal or brain-state and bringing it into conscious relation with the heart. So far the relation has been processional only (so far as the integral units are concerned, but conscious as regards the Solar-Self), to which the blood circulation in our organism corresponds. The hierarchy of the heart of the Solar-Self is now developing the relation between the heart and head to which the nerves of the sympathetic correspond. Action from the heart to the head, from the spiritual individual consciousness to the personal, is being extended consciously by the integral-selves in the heart hierarchy of the Solar-Self.*

This work of permeation from within, of which spiritual phenomena are the collective expression, is simultaneously being effected individually in men, whose outer mode of consciousness is being permeated from within and converted from discrete into continuous with their inner modes. The same process is being effected macrocosmically and microcosmically, which again confirms the fact that it is ideas, suggestions, that constitute the phenomena of Spiritualism, as of thought-transference.

As all other evolutionary processes, this necessarily has a beginning and unfoldment in timed states. Consequently it acts first through some selves who stand as representatives for the others pertaining to each hierarchy, or function, or organ in the Solar-Self on the several planes, and will gradually unfold through the others. There is no favouritism or exceptions consequently, but immutable law. It, therefore, acts through both so-called good and bad people; through refined and coarse. The one cannot be without the other in this state of divided being; of oppositions and contrasts, entailed by that division in being. But to the great selves in transcendent states, *all* selves are integral units in the Solar-Self, the 'perfect whole.' Their transcendent perception sees the end to be accomplished even through those who tread the weary paths of suffering, weakness, and error, and apart from whose participation the whole of the design could not be accomplished.†

* It is a curious fact that a telegraphic instrument has been discovered by which induced magnetic currents may be transmitted along a main electrical current. A relay has also been invented, the insertion of which in the main circuit induces dual currents backwards and forwards. The analogy of this discovery with the above process is striking.

† The reconciliation of the apparent antagonism between the interest of the social organism as a whole, with the interests of the participant units comprised, is to be found in the study of the microcosm, which represents the laws and process at work in the macrocosm. Sociology cannot better be guided than by the study of biological methods.

As many selves here, and in the first after death-state, are unprogressed and gross, and as their qualities condition the life-circuit flowing through them, this entails equivalent representation. We therefore get unpleasant as well as elevating manifestations. This cannot be avoided. It is the consequence and reflection of the state of evolution to which personal selves have developed.

This exposition in no way diminishes the value of the phenomena experienced by Spiritualists, but lifts them on to a higher level, and presents them as the evidences of the continuous interest in human welfare on the part of much higher beings than those actually represented in the phenomena. While the idea that departed friends voluntarily return by their own effort after severance from earth, must be abandoned, yet the fact of these visits, and their evidential value as to the continuance of individual existence after death, remains. That man has not yet recognised the meaning of the work being thus accomplished by its great architects, or of the evidences thereof transmitted to him, is in no way surprising. Every process manifesting in time must have a beginning in its expression in time, and evolve but slowly.

It is evident that the intromission of the human representative apparitional form to inner planes is a subordinate and sequential illustration of thought and form transference from higher states to this one. The one implies the other. They are converse illustrations of the same process, in descending and ascending modes. Consequently knowledge with regard to the one may explain the other. We know from mesmeric illustrations how the process is effected on the human plane; we may understand consequently how the same process is effected from planes of spiritual personality. (The mesmeriser is, however, an instrument used; a relay through whom a circuit is transmitted, though he knows it not.) A number of cases have been recorded of man's psychic form being intromitted into the psychic plane (called astral), both spontaneously and by magnetic induction, and also among occultists. (But as the perception reacts through embodied consciousness the forms of the experiences are conditioned into those of empirical consciousness and are not the same as seen by discarnate selves.) Some people have had their related form intromitted into the plane of spiritual personality. In both cases it is not the real self that is transferred but a representative projection from him. Here we have demonstrations of the process in action which surely should carry conviction. And this process could not have been reflected into expression in our plane had it not had prior expression in inner planes. Consequently its expression here illustrates its action in the plane of spiritual personality.

