

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe

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

No. 889.—VOL. XVIII. [Registered as] SATURDAY, JANUARY 22, 1898. [a Newspaper.] PRICE TWOPENCE.  
Per Post, 1s. 10d. per annum.

## STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of 'LIGHT,' 110, ST. MARTIN'S LANE, W.C., at the prices quoted.

Remittances must accompany orders, otherwise they cannot be sent.

'Discourses through the Mediumship of Mrs. Cora L. V. Tappan.' Comprising Fifty-four Discourses, Sixty-four Poems, and Twelve Extracts descriptive of Facts concerning the Spirit-World and Communion between it and the Earth-Plane. Cloth gilt, with Portrait of Author, 720pp., 7s. 6d., post free.

'Telepathy and the Subliminal Self.' An Account of Recent Investigations regarding Hypnotism, Automatism, Dreams, Phantasms, and Related Phenomena. By R. OSGOOD MASON, M.D. Cloth, 6s., post free.

'Religion as Revealed by the Material and Spiritual Universe.' Including the Wonders and Beauties of the Diviner Life. By E. D. BARBITT, M.D. Paper covers, 3s. 6d., post free.

'The Philosophy of Mesmerism and Electrical Psychology.' By JOHN BOVEE DODS. The Secret Revealed by which all may know how to Experiment without an Instructor. Cloth, 3s. 9d., post free.

'The Elements of Hypnotism: the Induction, Phenomena, and Physiology of Hypnosis, Its Dangers and Value.' By R. HARRY VINCENT. Second edition, revised and enlarged. Crown 8vo, 270pp. Cloth, 5s. 'A simple account of the nature and effects of Hypnotism, to show how the state is produced, and what it is.' With seventeen Illustrations showing Experiments.

'A Catechism of Palmistry.' The Sciences of Chirognomy and Chiramaney Explained in the form of over 600 Questions and Answers. By IDA ELLIS. Illustrated by ten plates. The teachings of the well-known Blackpool Palmist. Cloth, 2s. 9d., post free.

'The Book of Dreams and Ghosts.' By ANDREW LANG. Cloth, 6s.

'Practical Astrology.' Being a Simple Method of Instruction in the Science of Astrology. By ALAN LEO (Editor of 'Modern Astrology'). Second edition, revised. 3s. 9d., post free.

'The Place of Death in Evolution.' By NEWMAN SMYTH. Cloth, 5s., post free.

'The Opening of the Gates.' A Mosaic of Song. By JAMES MACBETH. Cloth, 3s. 6d., post free.

'The Book of the Magi.' Unabridged reprint of Barrett's 'Magus,' London, 1801. A complete system of Occult Philosophy, consisting of Natural, Celestial, Cabalistic, and Ceremonial Magic, Invocations, Conjurings of Spirits, &c., &c. Illustrated with twenty-two plates. Cloth, gilt-top, quarto, 21s. 6d., post free.

'The Tarot': Its Occult Signification, Use in Fortune-telling and Method of Play. By S. L. MACGREGOR MATHERS. With Pack of 78 Tarot Cards. 5s. 4d., post free.

'A Blank Page.' By PILGRIM. A Story for the Bereaved. A graceful and touching story, dealing suggestively with the experiences of modern Spiritualism. 8vo, 380pp., cloth, 5s., post free.

'Psycho-Therapeutics; or, Treatment by Hypnotism and Suggestion.' By C. LLOYD TUCKER, M.D. Third Edition, Revised and Enlarged, 320pp. Cloth, 6s. 4d., post free.

'Seers of the Ages.' Ancient, Mediæval, and Modern Spiritualism. By J. M. PEEBLES. Tracing the Phenomena of Spiritualism through India, Egypt, Phœnicia, Syria, Persia, Greece, Rome, down to Christ's time. 376pp., 5s. 4d., post free.

'After Her Death.' The Story of a Summer. By LILIAN WHITING. Cloth, 3s. 6d., post free.

'Human Magnetism; or, How to Hypnotise.' A Practical Handbook for Students of Mesmerism. By Professor JAMES COATES. With ten plates, showing induction of phenomena experimental and curative. Cloth, 5s. 4d., post free.

'Volo; or, the Will.' What it is, How to Strengthen, and How to Use It. By ARTHUR LOVELL. Cloth, 3s. 9d., post free.

'The Subconscious Self' and its Relation to Education and Health. By LOUIS WALDSTEIN, M.D. Cloth, 3s. 9d., post free.

'Crystal Gazing and the Wonders of Clairvoyance.' Embracing Practical Instructions in the Art, History, and Philosophy of this ancient Science. Illustrated with diagrams. By JOHN MELVILLE. To which is appended an abridgment of Jacob Dixon's 'Hygienic Clairvoyance,' with various extracts and original notes. Crown 8vo, 5s. 3d., post free.

'A Wanderer in the Spirit Lands.' By FRANCHEZZO. Transcribed by A. FARNESI. Being the experiences of a Soul after Death, with an account of the Astral Plane and some of its inhabitants. Cloth, 307pp., 3s. 10d., post free.

'Hafed, Prince of Persia': His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruissal and Steen. 592pp. 4s.

'Hermes, a Disciple of Jesus.' His Life and Missionary Work, together with Incidents in the Life of Jesus. Sequel to 'Hafed.' 450pp. 4s.

'Magic, White and Black: or, the Science of Finite and Infinite Life, containing Practical Hints for Student of Occultism.' By FRANZ HARTMANN, M.D. Cloth, 6s. 4d.

'Animal Magnetism.' By ALFRED BINET and CHARLES FERE (Assistant Physician to the Salpêtrière). Contents: Animal Magnetism in its beginnings—History of Animal Magnetism—Modes of Producing Hypnosis—Symptoms of Hypnosis—The Hypnotic States—Imperfect Forms of Hypnosis—General Study of Suggestion—Hallucinations—Suggestions of Movements and of Acts—Paralysis by Suggestions: Anæsthesia—The Application of Hypnotism to Therapeutics and Education—Hypnotism and Responsibility. 8vo 378 pp. Cloth, illustrated, 5s. 4d.

'Debatable Land between this World and the Next.' With illustrative narrations. By ROBERT DALE OWEN. Second Edition. Crown 8vo 7s. 6d.

'Researches in the Phenomena of Spiritualism.' By WILLIAM CROOKES, F.R.S. Handsome cloth. Illustrated. 5s. 6d.

'Mesmerism, with Hints for Beginners.' By JOHN JAMES. An excellent Text-Book by a writer who has had thirty years' experience in the subject. Crown 8vo, 102pp. Cloth, red edges, 2s. 9d.

'Psychic Philosophy as the Foundation of a Religion of Natural Law.' By V. C. DESERTIS, with Introductory Note by ALFRED RUSSEL WALLACE, D.C.L., LL.D., F.R.S. 8vo, 342pp., 5s. 4d., post free.

'Cheiro's Language of the Hand.' A complete practical work on the Sciences of Chirognomy and Chiramaney, containing the System, Rules, and Experience of Cheiro, the celebrated Palmist. With Portrait, frontispiece, fifty-five full-page illustrations, and over two hundred engravings of Lines, Mounts, and Marks. Reproductions of famous hands, &c. Containing illustrations of the wonderful scientific invention the apparatus for 'Thought Photography and Register of Cerebral Force.' New edition, crown 8to, cloth, 13s., post free.



## Mediumship, Mesmerism, etc.

**HEALING ART.**—F. OMERIN, G.C.E.R., K.Ch.III.,  
Fellow of several Scientific and other Learned Societies.—  
8, BELSTON-STR., CAVENTISH-SQUARE, W.

**CURATIVE MAGNETISM.**—Mr. W. H. Edwards,  
Clairvoyant and Magnetic Healer, whose remarkable cures are well  
authenticated and equal anything recorded, undertakes cases by appoint-  
ment only. Mr. Edwards's guides diagnose disease, and have cured cases  
when other magnetisers have utterly failed. Mr. Edwards guarantees to  
relieve pain. Consultations 5s.—56, Lyndhurst-road, Peckham, S.E. (near  
Rye-lane Station).

**Miss MacCreadie, Clairvoyante and Psycho-  
metrist.** Hours 2 to 6 p.m., Saturdays excepted.—8, Oxford and  
Cambridge Mansions, Flat E (close to Edgware-road Station), W.

**Mr. J. J. Vango, Clairvoyant and Healing  
Medium.** At home daily from 10 a.m. to 5 p.m., or by appointment.  
Séances for investigators Monday and Thursday evenings, at 8 p.m.;  
also Sunday morning at 11 a.m.—283, Ladbroke-grove, W. (close to  
Notting Hill Station). Open to appointments.

**Mrs. Brenchley, Normal Clairvoyant, Psycho-  
metrist, Healing.** Diseases diagnosed. (Hours 12 till 4 p.m.,  
private sittings, from 5s.) After 4 p.m. by appointment. Séances for in-  
vestigators, Tuesdays, 8 p.m. 8.15, 1s. Send Photo, Letter, or Hair. Fee  
2s. 6d.—111, St. Thomas's-road, Finsbury Park, N. Close to Station.

**Miss Findlay, 1, Portsea-place, Connaught-  
square, W., Business and Medical Psychometrist.**—At home daily.

**Magnetic Healer and Certificated Masseuse**—  
Apply by letter, Mrs. Damer-Cape, Home Villa, Lewisham-park, S.E.

**Mediumship is purely a constitutional state,**  
and may be scientifically cultured and developed by scientific  
methods.—Prof. Timson, F.R.P.A. Persons seeking special advice on the  
above should write, with stamped address, to Professor Timson, F.R.P.A.,  
who claims the highest success of any tutor in the psychological sciences,  
Hydro', Leicester.

## ASTROLOGY.

**GEO. WILDE WILL CAST YOUR HOROSCOPE**

And tell you what the STARS IN THEIR COURSES have in  
store for you. Terms on application.

Address:—GEO. WILDE, Occult Book Company,  
6, Central-street, Halifax, Yorkshire.

W. T. STEAD, Esq., Editor of the 'Review of Reviews' writes:—

'Mowbray House, Norfolk-street, Strand, London, W.C.

Geo. Wilde, Esq.

'August 23rd, 1893.

Dear Sir,—I yesterday read over your horoscope to the subject of it—  
the test case, I mean. You will be pleased to know that both he and I  
were immensely staggered by your success. You had hit off with extra-  
ordinary accuracy so many events of his past life that it was quite  
wonderful.—I am, yours very truly,

(Signed) 'W. T. STEAD.'

'Mr. Wilde was extraordinarily successful with Mr. Pearson, for whom  
he did a very elaborate horoscope, which was right as to the past, and has  
since been verified in relation to matters which were then in the future.'  
—'Borderland,' October, 1897.

## ASTROLOGY.

**'MAGUS' gives Map of Nativity, Mental**

qualities, Health, Profession in life, Marriage, Children, best  
places, &c., and two years' directions, for 5s. Hourly question, 1s.  
Diagnosis of Disease from a Lock of Hair, free. Enclose particulars of  
age, sex, state if married, with stamped envelope.—'Magus,' 15, Florence-  
road, Seacombe, Cheshire.

## THERAPEUTIC MAGNETISM.

**Cures effected and pain quickly allayed by**  
H. J. Sedway, who undertakes cases by appointment. He also  
possesses a most remarkable and perfectly safe remedy known as  
'Trovatolo,' for internal and external use, essential to have in every  
household. In bottles, at 1s. 1½d. and 2s. 9d.; postage 2d. extra.—Address,  
32, Warwick-road, Earl's Court, London, S.W.