But the process began and was initiated from within, by the action of operators in higher, inner states, and was not initiated by men in this subordinate circumferential state, as Theosophists contend in contradiction of logic. There can be no law or process in the subordinate which is not first in its transcendent, which is not, indeed, that process in it. The process in this plane is but a reflection of that occurring in prior order in inner planes. The Theosophical claim that Spiritualism was 'set on foot and promoted by advanced initiates' is, therefore, illogical and self-destructive.

A LITTLE SERMON.

Call me not so often back,
 Silent voices of the dead,
 Toward the lowland ways behind me,
 And the sunlight that is gone!
 Call me rather, silent voices,
 Forward to the starry track
 Glimmering up the heights beyond—
 On, and always on!

LORD TENNYSON.

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.

SOME PERSONAL EXPERIENCES.

BY 'AN OLD CORRESPONDENT.'

I.—PRELIMINARY.

The question has often been put to me by sceptics, when discussing psychological questions with them, '*Cui bono?* What good can one derive from the study of Spiritualism? I believe,' they may say, 'there is another world; but as I don't know anything about it, I prefer to wait till I get *there*, to see what it is like, and meantime, I don't intend to trouble myself about it.'

To all such my reply has been somewhat to this effect: 'What grounds have you for the belief either in a "here-after" or in personal immortality?' If my sceptical friend professes to consider himself to be a believer in orthodox Christianity, he points me to what is written in the New Testament, and particularly to the words of Jesus, 'In my Father's house are many mansions; I go to prepare a place for you.' Or perhaps he refers me to the sentence said to have been spoken by the Christ to the thief on the Cross, 'To-day shalt thou be with Me in paradise.' If, on the other hand, my friend is an Agnostic, or at all events not a believer in orthodox Christianity, but still holds the belief in personal immortality, he can only tell me that the balance of opinion among educated and intelligent persons in all ages justifies us in believing in a life beyond the grave, although he is bound to admit there has been no special revelation on this momentous point. As regards the orthodox Christian belief on personal immortality, it is sufficient for one to say that in view of the present unsettled views and opinions prevalent amongst Biblical critics regarding the inspiration, dates of compilation, authenticity, structure, and credibility of what are known as 'the four Gospels,' he would be a very bold man who would pledge his authority that the words attributed to Jesus Christ as to the 'other world' were ever uttered by him at all; while as regards the alleged resurrection and ascension of the Saviour, these miracles are certainly not brought *much* into requisition as adminicles by any thoughtful divine of the present era; in short, the attitude of the clergy towards this great question is that 'it is true,' although, apart from the evidence said to be found in the Gospels, they can give little or no 'positive evidence' in favour of survival after death or of personal immortality. It seems needful for me here to state that though all my life a believer in God, duty, and immortality, and yielding to no one in my intense reverence and adoration for the great Founder of Christianity, yet for many years before the early seventies I had formed the opinion that the evidence in existence in favour of immortality and personal survivance after death was such as could give no certitude to anyone who had studied the credentials of Christianity in the light of scientific research, combined with the results of Biblical criticism achieved during the past three decades. Chance, or rather I might say the kindness of a literary friend, first brought me light on this great question about the period I have named, for, finding on his library table one forenoon a copy of the report of the Dialectical Society on Spiritualism, which he told me he had just exhaustively reviewed for the press, he, at my request, lent me the volume, at the same time remarking that he was quite satisfied with the conclusions arrived at by the Dialectical Committee and with the soundness of their views. This was a surprise to me, for he was, and is, although rather heterodox in his religious views, a man of very high intellectual capacity and singularly acute in all his perceptions. The book was a new revelation to me, and at once gave me food for serious thought for many days thereafter.

Very soon after this event a distinguished lawyer told me of some wonderful events which occurred to him at a séance he had in America, and which justified him at the time in believing that he had held communion, through an earthly medium, with those he had loved and lost. I then put the question to him, 'Do you believe in Spiritualism?' His reply was the characteristic one of a legal mind: 'I know,' he said, 'nothing whatever of what is called Spiritualism and cannot, therefore, be said to believe in it; but I believe what I saw and heard, because I was in my sound

and sober senses. All the same, it was to me a staggering and somewhat gruesome experience.' His good orthodox lady, who was present, interposed with the remark that 'it was a pity the devil had the power to do these things.' 'Alas, poor devil!' was my internal remark at the time, 'how much is laid on thy shoulders.' As time passed on my studies of literature, bearing on the problems of psychology, became more engrossing, and my education became pretty complete as a mere 'student,' when the works of Sir William Crookes and Dr. Alfred Russel Wallace came into my hands. The result of many years' study and investigation has come to be thereafter, not that I 'believe,' but that 'I know' that there is personal survival after what we call 'death'; also a continued existence beyond what we designate as 'the grave.' Perhaps, it may be said, these preliminary observations have been unnecessarily prolix, and some facts would be more to the point. Well, a recent perusal of what I can only designate a very sad work on psychological research, that of Mr. F. Podmore, has led me to tell this preliminary story of how I became a Spiritualist, and how earnestly I longed for proof positive of immortality. This I have done with the view of showing that unless there is an earnest and reverent pursuit of this great quest, combined with a receptive, though watchful condition of mind, success in obtaining conviction is almost impossible. I have met many 'pocket editions' of Mr. Podmore in my investigations into occult phenomena, and they never, in my experience, 'got anything,' and probably never will; just because the people on the other side, in my humble judgment, have their 'likes and dislikes' as much as we have here; and if they find contempt, scornful incredulity, or suspicion of fraud in an inquirer at a séance, they either give him nothing, or, at best, afford him very little satisfaction.

Before going into some personal experiences, I should like to put this simple question to some of our sceptical friends of the Society for Psychical Research, *et hoc genus omne*: How is it that so many Spiritualists are good, 'level-headed men' of business; can drive an honest and even a keen bargain with the best; can conduct their business discreetly and profitably, while their 'word is their bond'; whose evidence on any subject but psychology would be at once accepted in any court of justice in the kingdom; are, in short, good English citizens; and yet, the moment they avow themselves believers in the occult world, or tell what has come under their own careful observation at séances or otherwise, the sceptics and scientists shrug their shoulders and say, 'Poor fellow, what a delusion! he must really have been hallucinated.' And so the game goes on, and we poor Spiritualists just have to hold our peace and say, 'Some day, and that, perhaps, before long, both the scientist and the newspaper editor, who now either sneer at us or cover us with ridicule, will tell us "they knew it was true all along." Meanwhile time is on our side, and we can afford to wait for the formation of a healthy public opinion on this great subject. With these preliminary observations I will now deal as succinctly as possible with certain personal experiences which appear to me to be abnormal in their character, and to demonstrate direct spirit agency. To do this, however, will require another article.

(To be continued.)

LONDON SCHOOL OF ETHICS.

The directors of the London School of Ethics and Social Philosophy, Passmore Edwards' Settlement, Tavistock-place, W.C., have issued a strong programme of work for the Spring Term, just about to be commenced. They announce a Class on the Principles of Psychology, conducted by Alexander Shand; six lectures on 'The English Utilitarians,' by Leslie Stephen; ten lectures on 'Elementary Ethics,' by W. H. Fairbrother, M.A.; and ten lectures on 'Institutions as Ethical Ideas,' by Bernard Bosanquet, LL.D. Terms of admission and further particulars may be obtained from the Secretary, Mrs. Gilliland Husband, 5m, Portman Mansions, Baker-street, W. The programme also includes a series of free lectures on Sunday evenings by Professor MacGunn, Rev. A. Robertson, D.D., Mrs. Sophie Bryant, D.Sc., Professor J. H. Muirhead, Mrs. Bosanquet, and Professor Carpenter.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

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.]

Mundane and Genethliacal Astrology.

SIR,—If in astrology the former over-rules the latter, could not the difficulty thus caused in forecasting the lot of the 'native' be overcome by also ascertaining the influences of the place where the 'native' resides, and of that in which his money is invested? J.S.H.

Books of the Mystics.

SIR,—Your correspondent, 'J. Ewing,' will like to know that there was an excellent little volume called 'Golden Thoughts from the Spiritual Guide of Miguel Molinos,' with an introduction by John Henry Shorthouse, published by David Bryce and Son, Glasgow. The date of the first edition is 1883, and I think the price was 5s. I do not think he will find it easy to obtain the works of Jacob Boehme; they are scarce, but the Theosophical Society might help him. Some years ago I picked up a translation of the 'Way to Christ,' published by Hazard, of Bath, in 1775, at a marine store dealer's in London. I gave sixpence for it, and have since been offered more than twenty times that amount for it, but prefer to keep it in my own library. It is a pity this writer's works are not reprinted; he was a man of profound spiritual insight. FREDERICK ROGERS.