ORIGINALLY ESTABLISHED, 1833.

**MRS. J. J. MORSE'S HOTEL,  
FLORENCE HOUSE,**

26, OSNABURGH STREET, REGENT'S PARK, LONDON, N.W.

THE ONLY SPIRITUALIST HOTEL IN LONDON.

The Hotel is very centrally situated. All Places of Amusement, Busi-  
ness, or General Interest are easily and cheaply accessible. The main  
lines of railway have their termini within a shilling cab ride. Omnibuses  
from and to all railways and places of amusement pass within ten doors  
of the house. A Smoking Room.

Every attention is paid to cleanliness and comfort, by which, combined  
with moderate charges, the Hotel has always been so well and  
favourably known as a "HOME FROM HOME" by its many patrons.

Full tariff sent, post free. Letters and telegrams promptly attended  
to. Address all communications to Mrs. J. J. MORSE.

## PRACTICAL PRIVATE LESSONS IN Psychology and Mental Sciences, BY MR. FRANK H. RANDALL (Psychologist).

Obviously there is great need for practical instruction in the several  
phases of Psychology, of which most students have a theoretical  
knowledge.

In this connection Mr FRANK H. RANDALL begs to announce  
that every facility is now offered for the instruction of students who  
wish to take PERSONAL LESSONS in either MESMERISM, HYPNOTISM,  
HEALING ART, or other MENTAL SCIENCES, and that he is prepared to  
make special arrangements for pupils who desire to become PRACTICAL  
MESMERIC OPERATORS. Interviews can be arranged for the evening  
when desired, or Mr. Randall will be pleased to visit by appointment.

The Office and Consulting-rooms of MR. FRANK H. RANDALL are now  
at No. 11, VICTORIA STREET, WESTMINSTER, LONDON, S.W., where  
inquirers and clients are invited to write (stamp) or call.

'Mesmerism,' by Frank H. Randall, post free, 1s. 9d. and 3s. 9d.

**SCHOOL FOR GIRLS,  
ON RATIONAL PRINCIPLES,  
COOMBE HILL HOUSE, EAST GRINSTEAD  
(Late Suffield Park, Cromer).**

PRINCIPAL - - - MISS CLARK.

The Spring Term begins on TUESDAY, the 18th inst.  
N.B.—Boys are received under ten years of age.

## RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.

By SIR WILLIAM CROOKES, F.R.S.

Embodying the following Treatises reprinted from the 'Quarterly  
Journal of Science.'

CONTENTS: Spiritualism Viewed in the Light of Modern Science;  
Experimental Investigation of a New Force, some further experi-  
ments on Psychic Force. With sixteen Illustrations and Diagrams,  
proving beyond all doubt the reality of the Phenomena.

'Psychic Force and Modern Spiritualism.' A reply to the 'Quarterly  
Review' and other critics, to which is added Correspondence upon  
Dr. Carpenter's asserted Refutation of the Author's Experimental  
Proof of the Existence of a hitherto Undetected Force, with two  
Illustrations.

'Notes of an Inquiry into the Phenomena called Spiritual, during the  
years 1870-3.' To which are added three letters, entitled 'Miss  
Florence Cook's Mediumship,' 'Spirit-forms,' and 'The Last of  
"Katie King"': the photographing of 'Katie King' by the aid of  
the Electric Light. With sixteen Illustrations of appliances for  
the scientific demonstration of the genuineness of the Phenomena,  
including Portrait of Mr. D. D. Home holding the accordion under  
the table while it was being played on by the agency.

Large 8vo, handsome ornamented cloth, gilt, 5s. 4d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

## REMAINDERS OF BOOKS FOR SALE.

**THE HAUNTED HOMES AND FAMILY TRADITIONS**  
of Great Britain. By John H. Ingram. Illustrated. Published at  
7s. 6d.; handsome cloth, 640pp., 4s., post free.

**WAS ABRAHAM LINCOLN A SPIRITUALIST?** or, Curious  
Revelations from the Life of a Trance Medium. By Mrs. Nettie  
Colburn Maynard. Together with Portraits, Letters, and Poems.  
Illustrated with Engravings and Frontispiece of Lincoln, from Car-  
penter's portrait from life. ('This book should be widely read.—  
'LIGHT.' 'A valuable and important historical book.'—'M.A. OXON.')  
Cloth, 264pp. New copies. 4s. 6d., post free.

**THE GHOST WORLD.** By T. F. Thiselton Dyer. Contains  
chapters on The Soul's Exit at Death, Why Ghosts Wander, Phantom  
Birds, Animal Ghosts, Raising Ghosts, Ghost Laying, Second Sight,  
Compacts between the Living and Dead, Miners' Ghosts, The Ban-  
shee, Phantom Dress, Haunted Houses and Localities, Checks and  
Spells against Ghosts, Spirit-haunted Trees, Ghosts and Hidden  
Treasures, Phantom Music and Sounds, &c. A valuable book. Pub-  
lished at 10s. 6d. Bound in cloth, 448pp., 5s., post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

## BOARD AND RESIDENCE WANTED.

**Gentlewoman, earnest inquirer into Spirit-**  
ualism, wishes to board in refined home; terms moderate.—Miss  
Marshall, 21, Pulteney-gardens, Bath.

**Cremation and the Resurrection.** 18pp., post  
free, 3½d.—E. Oldham, 'Ellesmere,' Clarendon-road, Whalley Range  
Manchester.

**S. SAINSBURY'S  
LAVENDER WATER.**

From English Lavender Flowers, and most choice and delicate scents.

Manufactory: 176, 177, STRAND, LONDON.

Sold throughout the Country in Bottles from 1s. to 16s. 6d.  
ESTABLISHED OVER HALF A CENTURY.



# Light:

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

"LIGHT ! MORE LIGHT !" — *Goethe.*

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

NO. 889.—VOL. XVIII. [Registered as] SATURDAY, JANUARY 22, 1898. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	37	'The Speaker' and Spiritualism .....	42
After-Death States .....	38	Superstition, Science, & Religion .....	43
Benjamin Franklin on a Future Life .....	39	Astrology of the Chaldeans .....	45
'The Sleep of the Soul' .....	40	Can any Soul be Lost? .....	46-47
Captain C. Pfoundes .....	40	Some Personal Experiences .....	46
Paid Mediums .....	41	Mr. Podmore's Last Book .....	47
Was Tennyson a Spiritualist? .....	41	'Work in the Spirit-World' .....	47

## NOTES BY THE WAY.

An ardent Spiritualist writes a strong letter to 'The Banner of Light' on Mr. Stead's 'Satan's invisible world displayed.' That work, as our readers probably know, is an exposure of the unspeakably shocking corruption of the government of New York city. 'The Banner of Light's' correspondent seems to deplore the publication of Mr. Stead's book, on the ground that it only 'stirs up stench.' Probably: but if there is rottenness there ought to be stench; and the more people there are who smell it and hate it the better.

Mr. Stead thinks that one hope lies in the daily press, and in its power to expose social and political corruption. The reply to this only stirs still more deeply the nauseous mass:—

Think of 'yellow journalism' being the authorised physician to cure our moral disorders! Why, that class of journals is more of a curse to the community than any number of Tammany Halls. In fact, Tammany Hall, and all it stands for, thrives largely by reason of the moral and mental degradation brought about by certain New York dailies. The utter abandon of those abominable sheets, issuing their half-dozen editions of unspeakable filth, falsehood and Satanic suggestion, is the one thing that sickens the heart of hope. The moral sensibilities of the people are being so deadened, and their conceptions and ideals so appallingly distorted out of all semblance to Truth and Purity by those psychological contaminations, that the healthy mental state which is absolutely essential to real reform is in danger of being irretrievably lost.

We are sorry to say that, in our opinion, every word of this is true: and we are still more sorry to say that certain cheap evening papers in London deserve censure as sharp and contempt as keen. It is a subject that should deeply interest every spiritual Spiritualist.

We have been trying to understand a book by Mr. Grumbine on 'Clairvoyance: A system of philosophy, concerning its law, nature and unfoldment.' (Chicago: 'The Order of the White Rose.') We are afraid we have not been very successful. Perhaps we took it up in the wrong mood. We thought it was a book of practical instruction or a record of experiences. It is the reverse. It is a book of very subtle spiritual suggestions, often presented in equally subtle forms. Undoubtedly the book has in it many beautiful thoughts, and perhaps it is more related to practical clairvoyance than appears on the surface. Very advanced and very sensitive thinkers might find it a book of revelations. That would not surprise us. We confess we find it puzzling, and a trifle fantastical.

On the other hand, there are passages as well deserving immortality as the following:—

It is, then, the privilege of all souls to penetrate the interior spirit of the universe, and grow potent and divine through spirituality. This is the key to the realms on high, the happy gateway to the sky. This is the light of consciousness that men have said never was on sea or land, but is perceived behind the curtain of the senses. This is the realm where, as from a universal, unchanging and eternal polarity, souls swarm to catch the breath of the Light of the World.

'Mind,' for this month, is specially good. In a very refined sense, it stands for 'Mental Science' without acting as the organ of any School. The concluding part of the Paper on 'Spirit and Matter identical' strongly appeals to us. It is both intense and tender, massive and refined. We need not be in perfect agreement with it in order to appreciate the fineness of the thought or the charm of the style.

The writer finds the secret of everything in vibration, suggesting unison, harmony, sympathy. Here is just a glimpse of the drift of the whole Paper:—

We find that in the heart of all created things there exists an atomic movement; that, by stimulating this action, forces of an inconceivable magnitude are evolved; and that, by a sympathetic quality that belongs to this soul of matter, it responds to kindred rhythms, and harmonious affinities draw like unto like. While velocity is a measure of power in this rushing stream, it is sympathy that determines its course and hence the fate of matter. The dancing atoms are the slaves of rhythm. They have an unappeasable hunger for harmony, and move inevitably toward other atoms singing the same music. So, while vibration is the underlying cause of all things, it is *sympathetic* vibration that determines their relations, and that has brought an orderly earth out of nebulae.

Sound, heat, light, and electricity are only ascending grades of the same pulsating energy, growing more subtle, more terrible, with each new manifestation, until it disappears from the range of conscious perception.

Dare any one affirm, does any one believe, that vibratory energy has reached its maximum in electricity? or that there may not be an ether finer than any we have yet conceived, which is the medium for forces as far transcending electricity as that so-called fluid transcends the slumbering atom in the heart of a stone? Still deeper, and still nearer to the heart of all created things—perhaps in those inter-atomic spaces—may there not exist an ocean of this superlative ether whose swifter atoms are singing a more compelling music than that of electricity?

Whither are these soaring conceptions leading, if not to that region of spiritual energies which is the source of all things?

In 'The Humanitarian' for this month, Dr. Peebles gives us a very readable Article on 'Spiritualism in Eastern Lands.' Part of it is a criticism of Sir Richard F. Burton's somewhat shallow designation of himself as 'a Spiritualist without the spirits,' of which Dr. Peebles justly says, 'this phrase is as much a misnomer as would be—printing without printers, telegrams without operators, or effects without legitimate causes.' The worthy Doctor tells some good



stories and narrates some important experiences. There is genuine enlightenment in his concluding paragraph:—

Primitive Christianity and Spiritualism are one in origin and aim. Both had or have their occult phenomena. 'Without a vision,' said the prophet, 'the people perish.' Spiritualism, inhering in, and originating from God, does not centre in or rest upon phenomena, but rather upon *spirit*—upon the moral and spiritual constitution of man, which constitution requires such spiritual sustenance as inspiration, prayer, faith, vision, trance, clairaudience, clairvoyance, and heavenly impressions from the Christ-sphere of love and wisdom. True Spiritualists, like the primitive Christians, believe in God, the Father Almighty, and the brotherhood of the races. They acknowledge Christ. They feel the influx of the Holy Spirit; they converse with ministering angels; they cultivate the religious emotions; they exercise charity and the other Christian graces. They open their seances with prayer, and seek communion with the just made perfect—our loved in Heaven. Many are richly blest with open vision. Some speak in tongues; others prophesy, and still others heal the sick by the laying on of hands. Would you drink from this crystal fountain, O thirsty, doubting, hoping, heart-weary pilgrim? Become worthy. Seek and ye shall find. The great coming battle of the future will not be fought between Spiritualism and Christianity, but between Spiritualism and a cold, dreary, doubting, mud-moulded Materialism.

We observe that a new monthly has just appeared in London (W. Isacke). Its mission is to set forth in England the teachings of the 'Mental Science' so well known in America. It is called, 'Expression,' and is described as 'A Journal of mind and thought.' The price is sixpence, and there are only a dozen moderate-size pages. The principal writer will be Mrs. Alma Gillen whose teachings are practically the same as those of Mrs. Cady, Helen Wilmans, C. B. Newcomb, Henry Wood, and Horatio W. Dresser, though we are aware that there are already various kinds of upholders of Mental Science, Christian Science, and Faith-Cure.

We learn from a paragraph in 'The Stage' that the accomplished artiste, Madame Emma Calvé, is an ardent believer in Spiritualism, and intends, in a few days, as a sort of house-warming in the lovely home in the Rue Dumont-d'Urville, in Paris, which she has just furnished in the most exquisite style, to give a séance calculated, it is said, to surprise sceptics and believers alike!

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

## A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance, Ltd., will be held in

THE BANQUETING HALL, ST. JAMES'S HALL  
(Regent Street Entrance),

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.

The Subscription to 'LIGHT' is 10s. 10d. per annum, post free to any part of the world.

## AFTER-DEATH STATES.

By 'QUESTOR VITÆ.'

### INVOLUTION AND EVOLUTION.

The system of evolution sketched by Darwin is correct as far as it goes, but was not the result of the struggle for existence, survival of the fittest, natural selection and effect of environment merely, but implied as its precondition the involution of successively higher types, designed, determined, and interiorised by angelic architects. When the necessary foundation from which the human organism could be further evolved had been furnished by these means in the higher apes, then the germic units of self-conscious being, first distinctified or individuated in angelic birth, and descending on their outward circuit of becoming (involving), were impelled from inner planes into the physical conditions of birth so furnished. This involution of the human principle (which is really angelic) constituted the dividing line. Till then, only animals had existed on the earth, constituted out of the world-soul (psyche) and returning thereto when their forms disintegrated. While the primitive men and women were necessarily largely animal, from the fact of the conditions furnished, yet they supplied the conditions for the involving and birth of subsequent generations. But the substance used for the physical organisms has become imbued by its contact with the human principle for ages, and thus evolved the conditions for higher expressions. This evolution of substance, from its contact with the human principle, and consequently of the possibility of more perfect manifestations of the human form, will continue indefinitely. Man thus fulfils the function of evolving the world-soul by the radiation and reaction of his spiritual consciousness on the substance integrated in his organism, though he is not aware of the fact.

Man's *a priori* involution or descending circuit of becoming, occurs in inner, transcendent planes as a germic self merely, till ultimated on a planet; first in its sub-conscious plane, in an elementary stage, and then into birth into physical substance and unfolding of self-consciousness by reactions in oppositions. In his evolutionary circuit he reascends through the same planes through which he descended as a germ, but with evolved self-consciousness. It is selves on the ascending circuit of becoming who serve as converting relays through whom the descending germic selves are transmitted and transferred outwards into lower planes. The descent through macrocosmic planes of being is represented in microcosmic mediated germic process. Man as a self-conscious unit never was an animal; only the substance of his form comes from animals. Man never evolved from the amœba upwards (though the substance accreted in his organism has so evolved), but descended from angelic parentage into physical birth and reascends whence he came. He descends from the centre and heart of our universe to the circumference and returns to the centre. He is the child of angelic parents, and becomes into the image of his makers: an angel.

Animals are not immortal, but their substance, which is part of the world-soul, or psyche, evolves through man's organism, is thrown off, and rises to higher planes, and there is again used for the psychic forms of the selves in that state, and again evolves to higher states, and is incorporated in angelic forms. Some of it is there nucleated into germic selves (by a process represented in man in a subordinate manner), which descend outwards, involving into evolution and 'becoming' as sketched above.

The involution and evolution thus occurring in the world-soul is represented again in man's vital, psychic soul. Further; biology shows us that cells are born, live and die in our organisms, but it does not know that such dying is really transmutation; that the inner vitality in the cells shed their physical shells, even as man does, and rise in the planes even as man does. This external plane is thus the foundation upon which inner, higher planes rest; the hells upon which the heavens rest, and apart from which the latter could not be.

All is in a perpetual flux or process; nothing is stationary. The descending and ascending circuit flows through every atom, as through the world-soul and through man's soul. All is in a perpetual state of change. 'As above, so



below.' 'As in the great, so in the small.' As in the whole, so in its parts. As in the transcendent, so in the subordinate (correspondentially). There is but one law. 'Know thyself, and thou shalt know all things,' because the reality in man is Deity.

It has already been shown that the vital process flowing through angelic-selves and through us, is the process of the Infinite Dual-Self: Deity. Deity thus constitutes its derivative selves by communicating Him-Herself through selves in angelic state into individuation, diversity, manifoldness. In these angelic parents, Self meets and comprises the vital not-self, including and nucleating the two by action and reaction, into germic selves, through which the universal process continues ever to flow. It is by enveloping Self in not-self (spirit-soul in substance) that the Universal Life insulates, externally distinctifies, Him-Herself. Differentiation is a misleading term to use in this connection, as it implies separation, which does not occur, the units remaining ever interconnected interiorly, by the vital process. It is only on the outside that the distinction appears, and that pertains to appearances, not to reality. This apparent separation pertains to personal divided being and is transcended in higher states where consociative oneness is realised in actuality. It is the apparent separation that occurs between the two parts of real individual being or microcosmic selves that entails also the appearance of separateness in macrocosmic planetary being. But the transcending of personal-separation in individual re-union entails also the transcending of our divided macrocosmic, planetary being (which pertains to personal states), and participation in its recognised integral unity. Dual-unitary selves subsequently act self-consciously as receiving and transmitting relays in the internal vital process or 'River of Life' which interconnects and interrelates the Cosmos, as previously they had served as relays in the vital chain interconnecting the selves in the same hierarchy in our macrocosm, and which corresponds therein to the cosmic process in which they subsequently participate; with which they become identified.

Kabbalists imply that selves are concentrations of the limitless light, or negative existence into a centre, apart from any recognition of the Universal Self therein. Their absolute, from which they derive their selves, is therefore the negative not-self. They fail to recognise that Self is the precondition of selves. Self-consciousness cannot evolve from negativity. It pre-implies the positive as well as the negative. The Elohim could not be dual unless the Universal (or absolute) from which they are derived was precedentially dual.\* Nor could the Sephiroth be masculine and feminine unless that from which they emanate comprised those attributes. But modern philosophic thought has shown us that the not-self exists for the self, and that self implies not-self simultaneously; they are inseparable. To this must be added that the not-self is communicated from Self, and is subsequently taken into and comprised again in selves and consequently in Self; and that not only in perception or logical apprehension, but in real being. The ignoring of Self and of its eternal transcending makes the position as above defined one of pantheism, and not of Deism.

It is from their non-recognition of the transcendent and precedential mediation of the vital circuit here referred to, or of the implications entailed thereby, that occultists fall into their fallacious theories of independent existence; of the power of the subordinate by 'training' to encompass, to ingress, and to control the transcendent; of personal consciousness pertaining to the head, to control the spiritual consciousness pertaining to the heart, and of conditional immortality (which has no more meaning than conditional eternity or infinity). It is true that Kabbalists recognise the 'River of Life' flowing from 'supernal Eden,' from Atziluth through Briah, Yetzirah, and constituting the four rivers or elements in the subordinate Eden of Assiah. But they do not recognise that this entails determination, integration, relation, unification, and stultify their position by claiming independent personal being.

The alchemists also recognise this mediation in their descending and ascending flux of coagulation and transmu-

tation, or fixation and volatilisation. But while they may possibly seek to accelerate the natural evolution of metals by projecting human magnetism into intermarried, or intermixed, masculine and feminine metals (as described by Sedir), and thus imitate the action of the human radiation on the substance comprised in its organism, yet they cannot *per se* transmute the mercury of philosophers, *i.e.*, the etheric world-soul or astral light, or psychic vitality, into higher modes. Spiritual gold and silver, or the sun and the moon alchemical, or spiritual consciousness and personal consciousness, with their organs, the heart and the head, can only be consciously united in the state of individuality, and not in the state of personality. The equilibration of wisdom by love is impossible in the personal state, where limitation, imperfection, and shortcomings prevail. All growth is from the centre to the circumference, and the influence leading to this equilibration is exerted from the centre; from the heart to the head; from the higher to the lower self; from transcendent to subordinate states. The converse is not possible, as has been repeatedly maintained, and as is exhibited in biological law by the fact that the heart is discredited from cerebral volition.

While the Kabbala recognises the 'River of Life' without admitting the logical implications involved, Theosophy knows nothing of this transcendent, precedential process, demonstrating thereby that it pertains merely to personal states.

[Errata, p. 9, last paragraph, read: 'Thought-transference is transmitted through the subject's brain or spiritual pole of consciousness.' Also:— 'If the form is projected here from inner personal planes,' instead of 'protected here.']

#### WHY MOURN?

A letter written by Benjamin Franklin in 1756 to a Miss Hubbard, on the death of a relative, was published for the first time in the Chicago 'Evening Journal' in January, 1872. The letter runs as follows, and it shows that the writer knew very nearly as much or as little, as we do now, after one hundred and forty-two years of investigation.

Philadelphia, February 12th, 1756.

DEAR CHILD,—I condole with you. We have lost a most dear and valuable relative; but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. Existence here on earth is hardly to be called life. 'Tis rather an embryo state—a preparation to living: and man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals—a new member added to their society?

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

We ourselves, prudently in some cases, choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He that plucks out a tooth parts with it freely, since the pain goes with it; and he that quits the whole body parts with all the pains and possibility of pains and diseases it was liable to, or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last for ever. His [sedan] chair was first ready, and he has gone before us. We could not conveniently all start together; and why should you and I be grieved at this, since we are soon to follow, and we know where to find him?

Adieu, my dear, good child, and believe that I shall be, in every state, your affectionate papa,

BENJAMIN FRANKLIN.

This letter is quoted by Dr. Wolfe in his 'Startling Facts in Modern Spiritualism,' from which we extract it.

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

\* This is, in fact, admitted in their teachings with regard to Abba and Aima, or the divine Father and Mother.



## 'THE SLEEP OF THE SOUL.'

Your correspondent in France, 'N.H.B.' has written a most interesting article, in which he contends that the teaching of the Bible and the accounts given by Spiritualists have led him to believe that the popular idea of an *active* state of existence immediately after death is a fallacy.

If in instead of italicising the word *active*, he had placed the italics on the word *immediately*, his letter would have come nearer to the teaching of the two authorities he quotes than it really does; and I do not think many of us look forward to the thought of a *long* sleep as a cheering vision.