'International Humanitarian Society.'

SIR,—A memorial card and circular, with black borders and entitled as above, having been issued about a fortnight ago (and which can be had of me, post free for 1½d.), I desire as a matter of justice to the 'Humanitarian League' to say that I alone am responsible for them as the messenger and mouthpiece, on this occasion, of the late Anna Kingsford, whose spirit, it has been remarked, breathes through them. The Humanitarian League is in no wise responsible, as some might suppose. Both Anna Kingsford and Edward Maitland expressed to, and impressed upon, me their desire that a society should be founded bearing this particular designation, and none other, and that branches thereof should be established in every part of this earth for the denouncing and suppressing of this horrible vice of cruelty in all its forms to our innocent fellow-creatures of the sub-human as well as of the human creation.

One word more. It having been remarked that the circular breathed a spirit of vengeance on the cruel, I have only to remind objectors that there is an unailing Law of God, 'As ye have sown so shall ye reap,' and it is only a spirit of love that would warn the cruel of the horrible but just fate in reserve for them, as Edward Maitland and Anna Kingsford have been permitted to see—and as the New Testament has declared under symbols of earthly things, which but faintly describe the horrors of isolation and darkness, of a never-dying memory, and a quickened consciousness, and the shrieks and moans of their victims, and their unheeded appeals for mercy, and that for an indefinite period—to them an eternity.

3, Evelyn-terrace, Brighton.

I. G. OUSELEY.

Perplexities with Planchette.

SIR,—I have waited four weeks in the hope that some less frequent contributor to your columns would reply to the inquiry of 'Investigator' ('LIGHT,' December 11th)—'Am I to think that a pure spirit, who has been in Heaven from infancy, really has told a lie?' I pass over the letter, signed 'Leo Gardy,' in 'LIGHT' of December 25th, because I do not consider it is in any sense a reply or an explanation. The answer to 'Investigator' of course is 'no,' and the explanation probably is either that 'Percy' had nothing at all to do with the false message, or that something went wrong in transit. Again and again I am led to wonder why people are so slow to avail themselves of the mass of information already accumulated upon this intricate matter of spirit communication. Surely a guide book is needed in the exploration of our new country, and

'Spirit Teachings' should be in the hands of every investigator. It seems a pity to seek, through 'LIGHT,' information which can be acquired for oneself. BUSTON.

SIR,—Whilst pondering over the account given in 'LIGHT,' December 11th, under the heading 'Perplexities of Planchette,' a few thoughts have come to me which may possibly help to obliterate the painful ones evidently suggested to the mind of 'Investigator,' for whom I feel considerable sympathy.

Careful consideration of the remarks made by the child 'Percy' have left upon me the impression that the communication proceeded from a conscientious, truthful spirit. The promptitude with which the misstatement was corrected indicates a guileless and truth-loving nature; there is no attempt at evasion or subterfuge; the correction is made with directness and simplicity.

In my own experience I have more than once discerned the sensitive truthfulness of a nature by the way it has acted when some slip has brought it into a false position. Inadvertence may bring a true soul into such a position, but to a pure and truthful heart it will be almost intolerable, and there will be an effort at once to extricate itself. A deceitful nature will feel no such desire.

It is not, of course, possible to do more than guess at the explanation of 'Percy's' misstatement that he had been to his brother in India, but it is evident that the conscience of the spirit immediately desired to rectify the false impression conveyed. Possibly the falsehood lay rather in the impression received than in the mind whence it proceeded. If, as Swedenborg says, thought brings nearness in the spirit world, it is quite possible that 'Percy' had been to 'Will' in a very real sense, but that the next question put to him showed that his answer had conveyed a false idea to the receiver, and therefore it was instantly regretted and recalled. To call it a 'lie' under these circumstances may seem like an over-statement, but if we take into consideration the great difficulties which probably hinder all spirits in their efforts to push their thoughts through these thick walls of matter which envelope our psychic minds, it ceases to surprise us if ideas are conveyed sometimes in brief and bald terms; some success is achieved if their ideas reach our incarnate minds with approximate correctness.