As a matter of fact, although Spiritualists frequently hear of their departed friends as in sleep in the spirit world *immediately* on passing over, the sleep is usually for such as have entered death through long illness and from a worn-out body. But the spirit sleep is not a long one; nor is such an idea borne out either by the Bible or by spirit teaching, nor is it general among the poets to whom he refers. Milton refers us to 'millions of spiritual creatures who walk the earth unseen—both when we wake and when we sleep.' And George Herbert teaches us that:—

More servants wait on man  
Than he'll take notice of.

Our Lord Himself gives promise to the repentant thief on the Cross that to-day he shall be with Him in Paradise; while St. Paul is in a strait betwixt two, whether he shall live on here, or depart and 'be with Christ, which is far better.' It would scarcely be better if he were asleep!

But the case of Lazarus is most interesting as bearing upon this point. Jesus, in speaking of his death, said to those who were with him, 'Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep.' Afterwards He said plainly, 'Lazarus is dead.' But the dead man comes forth at the voice of the Life-giver; and Tennyson has put into verse the question which has been asked many times since, and even recently of the spirits (*Vide*, 'Spirit Workers,' p. 49).

Behold a man raised up by Christ!  
The rest remaineth unreveal'd;  
He told it not; or something seal'd  
The lips of that Evangelist.

I am quite disposed to think, with 'N.H.B.' that Lazarus told us nothing of the spirit world because he had nothing to tell. He had slept, as the Master said. If we accept this view it is confirmed by teaching we have continually had from the spirit world.

But that the sleep is *prolonged* is absolutely disproved by conversing, soon after death, with the awakened spirit, and receiving, from wide-awake spirits, reports of the boundless activities going on, not only in the spirit world, but on this earth, round about our blind eyes! Are they not 'all ministering spirits,' and do they not—as we have been told a thousand times—*delight* to come, and to do work among us in the many ways of inventive love?

One of the first questions we put to our own spirit-workers was that to which 'N.H.B.' plaintively refers, viz., whether we did not distress them in seeking their communion. The answer was a joyous one of delight in service of the Master and His loved ones. And this is borne out when we remember that the truest spiritual communion has been *initiated* by the spirit guides themselves, and usually has it entered into family life through the darkened door of sorrow, and invariably assumed the spirit of consolation. I can by no means, when our friends pass into the state we call death, think of them as asleep, or that it would be a burden to them to manifest themselves. I had much rather not 'stumble on alone,' especially when they tell us they have returned on the Master's service, and do so without our seeking. 'N.H.B.'s article is very suggestive, and I should like to have written on other points, but I respect your desire for brevity in correspondence.

MORELL THEOBALD.

Will you allow me a few words in reference to the article in 'LIGHT,' of January 8th, on 'The Sleep of the Soul,' by 'N.H.B.'? That article, it seems to me, is founded not upon any known and established facts, but consists of conjectures or assumptions, and some attempt to reason from earthly analogies.

Now, in direct opposition to the theory broached by 'N.H.B.' I may refer, among many others, to the recorded experience of Judge Edmonds, given through Mrs. C. Richmond. He says, 'I was not conscious of the loss of one instant of time. My mind did not slumber, I was not aware, even for one brief interval, of the loss of control of any faculty.' Again, 'I say that I knew, not only no interval of sleep, or of the lack of consciousness; but I sprang into my new-found existence, as one would leap forth from the bonds that had enchained him for years.' 'I sprang delighted, as one would leap into a golden sea; as one might plunge into the atmosphere, after having been immured in prison.' 'I felt my youth, strength, vigour, everything return that had been mine.' 'I beheld the friends, all the friends whom I had known and been accustomed to converse with as friends, each one youthful, each one wise with the added experience of spiritual life.'

More examples might be added, but let this suffice. I have read somewhere that, in the case of those who die of consumption or similar complaints, a season of rest is necessary to recuperate their strength. But that rest is only for a short period, not longer than is necessary for the purpose for which it is arranged by friends on the other side; certainly not for the lengthened period suggested by 'N.H.B.' So far as Scripture is concerned, there is no warrant for describing the spirit of Samuel as 'tired.' He was annoyed, evidently, at being summoned for the purpose for which he was—to meet the rebellious Saul. As to the expression, 'Why hast thou disquieted me to bring me up?' there is not an atom of proof that Samuel was 'asleep.' The peculiarity of the expression may be explained by saying, either that it is one of the errors or interpolations of which there are so many in Scripture, or it is connected with the notion of the resurrection of the body.

'We want no rapturous greetings on the other shore. It is not exactly clear what these words of your correspondent mean. If it had been 'from the other shore,' this would have accorded with the assumed theory of somnolent unconsciousness. Or does it mean that our friends on the other side are so drowsy (we, on our transit, being in the same condition) that we shall be incapable of expressing, and they of experiencing, any joyous emotion?

Again, 'N.H.B.' says: 'Obviously, they must have spent the interval, between death and the resurrection, in a state of more or less complete unconsciousness.' Even if 'N.H.B.' believes in the literal resurrection of the body, it is by no means obvious that the departed must be in a state of unconsciousness.

Again, he says, 'We have no right to awake the poor tired souls from their well-earned sleep.' Can it be that 'N.H.B.' is ignorant of the mass of Spiritual literature that is within the reach of every one, or of the host of communications that have been, and are continually being, received from the other side!—ignorant of the fact that those who have gone from us are, in very many cases at least, most anxious to communicate with their friends on earth; ignorant of the fact that numberless are the cases in which comfort unspeakable has been derived from communion with those on the other side! How many broken hearts have been healed, mourning hearts cheered, by messages of love and peace from those beyond the grave! It were poor comfort indeed to think of our loved ones as dozing in unconsciousness; besides, it is not true, and millions bless God that it is not so.

G.W.

## CAPTAIN C. PFOUNDEN.

We have received a circular from Japan—characteristically Japanese, both in design and colouring—from our old friend Captain Pfounden, who will be remembered as an earnest and hard-working Spiritualist, some few years ago, in London. It seems that Captain Pfounden is now resident in Kobe, Japan, and is conducting a paper entitled 'Enlightenment and Oriental Intelligence,' a vehicle for communication between Orientalists, Buddhists, Theosophists, Spiritualists, Mystics, and all classes of Advanced Thinkers and Workers; and he invites suggestions as to questions on which information is desired. He has our best wishes for the success of his enterprise.



## PAID MEDIUMS.

I am an investigator of the claims of Spiritualism, and a reader and admirer of your valuable journal. I have to thank you for the publication of so much interesting and enlightening matter, but I cannot agree with your remarks on the subject of paid mediums. You say, 'If a clergyman is paid,' &c., but this is not argument. It is only an appeal from one abuse to another. Then, further on, you refer to the doctor and the lawyer and the analyst as receiving salaries and fees. But observe, there is this difference between the medium and the preacher on the one hand, and the doctor, lawyer, analyst, &c., and journalist, on the other—that the medium and preacher are ministering that which they do not buy for money; they are dispensing spiritual gifts, which should be as free as the light of Heaven and the water that bubbles up in the spring: gifts which do not originate with them, but of which they are only the channels.

It was never the intention of Jesus that the proclamation of his teachings should be made a trade as it is to-day; nor that his sheep should be tended by hireling shepherds. To the pioneer missionaries his words were: 'Freely [for nought] ye have received, freely [for nought] give.' And in the end of the New Testament we find one of them (then a veteran) speaking to Gaius, and commending to him the missionaries of that day, who, 'for His Name's sake,' went forth, taking nothing of the Gentiles. Paul, also, in his address to the Ephesian elders, tells how his own hands ministered to his necessities, and to them that were with him. And in many of his Epistles this same example of his is referred to. Peter also exhorts the elders to 'Feed the flock of God,' 'not for filthy lucre, but of a ready mind.' That the primitive motive (love) for this service obtained till the middle of the third century, is beyond question, if we can accept such authorities as Professor Hatch, M. de Pressensé, and Neander.

So much for the unauthorised and unapostolic nature of the abuse that prevails among professing Christians to-day, *i.e.*, the custom of paying the pastor. What of the wisdom and policy of employing an unsalaried ministry, as instituted by the founder of Christianity?

In the first place these men are ambassadors of God, and to sustain this character should depend for support on the Power they represent. This does not preclude an ambassador from receiving presents and entertainment, but it does preclude the bartering of his time or serving for hire. If we recognise a Providence in the affairs of this world, we may surely believe that He will not suffer His servants to go unrewarded even in this life. But, while faith in His Providence should sustain the servant of God, the hope of material benefit should by no means form a motive for service. 'Necessity is laid upon me,' says Paul; 'Yea, woe is unto me if I preach not the gospel.' 'A dispensation of the gospel is committed to me.' In the light of duty and in an atmosphere of love, let us exercise our gifts before Heaven—and God is faithful, who will not forget our labour of love.

I hardly need to enumerate the immense advantages to the Cause that distinguish services volunteered without fee or reward over the ministry that only moves to the music of £ s. d. What an immense leverage in argument is a disinterested motive in the worker. Even parsons, in discussing Spiritualism and Trade Unionism, forgetting that they live in glass-houses themselves, are not slow to accuse mediums and agitators of having vested interests when they accept pay for their services.

There can be no doubt that payment for services demoralises the best of ministers and the best of mediums, and largely influences them, however insensibly. In many cases, we are told, controls forbid their mediums to accept anything in return for their services. Possibly others are forbidden, but disregard the ban. Conversing with a lady at the Florence Hotel once, she advised me never to go to a professional (or paid) medium. 'They think,' she said, 'they must give you some return for your money, and often the result is far from satisfactory.'

Referring to what you say about rich and poor mediums, my answer is that countenancing the custom of taking fees for services encourages a system that gives to rich men and wealthy societies the power to decoy from their own spheres the gifted sons and daughters of the poor. The very

fact, also, that mediumship is adopted as a profession by many, for the sake of making a livelihood, deters others who are not in need from competing with them—in other words, it leads them to hide their light under a bushel, lest the professional light-giver should cry out against amateurs taking away their bread and cheese. Even where their services may be still given, there is always, in the public mind, a depreciation and, consequently, an undue disparagement of unpaid services, when placed in contrast with professional or paid work. And so, the little Bethel is deserted and the crowd flocks to the imposing and pretentious edifice that is bossed by mammon and served by liveried priests. It is as though a child were to forsake its humble home and natural mother for the more pretentious building where the work-house matron presides.

This is a long question, and I feel that I have not been able to do more than brush the dust from it: but I must not trespass further on your space.

Wetheral.

G. O. RIMINGTON.

[The remarks of Mr. Rimington concerning the payment of teachers of Religion surely reduce the objection to paid mediums to an absurdity. He thinks we ought to go back to the methods of the early Christians beyond the third century. It is obviously impossible. He thinks that, as God's 'servants,' teachers of Religion should depend upon Him alone, and forego stipends. But that is taking far too limited a view of God's 'servants.' God is served by all who help Him to govern and bless the world; and all skill and knowledge come from Him. God works through instruments, and they who help artists and doctors, analysts and musicians, ministers and mediums to live and serve, do His will. Mr. Rimington is more ingenious than convincing.—ED. 'LIGHT.')

---

 WAS TENNYSON A SPIRITUALIST?
 

---

The following has been sent to us as an extract from the 'New York Tribune,' written during the life-time of the Poet:—

The name of the poet Tennyson has never before been connected with Spiritualism. A letter written by him has come into the possession of the 'Tribune' which shows that he holds the conviction that consciousness may pass from the body and hold communion with the dead. This is essentially Spiritualism; but in Tennyson's case, at least so far as the letter indicates, he is his own medium. The statement he makes is curious. The letter is in the poet's handwriting. It is dated Farringford, Freshwater, Isle of Wight, May 7th, 1874. It was written to a gentleman who communicated to him certain strange experiences he had had when passing from under the effect of anæsthetics. Tennyson writes:—

'I have never had any revelations through anæsthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life.'