H. A. D.

SIR,—In reply to some correspondents who have lately besought help or advice in their perplexities with planchette, &c., I should like to say that I can sympathise with them, having had some considerable experience with this phase of spirit manifestation when first investigating the facts of Spiritualism. First, I will take the case of the writer from Harringay, whose son 'Percy' was the communicator. Generally speaking, all seemed to be going on right until, one evening, 'Percy' gave a statement which proved to be untrue. Here I would ask, Why did it not occur to them that a fraudulent spirit who had previously watched 'Percy's' method of writing, had taken up the rôle of the absent son, who for some unexplained reason might have been unable to be present on that occasion? Spirits cannot always be at our beck and call, though I have generally found them more punctual in keeping to their engagements than the majority of persons in the body!

The personator, evidently finding that the questions asked were beyond his ability to answer correctly, was obliged to confess that he had lied. This is no uncommon case. That he had some conscience, however, was shown by his confession and his regret. Possibly it may have been the beginning of better things for him. Is it likely that a child, who had been brought up amid the teachings and influences of the spirit world, would come back to deceive a parent? To me the idea is absurd. Of course, in some cases mistakes are made through the spirit and the medium not being in perfect rapport, but in this case that explanation does not apply.

Investigators are often prone to misjudge a spirit, just because the spirit does not remember some detail of his or her earthly existence, or cannot give them some required test. This is unreasonable, as we read of cases of failure to remember events in our law courts continually, and when we consider the new world of experiences into which our

friends have passed, the wonder is how they remember so much of their former life. (We must use our reason and common-sense in these matters.) We have often had sudden substitutions of an impostor for the genuine communicator, and detected them after a short while, either by their inability to act up to the part properly, or else by some trifling differences in style, but, most conclusively of all, by the fact that one member of our family became a good normal clairvoyante, and, therefore, when the frauds came, she detected them at once. Although in some cases they tried to look something like the person they wished to personate, still their general appearance, the colour of their garments, and their aura, which they could not change, were quite enough. Our method was, when a stranger came on the scene, to ask him to give us a description of himself, clothing, &c., by writing; meanwhile the clairvoyante was taking careful note of his appearance. And in some cases the contrast was very striking, and quite undeceived us, very much like people we meet in this world who like to appear better than they are! I must also say that in many other cases they proved to be all that they claimed, and even better. Some of our visitors, in fact, were perfectly radiant with beauty, and made us feel that we had indeed entertained 'angels unawares.'

Now, in answer to 'N.G.J.' Wisbeck, I think he was perfectly wise to give up the writing for a time, as it was evidently a deliberately malicious spirit who had taken control of the planchette. In such a case it seems the only thing to do is to remonstrate firmly with the unwelcome visitor, and put it plainly before him that to continue on that tack is only injuring his own (the spirit's) chances of progression and happiness in his sphere, while causing but slight passing annoyance to the person he seeks communication with. Most spirits will listen to reason if calmly argued with, but it is a mistake to arouse any hostile feelings, or even to show much surprise, as this only affords them satisfaction. The fact is they seem to be rather mortified when they fail to create a marked effect. Here, again, they show how very human they are still. 'N.G.J.' had better wait until he has the opportunity of consulting the control of some well-known and reliable medium, who would probably take the matter in hand and pave the way for a more desirable visitor, or else reform the original one. We had a similar case in our own experience, when, as the communications continued to be of a frivolous and low moral type, we refused to write further, and put away the planchette for some time, until at last we took the planchette to a trance medium, when the spirit followed us there, and after being taken in hand by the medium's control he spoke to us, through the medium in trance, expressing his bitter regret at the follies he had written, and begging our forgiveness. It was a most pathetic scene. The sequel was that the same spirit has risen step by step from his low estate, and has been, for a long time past, one of our most trusted and faithful friends, ever ready to help and guard us, and has entirely changed the style and matter of his communications. He has been described by clairvoyants, in spirit garments gradually becoming purer and brighter, as he advances from one condition to another. He has told us that our refusal to encourage him in his folly was the turning point in his career, as he was thus awakened to a sense of his condition and given an incentive to try and win a place in our regard, with the results I have already stated. A.M.M.