As if conscious of the tremendous significance of the statement thus compacted, he adds:—

'I am ashamed of my feeble description. Have I not said the state is utterly beyond words?'

This is not a vulgar table-tapping Spiritualism. It is the most emphatic declaration, that the spirit of the writer is capable of transferring itself into another existence, not only real, clear, simple, but also infinite in vision and eternal in duration. For he continues that, when he comes back to 'sanity,' he is 'ready to fight for the truth' of his experience, and that he holds that it (the spirit whose separate existence he thus repeatedly tests) 'will last for eons and eons!'

---

LONDON (OXFORD-STREET).—'LIGHT' is kept on sale by Nichols & Co., 23, Oxford-street, W. (near Tottenham Court-road.)



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JANUARY 22nd, 1898.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 6s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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

### 'THE SPEAKER' AND THE SPIRITUALIST.

'The Speaker' prints an able but rather rambling Paper by 'W.' on 'The witness of the "occult" to the Unseen.' It is just the kind of utterance which occurs when a speaker is surrendering and is unwilling to admit it;—when, in fact, in surrendering, he affects to despise his guard. Consequently, the Paper, though, in a way, clever, is provokingly slippery.

Thus, referring to somewhat tricky holds upon the Unseen, gained through certain forms of occultism, and replying to the question, 'Don't you think such beliefs are better than none at all? After all, it is something to have even that amount of hold on the Unseen,' he says, 'I did not think so; nor do I think so now. As Bacon says: "It were better to have no opinion of God than such as were unworthy of Him."' This is what we mean by 'slippery.' Why change the subject, from 'a hold on the Unseen' to opinions about God? The two matters may be far apart.

Again. What are we to do with this sentence?—

'If people are so constituted that they find their faith in a Living God strengthened by the communications of mediums and the unspeakably puerile ONGOINGS of séances, why! one would be sorry to grudge them any crumb of comfort.'

This superfine scornfulness is as unfair as the sentence is slippery. The suggestion is that Spiritualists go to séances to strengthen their faith in a Living God. As a matter of fact, faith in God is often strengthened at séances, but the main object in view at séances is the opening up of communications through the veil, God or no God. The supercilious sneer at our 'puerile ONGOINGS' only measures, of course, the writer's ignorance or his animus.

'W.' lays it down as a sort of doctrine that spirit can be discerned only by spirit, and that therefore Spiritualists expose themselves to rebuke or scorn for 'the crudely and grossly materialistic character of the views they hold.' Why? Because they believe that some day and somewhere the existence of now unseen beings 'will be proved by sight and hearing, if not of our bodily eyes and ears, at least by some means analogous to the use of those organs.' Pushing this home, and still reproving us for our 'crude' and 'childish' ideas, 'W.' accuses us of thinking thus:—

'We believe that the friends we have lost by death are not annihilated, but existing in a happier state of being; but our belief is, we may say, tentative and provisional. It would become a certainty if we could see them—or any appearances which we could persuade ourselves stood for them. And the whole unseen world is only unseen for a time. When we come to die, we shall be released from a very uncomfortable strain on our faith, intellect, and imagination; we shall be surrounded by spiritual realities

in a visible and tangible form, to be perceived with no more exertion than is needed to look out of window on the trees in the garden.'

All this 'W.' calls 'the very antithesis of the mystic attitude,' and implies that it is unspiritual also. What then? is mysticism moonshine, after all? and, in order to be spiritual, must we first be unreal, and 'spirit' things and beings away into mere abstractions? Is there then no happier plane of being where now and ampler senses will show us what our now limited senses only hide? Is there no land of light, no 'all-revealing' world? No intelligent Spiritualist treats the spirit world as on the same plane as this: 'that which is born of the flesh is flesh, and that which is born of the spirit is spirit.' In fact, 'W.'s' description of 'the true Mystic' would very well serve for a description of the true Spiritualist. He does not understand us. He says:—

'The true mystic knows that Heaven is about us here and now, that the Unseen World is the reality of which the outer visible world is the form. Through the Seen we apprehend the Unseen; but the Unseen will never, in this life or any other, become the Seen—except through the inner vision of the soul, which increases in power and insight as she obeys the laws of her being. Abstract qualities are as real as the concrete actions which reveal them.'

The only suspicious note here is in the suggestion that 'the Unseen will never, in this life or any other, become the Seen.' What does 'the inner vision of the soul' mean? Will it, for instance, enable Jesus to find John? Or 'Rachael, weeping for her children,' to gather them again into her arms? But perhaps there will be nothing corresponding to 'arms,' or actual children, or Rachael! Perhaps there will be nothing to see and feel:—only abstractions!

If 'W.' repudiates that: if he declares that he believes as much as we do in personal persistence beyond the grave, why does he scoff at us merely because we are trying to open up signalling and other communications? We do not believe any more than he does that the unseen people see and feel as we do, or that they are material beings on the plane of the matter they use for signalling. What interests us is that they *can* signal, and that they seem to like it. How they do it, we do not profess to know, and they tell us that any explanations from their side would be inaccurate or only symbolical. But 'W.' himself, oddly enough, tells us that 'spirit needs matter or outward form to bring it within the range of cognition—to reveal it, we may say.' And then he adds: 'This creates a presumption that, after the change we call death . . . we shall be provided with some material embodiment, or, as St. Paul has it, "clothed upon."' These are nearly the closing words of this rather confused Paper. If 'W.' had written them at the beginning, instead of at the close, he might have seen how entirely beside the mark was his attack upon Spiritualists. The enlightened Spiritualist has his own way of expressing the great truth that the spirit will find its appropriate embodiment on the other side, but he also cherishes the hope that the mystery of spirit will not for ever be withheld from him in the spirit sphere. But, be that as it may, he is perfectly well aware that if a spirit comes within our range, with material signs,—signs that appeal to the physical senses,—it does so only as the result of ability to utilise matter as its instrument.

'W.' does not seem to know this. Standing outside, and only scorning us, with just the kind of scorn which want of knowledge breeds, he says of his own theory: 'There is nothing mysterious or esoteric about it. It is a question of faith; and by faith we mean, not a willingness to believe whatever you are told (like the faith which insures the perception of "spiritualist" marvels), but an honest heart and childlike readiness to learn.' What a provoking aside that is!—'like the faith which insures the



perception of "spiritualist" marvels! But it is absurd as well as provoking. The very central fact about 'spiritualist marvels' is that they do provide evidence; or are supposed to provide evidence. It is the very opposite of 'believing whatever you are told.' One must go to the clergy for that!

But we shall be rather glad to have done with our slippery critic (so good a specimen, though, of a large class; and that is why we use him). We will only add that we perfectly agree with him when he says: 'Our knowledge of these things must advance along the old highway of patient observation and induction; they are subject to the same laws as the rest of the universe, and the truth can only be ascertained by the study of those laws.' Good, very good. But why then blame us, of all the people in the world?

# 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.*

(Continued from page 29.)

There is a science, I regard it as the highest of all, which consists in the methodised knowledge of the laws of the human mind, and by the light it affords we are led to observe the natural consequences of too great a measure of success. The revolution whereby the old spirit of submission to authority gave way to the new spirit of progress and free inquiry, has completed itself, and modern science has triumphed all along the line; she now reigns victoriously amid the striking examples of her ability and her industry in the vast material and social improvements she has effected. Although science forced its way into general acceptance as a spirit of unhampered investigation and free inquiry, against the consolidated opposition of the upholders of authority, it has gradually, in complete accordance with an inevitable tendency of the human mind, assumed the same attitude itself towards all those who would question the truth of its dogmas. After loudly proclaiming that no authority must be recognised beyond the revelations of Nature, scientific men are constantly asserting the claims both of individuals and doctrines, and assuming the falsity of any alleged facts if they appear to conflict with some favourite hypothesis. The intolerance of questions beyond the frontier of their own interest and activity, often laid to the charge of theologians, has been no less marked in scientific circles, and by those who consider that the evidence of the objective reality of psychical phenomena is abundant and conclusive, the dogmatism of science is condemned quite as much as has ever been the bigotry of religion. We are led to conclude that while the exclusive pursuit of physical science invariably gives a large amount of knowledge and assurance it is by no means certain to lead to philosophy and wisdom. Theories have sometimes been valued at least equally with truth, and opinions are occasionally held with such unreasoning tenacity that a positive repugnance for unadaptive facts supervenes. When men of undoubted eminence in the field of research, but free from this hide-bound prejudice and exclusiveness, turn their attention to the neglected region and testify to the occurrence, after strict investigation, of these undesired phenomena, their colleagues are in a dilemma. At first we hear such remarks as, 'Oh, "X." is a good fellow, but rather eccentric'; and later on, when all the phenomena are declared to occur as stated, they profess to bewail his temporary aberration, and speak of his 'recovery' when his attention is again directed to other subjects of investigation. A recurrence, however, to psychical research is always spoken of as a relapse towards mental failure. When Sir William Crookes was engaged in those wonderful investigations with the medium Home, which have had so powerful an influence

upon all unbiassed minds, the papers on the subject, which he contributed to the Royal Society and to the British Association, were contemptuously rejected; although, as he reminds us, Sir William Thomson, shortly before, had said in his opening address before the British Association, at Edinburgh, 'Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it.\*' Professor Crookes also failed to obtain a scientific committee of investigation, although those gentlemen who sat with him in an independent capacity, including Dr. William Huggins, F.R.S., and the late Mr. Serjeant Cox, added their testimony to the satisfactory demonstration of a newly discovered force. This opposition is nothing new in the history of discoveries. The names of Galileo, Galvani, Harvey, Jenner, Franklin, Young, Stephenson, Arago, Gregory, and Elliotson all recall the hostility, contempt, and ridicule with which their discoveries were greeted by the so-called scientific authorities.

The truth is, there is a kind of scientific orthodoxy, which, while it chuckles over the repeated overthrows of the ecclesiastical position, has its own domestic troubles with heresies. Although this spirit of scientific orthodoxy has been driven from one position after another, as this or that 'well-established law of Nature' could no longer be regarded as universal in consequence of the stubbornness of new facts, yet it is the particular creed only that is changed; the unphilosophical attitude remains the same. Bigotry, timidity, apathy, pre-occupation, are all more or less answerable for the difficulties encountered by new truth, but there is a peculiarity in the opposition of scientific orthodoxy wherein it assumes the right to pronounce judgment on the truth or falsity of alleged phenomena on *a priori* grounds. A very little common-sense is sufficient to see that theoretical objections to the possibility of any occurrence cannot outweigh recorded facts; but again we may ask, how is it that this assumption arises? how comes it to pass that intolerance and science are so frequently found united? I have already indicated that it is attributable to natural and uncorrected tendencies, and if a more explicit statement be required we may say, in the modern fashion, that it is a law of the human mind to mistake working hypotheses for final solutions; and I propose to give one or two illustrations of its operation.

At one time Darwin's valuable and suggestive but somewhat mechanical theory of the origin of species by means of Natural Selection, that is, the hypothesis of indeterminate variability under purely fortuitous influences, was exalted into a final, sufficient, and sole cause of the phenomena treated, and consequently men, imbued with that idea, were deaf and blind to the multitudinous facts to which the theory cannot rationally be applied. It is a pure hypothesis that 'there never has been and never will be any interference with the observed laws of Nature.' And yet that belief is so essential to the astronomer, physicist, and chemist, that their respective sciences would never have attained their present perfection, or indeed scientific conceptions existed, on any other assumption; consequently, in conformity with this tendency the theory is intensified into dogma, and a purely metaphysical idea of what constitutes a law of Nature is the result. It is then that we meet with such unphilosophical expressions as 'contradictory to the laws of Nature,' 'breaking the laws of Nature,' and 'obedience to a law of Nature.' It is very obvious that something is here assumed beyond the 'orderly sequence of events,' some superadded entity named *law*, which coerces the facts, directs and regulates them, and cannot be interfered with without peril. The philosophical conception of law is simply the observed order of facts without any element of causation beyond some antecedent fact. So long as the attention remains directed exclusively to the operations of inanimate nature, this uniformity is so apparent that simple explanations suffice, and the tendency to manufacture dogmas for universal application is very marked. In physics and chemistry, experiments may be repeated unerringly an infinite number of times, and so arises the dictum that 'prediction is the infallible test of knowledge.' The biologist, however, has to meet such exceptional factors as 'tendency to variation,' 'arrested development,' &c., and these modify that sense of security enjoyed by the pure

\* See 'Investigations into Spiritualism,' by William Crookes, F.R.S.



physicist. The biologist, therefore, is constantly discovering the insufficiency of the mechanical theories supplied by the physicist, and at the present time no hypothesis professing to explain biological phenomena, that completely ignores a directive intelligence, fully meets the facts, and he has to admit that much remains a mystery.

When we carry our researches into the still more highly complex group of phenomena known as Psychology, not only do we notice the striking inadequacy of the scientific doctrines which appeared so comprehensive and sufficient in the region of physics, but the new phenomena distinctly disprove their universality. Let us examine one of the mechanical theories obligingly supplied as an explanation of psychological phenomena. The physicist, observing that all changes in the character of force result from corresponding changes in the material conditions of its manifestation, applies this generalisation to the well-known physiological fact that there is an invariable association between brain-action and thought, and declares accordingly that the molecular movements of the brain, brought about by the nervous vibrations streaming into it from the sensory organs, satisfactorily account for all the phenomena of reason, emotion, and imagination. This is in effect a dogmatic denial of the duality of mind and body, and it is sometimes described as 'the highest generalisation of modern science.' The undoubted fascination to many minds of this theory, commonly called Materialism, is due in the first place to its charming simplicity, and in the second, to the consideration that it allows the doctrines already elaborated to remain undisturbed. The widespread influence of this dogma is shown by the circumstance that many men, and especially young students, who would not perhaps label themselves materialists, are deterred, nevertheless, from the belief in the soul and future life on the supposition that it is unscientific; while others who have never relinquished that belief and that hope, which they cling to as a precious possession, feel that they do so in defiance of science. Since this matter concerns the great dispute of the age, and is of vast importance, it deserves the closest consideration. I propose to show that it is materialism, and not the belief in the spiritual world, that is unscientific. The initial fallacy of materialism arises from the tendency before referred to, to mistake hypothesis for established truth, and is exhibited in treating a fact of *association* merely, as if it were a *causal* relation. It must be remembered that all the instances of the mind being affected by the physical condition of the body, are neutralised, as argument, by the presence of an equal number of cases of mental action causing changes in the body. The emotions, the imagination, and the intellect, all exercise remarkable influence on the body, both in health and disease. Another fallacy, which the late St. George Mivart pointed out, arises from a misapprehension of the essential nature of scientific causation. In all cases of recognised causation there is a perceived equivalency between cause and effect; but as between matter and motion on the one side, and feeling and thought on the other, there can be no such equivalency conceivable. We must here notice a doctrine of such fundamental importance in physics that its hypothetical character is almost always forgotten, viz., the persistence of force, or the conservation of energy. An inevitable consequence of the materialistic explanation of the mind is that energy can be transformed into thought, and if this so, it follows that energy ceases to exist as such, and by proving that thought so destroys energy, materialism demonstrates that this doctrine is not of universal application, and commits suicide at the same time! There is no justification whatever on purely scientific reasoning for the denial of spiritual existence and the consequent duality of soul and body.

We now proceed to examine the attitude of philosophy in relation to Spiritualism. Following our plan of explaining the exact sense in which the various terms are employed, it is immediately necessary to point out that until quite recent times that which has generally been understood as philosophy is simply metaphysical speculation. It is no part of my present duty to dwell upon the fruitlessness and audacity of those speculations, nor upon the essential fallacy of that method of reasoning. The term, as at present used, is intended to include the philosophy of modern science and also the

true spirit of wisdom, which is not a birth of yesterday. The lessons philosophy has learnt from modern science are, first, to recognise the definite limitations of positive knowledge and the futility of those early attempts to pierce the impenetrable veil. Secondly, to seek knowledge, not only by observation, introspection, and meditation, but also by the practical interrogation of Nature, with the object of discovering general principles and processes. Thirdly, to subordinate the authority of individuals to the revelations of Nature, and to regard these as the highest criterion of Truth. The spirit of the new philosophy is seen in all investigations that are carried out with a disinterested devotion to Truth and a complete freedom from arrogance, dogmatism, and intolerance. The scepticism of philosophy is the attitude to be commended to all. In accordance with the primary meaning of the word, it simply denotes the state of mind during examination, consideration, and reflection, and is the converse of dogmatism. The active antagonism popularly associated with scepticism is an added meaning given to it. The scepticism of bigotry and intolerance is characterised by the attractiveness of opposition and a discouragement of speculation, while the scepticism of philosophy is simply an instrument of method. The former is associated with an exalted value of opinion; the latter attaches supreme importance to Truth. The difference between Philosophy and Dogmatic Science may be further demonstrated by an examination of their respective attitudes towards *miracles*. The observation so commonly heard that the age of miracles is past, if it means anything more than that the general mental attitude towards the phenomena of the universe is changed, is absurd; we may depend upon it the change is not in God or Nature. Miracles are of constant occurrence in the experience of all who enjoy the full exercise of their faculties. Telegraphy, with or without wires, the uncanny Röntgen rays, and the cinematograph, if they were suddenly sprung upon dear old Dr. Johnson, he would certainly accept them as 'effects above human or natural power,' quite as readily as if he were privileged to see Christ walking on the sea. Dogmatists deliver themselves of an amazing amount of nonsense respecting miracles, of which 'they are impossible,' and 'they are suspensions of natural laws,' are the most common examples. Every time New Truth, which is another name for miracles, appears, the dogmatist is excited. He first tries to stifle it by boycotting the discoverer, or calling him mad. He seems to think that if such and such things were true, science would come to an end and the universe go to pieces. The dreaded truth prevails, and science quietly goes on her way unmoved. The only thing that is shattered is dogma, and the only disturbance is a purely subjective one. To the philosopher, a miracle is merely an unexplained phenomenon, and as dogmatism has no place in his beliefs or attitude, his mental equilibrium is undisturbed, whatever occurs.

The mention of miracles leads to the consideration of the supernatural, and we may at once inquire, what has philosophy to say to this? Bustling Science, having found that early interpretations of natural phenomena were all wrong, and mixed with innumerable delusions, superstitions, and transparent fallacies, has simply condemned early ideas wholesale, and shovelled them out of the way to make room for the brand new conceptions and final solutions by which all mysteries were to be cleared; and to the rubbish heap so formed, the general description of Supernaturalism has been given. The discredit thus cast upon the term has debarred its entrance into respectable company, and even believers in ghosts are most careful to disclaim any acquaintance with the supernatural. Dare we venture seriously to justify its use, and run the risk of being called unscientific? Let us 'screw our courage to the sticking-place' and make the attempt. In order to find the real meaning of supernatural the first step, surely, is to ascertain the meaning of *natural*. By natural science, whether general and abstract, or special and descriptive, is meant all that we know of the operations of Nature, that is, of the action of co-existing attractive and repulsive forces upon matter, whether seen in the rolling of the planets in their courses, or in the re-arranging of atoms in a molecule. No one would think for a moment of applying the term, 'natural science,' to any knowledge we may have, or think we have, of God, the angelic host, the conditions of



immortality, &c. Men of science would be the last to admit such subjects within the province of natural science. They regard them as mysteries, speculative beliefs, unrealities; things altogether outside the plane of natural science.

There exists something, however, of whose presence there can be no doubt whatever, since its effects are everywhere apparent in the world around us; something which is perpetually interfering with the operations of the physical forces; something which is quite as mysterious as any of the so-called speculative beliefs, and quite as elusive of scientific control. This wonderful power, whose operations are ignored by the dogmatist, even while he is using them, is the *human will*. The belief that our will is free, and not merely a consciousness of our desires, is as necessary to our moral conceptions as the belief in the uniformity of Nature is to our scientific conceptions; and the *will*, as exhibited in those highest powers of the mind, inhibition, self-control, and concentration of attention, is the direct manifestation of the supernatural. In the power and exercise of volition, the two worlds meet. The philosopher, however, cannot logically stop at this point as if it were a case quite unique. He knows that to understand the human mind requires the comparative study of all minds, and to trace the evolution of his own conscious will he must strike deep down into the animal series; and as he proceeds in his examination, step by step through the lower animals to the simpler organisms, he cannot rest until he finds in the automatism of the amoeba the primitive manifestation of the power of volition. He is thus led to the conclusion that if the supernatural is demonstrated in the human intelligence, it follows as a logical necessity that it is equally conspicuous in the first appearance of life on the planet. Nor can he reasonably stop here; for this humble beginning of *will* is associated with protoplasm, the physical basis of life, and the substance of this is not different from, but absolutely identical with, inanimate matter. Here, then, is the link of association which connects animate with inanimate Nature, and so, instead of using this fact to degrade mind into matter and force, we are steadily led to the conclusion that the entire universe is saturated with the supernatural, and that God is manifest in all His works; most clearly so in man, gradually less so in the lower animal and the flower, and least in the stone; but even the stones which the Devil suggested should be transformed into bread, and which would have cried out if man had withheld his hosannas, even in their nature, is to be traced the supernatural; and so the rocks unlock their secret and enable man to trace the footprints of his Creator in all around him. This is the philosophy of the supernatural; this is Spiritualism.

It is necessary to notice an important distinction between two meanings attached to the term Spiritualism. The one is general and abstract, the other peculiar and special. The first consists of the above-mentioned interpretation of the universe; it is perfectly admissible in philosophy, and quite free from the blemish of materialism, since it does no violence to the logical faculties. The second is the popular idea associated with Spiritualism, viz., a belief that in addition to the process of inward discernment, the spiritual world may be objectively manifested to the physical senses. Quite apart from the consideration as to whether this is true or not, it is necessary to clearness of thought and expression that the two significations of Spiritualism should be recognised and kept separate in the mind. The results of our examination of the nature of science and philosophy have established a fact of great importance, viz., that the belief in God and the immortality of the soul, contradicts no essential requirement of either. To examine Spiritualism in the second and special sense in which it is generally understood, presents just those differences from the main purpose of this paper, as are to be observed between examinations of the abstract and concrete sides of any other subject of inquiry. The one involves the logical criticism of principles, the other the evidential value of facts, and their correct interpretation. The critical examination of the results of experimental research in psychology is obviously a task of great delicacy, magnitude and importance, but it is quite foreign to my present purpose and duty, which consist simply in showing the relation to that investigation of such mental states and methods of inquiry as have been explained as superstition, intolerance, and philosophy. I may bring my

paper to a close, therefore, by re-stating in a few definite propositions the conclusions arrived at.