[We have had quite enough now about 'Perplexities with Planchette.'—Ed. 'LIGHT.']

Mr. J. M. Dale.

SIR,—Will you please acknowledge the receipt of £1 from 'S.,' 'one who recognised the unselfish aims of J. M. Dale,' in response to your kind insertion of my letter? I should be glad if you will intimate that I shall be pleased to hear from others who were comforted by the modest medium.

W. L. HULL.

228, Old Christchurch-road, Bournemouth.

TO CORRESPONDENTS.

WE have to acknowledge the receipt of communications from 'Miss M. W.,' 'Geo. W.,' 'M.T.,' 'B.H.,' 'T.A.,' 'J.R.,' 'J.W.M.L.,' and others. All shall have attention in due course.

SOCIETY WORK.

72, ASKEW-ROAD, SHEPHERD'S BUSH, W.—We had a crowded meeting on Sunday, even outside the door, to hear the able address of Mrs. Boddington. Next Sunday, open meeting.—W. CHAPLIN.

BRISTOL.—On Sunday evening next we expect Mr. Harris, of Cardiff, to give us a trance address, when we trust all friends interested in the cause will attend. Meetings are held every Thursday at 8 p.m., and Sundays at 6.30 p.m.—W. WEBBER, Sec.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Walker gave an address, which was highly appreciated by the audience. He also gave clairvoyance and psychometry, which was accurate in every detail. Sunday next, at 6.30 p.m., Mr. Sloane; Thursday, January 20th, at 8 p.m., members' circle.—E. FLINT, Sec.

193, BOW-ROAD, BOW.—On Sunday last Mr. Sloane occupied the platform. Having asked for a subject from the audience that of 'The Bible' was chosen, on which Mr. Sloane spoke from the Spiritualist point of view in a masterly manner. Mr. Sloane also gave a number of successful psychometrical tests to a large audience.—H. H.

BENTLEY'S HALL, MERTHYR TYDFIL.—On Sunday last, morning and evening, Mr. Wayland, of Newport, discoursed on 'Kingeraft and Priestcraft.' In the afternoon Mr. Billingsley read a paper for discussion on 'The Saviour of Man,' claiming that knowledge was the true saviour, and that each by his actions, and not by his beliefs, would have to save himself.—W. B.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last, in the absence of Mr. Dalley, Mr. Brechley spoke on the noble life of President Lincoln and his work in freeing the slaves. He held him up as an example for us Spiritualists who are working against the slavery of our time. Next Sunday, Mr. Dalley; Thursday, at 8 p.m., members' circle; medium, Mrs. Brechley.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday evening last Mr. John Kinsman occupied the chair. After a reading by Mr. Brooks, addresses were delivered by Messrs. Thompson and Jones, on 'Mediumship,' and by Mrs. Jones, under influence, on 'Spirit Communion,' also giving practical healing. On Sunday next, at 7 p.m., Mr. Thomas Atwood and Miss Constance.—T. B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. Webb, of Stratford, gave an instructive address on 'Practical Spiritualism.' Mrs. Webb's control gave clairvoyant descriptions, and also some helpful advice on looking back over one's actions of the day before retiring to rest. Sunday next, at 7 p.m., Mr. H. Boddington, of Battersea. Wednesday circle, 155, Richmond-road, at 8 p.m.—H. BROOKS.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—Our social meeting on the 6th inst. was again a pronounced success. Our thanks are tendered to all who helped to make the evening so pleasant. On Sunday Mr. Parsons addressed us from the standpoint of an investigator and a Socialist. Messrs. Adams, Fielder, and Boddington followed. Next Sunday, at 7 p.m., Mr. Love and Mr. Fielder. Violin solo, Mr. Lucas. Thursday, at 7 p.m., choir practice; at 8 p.m., developing class.—H. B.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD.—On Sunday last Miss Constance gave us clairvoyance and psychometry. Mr. Atwood (chairman) read an interesting account of control by an undeveloped spirit. Last Thursday Mr. Savage gave clairvoyance and psychometry, after which a discussion followed. For next Sunday we are arranging for a medium. On Friday next Mr. Wrench will take the meeting. We have changed our Thursday night to Friday. Sunday, at 11 a.m., Lyceum; Mr. Wrench conductor. Next social meeting, February 4th.—WILLIAM A. RENFREE, Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. J. J. Morse was welcomed by a large and enthusiastic audience. The lecture was a new departure in our friend's work, and graphically illustrated the rise, progress, and history of Spiritualism, being supplemented by scenes taken by Mr. Morse during his recent American tour. On Sunday next Messrs. Whyte and Peters will speak on 'The Birth of a World.' 'LIGHT' can be obtained by applying to the hon. sec., T. R. McCallum, after any of our meetings.—THOS. MCCALLUM.