(a) The term 'superstition' is not properly applicable to any special beliefs, but to an over-credulous and irrational state of mind. It prefers supernatural to natural explanations, and despises the precautions of science. While no single advantage has ever accrued from superstition, history presents a mournful record of its cruelties and crimes.

(b) The scientific method, on the contrary, attaches supreme importance to evidence, and has justified itself by astonishing progress. Some of its axioms, however, such as that 'nothing is surely true that is not susceptible of proof, and that cannot rationally be doubted,' while very praiseworthy and suitable in the region of pure physics, are quite unfitted for philosophical axioms. Our intelligence is bound to admit several truths which are incapable of proof.\*

(c) Out of superstition on the one hand, and scientific success on the other, arises the spirit of dogmatism, which is fatal to progress.

(d) Philosophy is the converse of this; it recognises the 'depths of mystery on which our little islet of knowledge swims'; it encourages *all* honest investigation, and welcomes Truth from whatever quarter it may come.

#### THE ASTROLOGY OF THE CHALDEANS.

Astrology suffers more, perhaps, than any other science from an affliction of pretentious prognosticators.

The would-be prophet reads in the 'Daily Mail' that the 'French soldiers stand on the German frontier'; that 'England is about to form an alliance with Japan'; and that 'China is to be partitioned to satisfy Germany and Russia.' Then, unblushingly, he casts a figure of the heavens, and repeats these rumours as deductions from the horoscope and sends them to the 'Daily News.'

This is humbugging a too confiding public with a vengeance!

These bald statements do astrology more disservice than the gipsy fortune-teller, whose powers are impotent unless the palm is crossed with silver. The real, hardworking student of astrology looks not for signs on the political horizon, and to the rumours in the Press for his predictions; he deduces them from the stars, and if his discernment is not equal to the task of discerning the fate of nations he is silent. Nevertheless, he is observing and tabulating observations, and astrology is making real, but imperceptible progress all the same.

These babblers retard, nay, they cast down, astrology in the eyes of the intelligent. There is a moral to be drawn from this, and it is: that the informed astrologer is silent—silent because he will not humbug; he scorns to fire random shots ere he has learned to handle the gun. Those who have read the London 'Evening News' for the last six weeks will be familiar with this bogus predicting.

Mr. Butcher's attitude in alleging astrology to be available for predicting two diametrically opposite ways from the same positions, or of a transposition of the malice of fortune, to pence, and prosperity from the same position or aspect, at the caprice of the astrologer, according to his expansive or more contracted imagination, is not unjustified.

There are no rules or aphorisms for nine-tenths of the predictions of these so-called astrologers, who play ducks and drakes with astrology; recognising no rules or aphorisms. That is why Mr. Butcher and many others cannot take an astrology seriously, which is so ill-regulated that it lends itself apparently to the wildest of wild-cat predictions in any direction. The astrology of the Chaldeans is not the astrology instanced by Mr. Butcher; its stability is unimpeachable. The quartile of the Moon and Mars still prefigures to the 'native,' aggressive fortune, as it was maintained to do two thousand years ago.

The sextile aspect of Jupiter to the Moon is inconsistent with any mishap; it vouchsafes blessings and abundance of this world's goods.

Saturn is just as unpropitious to-day as ever; his heinousness is still apparent in the lives of those whose Moon may be regarded by his adverse rays at birth.

No one can impugn the consistent rules handed down from the Chaldeans.

Halifax.

GEO. WILDE.

\* See 'Civilisation and Progress,' by J. B. Crozier, p. 188.



## CAN ANY SOUL BE ETERNALLY LOST?

In reply to the query put to me by W. J. Barnikel, permit me to refer him to the foot-note on p. 609 ('LIGHT' of December 18th) which gives the position with regard to this question, in the exposition presented by me.

I have previously expressed admiration for the teachings emanating from the intelligences who surrounded Stainton Moses, and need not here repeat it. Yet in many particulars those teachings do not concur with the system represented by me (however imperfectly). It must be remembered that the mental make-up of human instruments, conditions, colours, qualifies the thought transmitted through them from inner sources, by the reaction thereof with the previously stored conceptions already registered in the recipient's mind (just as a telephonic message is qualified by the state of the instrument). Further, the law of attraction is governed by affinity. As has been pointed out before, the spiritual beings surrounding any human instrument may be gauged or estimated by the idiosyncrasies of the instrument. Stainton Moses was brought up in orthodox surroundings. He had great difficulty in enfranchising himself from the influences thereof. His teachers repeatedly refer to their difficulties in overcoming his mental bias. His previously registered conceptions necessarily qualified, tintured, permeated the thoughts transmitted through him. His mental bias will also have attracted some teachers who were still imbued with the after effects left by orthodox views.

Yet the attraction of controls or communicators by human instruments, and consequently of the system of thought so represented, is not a matter of chance, but one of law. But to touch thereon would entail entering into the question of the relation of particular selves to their parental hierarchies in the Solar-Self: the relation of microcosm to macrocosm. It must suffice here for brevity to say that while every self remains permanently connected with the Solar hierarchy whom he or she represents, yet that relation is mediate and not immediate. The teachings transmitted to Stainton Moses carry internal evidence that they emanated from the plane or state of spiritual personality; the regenerate state into which the second death entails re-birth. Yet that state is still one of limitation, of incomplete, partial, divided, non-equilibrate being and knowledge consequently. The teachings transmitted therefrom must necessarily reflect, at times, the limitations pertaining to personal states, as referred to on p. 623 ('LIGHT,' December 25th).

A letter appeared on p. 546 in which a similar argument was also advanced (that such man or woman as a 'whole'\* would be decomposed and 'lost' at the second death). This erroneous view pertains to personal states of consciousness. The second death entails regeneration, or re-birth (as shown on p. 609) into a higher state, that of the spiritual personality, as referred to on p. 623, and, from which presumably 'Rector' spoke. No soul is lost. No individual soul could be destroyed without entailing the destruction of the Universal. All souls evolve onwards, though some more slowly than others. They ingress and egress by birth and death, into and through the physical and psychical Planetary Self; into and through the Spiritual personal-Self and into the Solar-Self, and thence beyond.† Each self forms an integral fraction or part of an organ or hierarchy in the Solar-Self. The destruction of any unit-self would entail the incompleteness and imperfection of the Solar-Self.

## QUESTOR VILE.

\* The 'wholeness' pertaining to any man or woman consists in his integral relation in the greater synthetic, incorporate Self in whom he constitutes a derivative unit (as a cell in an organism). The decomposition of any man, as a 'whole,' means the decomposition of the Solar-Self consequently, or of our particular Universe.

† This law is subordinatedly illustrated in the influx and efflux of individual derivative cells, into and from our organisms. Biologists suppose that such cells die; in reality they are transmuted and only shed their outer shell as we shed our body at death, i.e., transmutation.

A new periodical, entitled 'Psyche,' has been started in Utrecht, edited by 'Filaesthes.' While all psychical questions will be dealt with, special attention will be devoted to 'psychic healing,' and scientifically-observed facts in the various branches of occultism will come under review. It is hoped that this may lead to the formation of a centre for psychical research in Holland. 'Psyche' has our best wishes for its success.

## SOME PERSONAL EXPERIENCES.

By 'AN OLD CORRESPONDENT.'

## II.

The first personal experience which occurs to me took place at a séance which another friend and myself had with a trance and clairvoyant medium in October, 1889. He was a perfect stranger to us both, knew nothing of our lives and family history, and yet, within a few minutes after the séance began, he described to me, with perfect accuracy, three of my lost ones on the other side; gave the names of two; and, as regarded the third one, was able to demonstrate her identity beyond doubt by describing a peculiar mode she had of dressing her hair when on earth, and also by the uncommon pattern of a shawl, which he said she had worn, and in which she reappeared. At the same sitting he indicated that he observed on the floor a wicker-work cradle covered with chintz, in which he saw a baby boy being rocked by one of his sisters. Later, he described the same boy, but older, clad in a velvet suit, and added, 'The boy is dead, but the girl who rocked him is alive.' All these statements as to both my living and departed ones were quite accurate, and as regards the cradle, it had been put away for about six years prior to the date in question, and had not been again in use in the household.

At the same séance the medium went into trance and after being controlled by various persons was finally made to speak in the voice of a person who designated himself as Dr. B., and who, after mentioning some details of his college and professional life, addressed my companion, who, he averred, had for some time past been labouring at intervals under a very distressing and dangerous spasmodic affection. This was an extremely good 'hit' from a stranger, as apparently there was no 'outward' indication of anything but normal good health; although it was the fact that my companion had the week before consulted a specialist regarding the malady alleged, but with little or no success. The symptoms were most accurately described and a very simple herbal cure given which my friend had 'faith enough' to try, with the result that the spasmodic affection in question was quite cured, and no recurrence of the distressing symptoms has since taken place.

My second experience was this: At a select family séance with the same medium in 1890, and at which another sensitive was present (also a good clairvoyant), the medium informed us that he saw on the table a man's hand, one finger of which was as if it had been operated upon for disease. At the same moment the other sensitive, who had apparently not observed the hand, said to us, 'Mr. T. is here' (describing him and his relationship to me most accurately). This was very convincing, as the gentleman in question I knew very well in earth life, and was also aware that at one time, some years before his demise, he had suffered from a frightful attack of disease in the bones of one of his fingers, which ultimately led to a surgical operation. Here the medium only saw the hand and the diseased finger; while the clairvoyant saw and accurately described the person in question, and gave his correct name and relationship to me.

The third and last personal experience with which I wish to deal at present, is to my mind one of the most unique in the annals of Spiritualism. Eighteen months ago I had occasion to sit with a writing medium, who wrote me a message relative to my private affairs. In this message (which also purported to come from a medical control) I was informed *inter alia* that a certain near relative of mine was in a very precarious condition of health; so much so, that the symptoms closely resembled that of a patient he (the control) had had when practising as a doctor in earth life in Lancashire, and whom he had ultimately to transfer to a lunatic asylum, where in process of time she recovered. This was to me most distressing information; but in the circumstances there was no help for me but to keep my own counsel, more especially as the person in question got very much improved in health, in fact, seemed quite well thereafter. But just about the period above-named, i.e., eighteen months after the message was received, very unfavourable cerebral symptoms suddenly manifested themselves, necessitating the calling in of a nerve specialist, physicians, and trained nurses, with the result that the patient became rapidly



worse, and death seemed imminent. I then had recourse again to the writing medium before mentioned, and on being controlled, a message was written in the same caligraphy as formerly, to the effect that the patient 'may with great care recover.' A week later, as the head symptoms seemed more ominous than before, I again invoked the aid of the medium, who was, however, on this occasion not in good physical health, and the consequence was that the control was only able to write a message asking me to bring a 'trance medium,' whom he named, and he would speak to us through him. This was done two nights later, and within five minutes after going into trance the medium's vocal organs were used by the same medical control, who informed us that the disease originated in what he designated the 'solar plexus' (two words I never heard of before), that the cerebral symptoms were the direct and natural result of the diseased condition of the body. The control also expressed approval of the whole course of treatment ordered by the 'earthly physicians,' and then for the first time said 'the patient will recover.' And recovery did take place, to the surprise of the family physicians and friends; and although for weeks after the change the patient was worn and fragile, yet complete restoration to health, both mental and physical, was assured. In the course of the communications we had with this medical spirit, above mentioned, he again alluded with evident pride to his Lancashire patient who, he said, was 'four times worse' than ours; at the same time specifying her many unfavourable symptoms, and adding, 'She is now still alive—a frail old woman there, and living with her son.'