EAST LONDON SPIRITUALIST ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday morning last we held a mutual or open circle, when Mr. Peters gave seven clairvoyant descriptions, all of which were fully recognised. Mr. Gibbs's guides gave trance addresses. In the evening Mr. Davis addressed the meeting. We are commencing week-night circles at 19, Oakhurst-road, off Woodgrange-road, Forest

Gate, on Mondays and Fridays, commencing this week. Mr. Peters has kindly offered to open the circle, thus affording a more favourable opportunity for investigators than can be obtained in a public meeting. On Sunday next, at 7 p.m., Mr. Sherwood, mesmerist.—J. HUMPHREY, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL.—Our morning public circle was conducted by Mr. Love (late of Australia), who delivered an admirable address on 'Thought.' The evening meeting was well attended, when Mr. W. E. Long gave us the second address of a course of three, entitled, 'Prayers with the Dead.' At the close of the meeting the general assembly was held, and a satisfactory report of the year's work was read by the leader, which was received with applause by the members. On Sunday morning, at 11 a.m., public circle, door closed at 11.15 a.m.; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, trance address, 'Prayers by the Dead.' Next Sunday we hold our Anniversary Sunday, when Mrs. Bliss will preside at the 3 o'clock service, and Mr. W. E. Long at 6.30 p.m.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A crowded audience assembled on Sunday evening last, when Miss MacCreadie occupied the platform. After some suitable remarks from one of Miss MacCreadie's guides, and an efficient rendering by Miss Florence Morse of Ciro Pinski's song, 'The Gates Ajar,' 'Sunshine' gave fifteen clairvoyant descriptions, eleven of which were immediately recognised. At this juncture a person whose behaviour had somewhat disturbed the people around, left the rooms quietly, though quickly, at the suggestion of one or two persons. Miss MacCreadie, then, in her normal state, gave five clairvoyant descriptions, four of which were fully recognised; after which 'Sunshine' resumed control, and gave one other description previous to closing what had proved a most useful and interesting meeting. The warm sympathy of the audience was most apparent, and the man referred to above, who had left the hall early in the evening, was wise in so doing. We shall be pleased to welcome him at any other meeting, if he has, by that time, learned how to behave at a public religious gathering. Next Sunday, at 7 p.m., Mr. George Horatio Bibbings; trance address. Solo, Miss Hughes.—L. H.

NEW PUBLICATIONS.

- 'Is God Knowable?' By 'ARISTIPPUS.' Glasgow: David G. Lindsay, 82, Ingram-street. Price 2d.
- 'Logos, Christ Ideals—Not Christianity. Doctrines, Old and New, Side by Side.' London: A. GOTTSCHLING (author), 43, Girdlestone-road, Highgate-hill, N. Price 1s. net.
- 'Reincarnation and Mental Science.' By PAUL TYNER. Being No. 8 of The Temple. U.S.A.: Temple Publishing Company, 34, Masonic Temple, Denver, Colorado. Price 10 cents.
- 'Clairvoyance. A System of Philosophy, concerning its Law, Nature, and Unfoldment.' By J. C. F. GRUMBINE, 7820, Hawthorne-avenue, Station P., Chicago, Ill., U.S.A. 108 pages. Price 3dol. 50c.
- 'International Arbitration.' By HODGSON PRATT. Price 2d. And 'The Truth about the Game Laws.' By J. CONNELL; with a Preface by ROBERT BUCHANAN. Price 6d. Being Nos. 1 and 2 of the Humanitarian League's Publications. London: William Reeves, 185, Fleet-street, E.C.

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