Here I close, with the observation that I have stated plain facts coming within my own observation. They can be corroborated, and it will take a good deal of special pleading to convince me that, as Mr. Podmore pleases to put it, regarding nearly all psychic phenomena, I was 'hallucinated.' I have applied the same faculties to the investigation of the facts and problems of psychology that are used by me in conducting the business of life, viz., reason, caution, calmness, and common-sense, and as they have not hitherto failed me through a long, busy, and somewhat chequered career, I fail to see how I can be hallucinated in studying psychology, while I am deemed to be perfectly *compos mentis* in the performance of my duties as an English citizen.

## 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.]

### Mesmerism.

SIR,—I should like to draw attention to the article by 'Quæstor Vitæ' (in 'LIGHT' of January 15th, p. 34), in which he states that 'the mesmeriser is, however, an instrument used; a relay through whom a circuit is transmitted, though he knows it not.' This is not quite accurate, because a clairvoyant mesmeriser can and does see variously coloured auras surrounding him, which cover and perceptibly pass through his person and on to the patient. At least this is my own experience, and, doubtless, the experience of other healing mediums.

56, Lyndhurst-road, Peckham. W. H. EDWARDS.

### Mr. Podmore's Last Book.

SIR,—I entirely agree with what you said in your Leader of November 27th, 1897, concerning Mr. Podmore's last book (I hope the last one). I agree, too, with what was written in 'LIGHT' of January 8th, by Madame de Steiger against that unfortunate and useless production.

It is a pity that such a *faux frère* of the Society for Psychical Research, as Mr. Podmore seems to be, does not see that he ought to withdraw from membership with that highly intellectual society, the credit of which he certainly compromises by his hard-headed scepticism and his extraordinary estimate of psychical research.

The only *raison d'être* of the society is to hold an intermediate position between the too sceptical and too credulous people; but in taking his weapons from this society and turning them against its aim, Mr. Podmore is, in reality,

its worst enemy. His only excuse is that he seems quite unconscious of the prejudice which he brings upon the society. In fact, everybody knows that the public (which is generally ignorant of psychical research) likes to simplify things, and finding Mr. Podmore's book in public libraries, may conclude that Mr. Podmore's ideas and ridiculous theories are really those of the society. If, on the contrary, Mr. Podmore were to disconnect himself from this useful society, he would, of course, be quite at liberty to write as he likes.

Paris.

AN OLD OCCULTIST.

### 'Work in the Spirit World.'

SIR,—I welcome, with unalloyed pleasure, the opening of a discussion in the pages of 'LIGHT' on this important subject. May I, however, suggest that it should take a wider range than is covered by Mr. Picken's article, as it would be, I think, far better to eliminate the personal element, and avoid the frequent repetition of a name. It is exceedingly gratifying to me to find my sincerity of purpose so generally recognised (even the 'Daily Chronicle' being forced to admit it), but, that granted, I trust my name will in future appear as little as possible.

Beyond suggesting that I am a 'neurological medium,' and referring your readers to the works of Andrew Jackson Davis, which, however valuable as throwing light on the question at issue, are doubtless quite out of the reach of many of your readers, myself among the number, Mr. Picken's article affords little guidance. I contend that my experiences are by means isolated. Does the writer admit, or does he not, that it is a common occurrence for help to be sought at circles from undeveloped spirits? If not, what really does take place, and why do mediums go through the painful and exhausting experiences to which they are subjected by—whom? Admit the fact of assistance being sought—and given—and my mission work is simply a step in advance, and the opening of a wider sphere of work. This is a fair and intelligible basis on which to place the question, and I hope it may be approached from that aspect and not from an individual standpoint.

One statement made by Mr. Picken I take leave to doubt. He says, speaking of the Cavendish Rooms incident, that it 'has been paralleled in the case of hundreds who have attended the Cavendish Rooms services.' Does he really intend to assert that *hundreds of cases of suicides appealing for help* have appeared to clairvoyants in that hall? If so, the need for helpers is very urgent. The young fellow described to me has, I hear, since come to a circle at which his father was present. He shot himself a few years ago in Brompton Cemetery and got into my conditions from my visiting his old home. I was not cognisant of the circumstances, nor even of his having existed, until long after 'Sunshine's' having seen him.

Stratford, London.

THOMAS ATWOOD.

### 'Can any Soul be Eternally Lost?'

SIR,—When published in your issue of November 6th, the passage in 'Spirit Teaching,' through Mr. Stainton Moses, quoted by your correspondent, Mr. Barnikel, reminded me of a passage in my own automatic writing, published in a short series of selections from them which appeared in the 'Medium and Daybreak,' in the years 1892-3, under the title 'Glimpses Given and Gropings Guided, By Friends Behind the Veil,' under the initials, 'L.L.K.Y.' But before venturing to trouble you with this passage I thought it better to wait to see whether the subject had taken sufficient hold of your readers for a correspondence to be opened upon it. Mr. Barnikel's letter now prompts me to send you the passage. It is taken from No. V. of the series, entitled, 'Our Future,' which appeared in the 'Medium' of October 7th, 1892:—

'No particle of any kind can be otherwise than inherently good, neither can it cease to exist, for all are constituents of, and emanations from, the Godhead. But certain combinations of particles are not in accord with the divine order, and, therefore, must be eliminated from the universe because abnormal and pernicious.

'If a thing can only be used to generate that which is maleficent and abnormal, away with it, away with it, away with it from God's universe! And if any individual consciousness shall have so perverted its use of free-will as, at



last, only to be able to form such a combination, then its merited fate must overtake it. Still, we have reason to think that such a state of being will not often be arrived at. For while the Creative Power, out of His wisdom and desire to give the highest range of possibilities to His emanations, has left absolute freedom to each, yet, as much as is compatible with that freedom, all the orderings and impulses of His creation are towards progression and ascension, not abasement in any form. This must necessarily be the case, indeed, because of the innate affinity of everything to Him. Therefore, we hope that to all, even the uttermost and outermost, will come, at some time—however long it may be in arriving—the desire for holiness which must end in an enduring state of happiness. But, should extinction of individual consciousness occur, it will do so, not as a sudden catastrophe of dissolution, but by the gradual lapse of that individual consciousness, with its cohesive power, through the accretion of particles inimical to it in sufficient quantity and force to extinguish it.

Also, in Article III of the series, entitled, 'A Rhapsody of Bliss,' published in the 'Medium,' of September 9th, there is this passage:—

'Will the time come, you would ask, when perfection will reign over the whole universe! That I do not know. I feel sure that to every individual particle of God—and we all consist of such—must come, sooner or later, by right of its inherent affinity to Him, without any forcing of its will, that drawing towards Him, which must end in its perfection in Him. To every particle, I say: I cannot tell yet whether to every combination of particles to which that individual consciousness has become attached, which is the characteristic of man, such a consummation will come. I hope, but am not sure. The matter is one for future communication. But to every emanation from God, sent out to enrich itself by its experiences, will come, at some period, a sense of completion and perfection in a form of combination which, being pure and beneficent, will allow of direct reunion with the Divine Essence—a reunion which will not only prevent the continuance of the individual consciousness of that combination, but will intensify it to the supreme degree.'

I should like to add to these passages just this one other, to show how these and all other spirit teachings should be taken. It is from No. VIII. of the series, and appeared April 21st, 1893:—

'The attempts to systematise what it is impossible for the human mind to grasp in such entirety as to make a cohesive whole, has been too fruitful a source of error in the past for us to care greatly to appear systematic in our teachings. Of what has been, is, and shall be we know, as yet, very little, and of that little can communicate to the earth-born not a tittle. As well attempt to expound to an hour-old babe the laws of Kepler as try to make plain the higher mysteries to those in the lower spheres. Hints and glints—here a little and there a little—such are these communications, with mistakes in giving as well as in taking. But God give them to work His most Holy Will!'

MARY MACK WALL.

#### SOCIETY WORK.

193, BOW-ROAD, BOW.—On Sunday last Mr. Clegg presided and read a paper. Mrs. Barrell delivered an address, and was also successful with psychometry and clairvoyance.—H.H.

BRISTOL.—On Sunday last Mr. Harris, of Cardiff, gave a trance address, subject, 'If a man die shall he live again?' The discourse was listened to with great interest. Several strangers were welcomed.—A. H. CAIN, Sec.

72, ASKEW-ROAD, SHEPHERD'S BUSH, W.—We open our new lecture rooms next Sunday evening (23rd inst.) at 7 p.m. prompt. Friends are requested to bring friends. Speakers invited. Mr. Drake is expected. All communications to above address.—W. CHAPLIN.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Dalley delivered an excellent address on 'What is Matter?' Next Sunday, at 7 p.m., Mr. Brenchley, address, and Mrs. Brenchley, clairvoyance. Thursday, at 8 p.m., members' circle; medium, Mrs. Brenchley.—C. D. C.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—The ninth annual soirée took place on Friday evening, the 14th inst. On this occasion the Islington, Hackney, and Finsbury Park Societies united, the result being a large representative gathering. The programme consisted of songs, &c., interspersed with bright, short speeches from Messrs. Neander, Brenchley, Jones, and Thompson, followed by a musical march and dancing, which continued till midnight.—T.B.

EAST LONDON SPIRITUALIST ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday last we had Mr. Sherwood with us, who gave an able lecture on 'Animal Magnetism and its Relation to Spiritualism,' and he exhibited his power through the medium of his wife, to a good audience, who, seemed reluctant to leave the hall.—J. HUMPHREY.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Sloane gave an address, 'Is Spiritualism True?' which was highly appreciated by a large audience. He followed by giving clairvoyance and psychometry, which were very accurate. Next Sunday, at 6.30 p.m., Mr. Drake. Thursday, at 8 p.m., public circle.—E. FLINT, Sec.

CO-OPERATIVE HALL, BRAMER-ROAD, CANNING TOWN.—On Sunday last Mr. Kemeys addressed the meeting on clairvoyance, urging on all the vital necessity of spiritual unfoldment. Much interest was taken by our Christian friends present. Successful clairvoyance by Mrs. Weedemeyer. Monday, at 8 p.m., public séance, Mr. Kemeys; Tuesday, at 8 p.m., members' meeting; Thursday, at 7.30 p.m., Mr. Kemeys on 'Life of Mahomet.'

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD.—On Sunday last Mr. Brearton gave an address on 'What is Spiritualism?' which was well received. We hope to have him with us again shortly. The after-circle is proving a great success. Our Friday evening meetings will be continued for some time; plenty of seats, and everyone is welcome; time, 8 p.m., sharp. A speaker will be arranged for next Sunday.—WM. A. RENFREE, Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. H. Boddington, of Battersea, delivered an excellent address on 'The Kingdom of God within Men.' Before the above speaker arrived, a very old worker in the cause drew the attention of the audience to some interesting experiences he had had of spirit manifestation in Glasgow and elsewhere. Next Sunday, at 7 p.m., Mrs. Barrell will give a trance address, with clairvoyance and psychometry to follow. Wednesdays, members' circle, at 8 p.m., at 155, Richmond-road, N.E.—H. BROOKS, Hon. Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last a crowded meeting again welcomed Messrs. Whyte and Peters to our platform. Mr. Whyte took for his subject, 'The Birth of a World,' which was handled in an eloquent and masterful manner. Mr. Peters' clairvoyance was clear and vivid. Next Sunday, Messrs. Whyte and Peters will speak on the subject of 'Man.' 'LIGHT' can be obtained by applying to the hon. sec., T. R. McCallum, after any of our meetings.—THOS. MCCALLUM.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The address delivered on Sunday evening last through the mediumship of Mr. G. H. Bibbings gave great satisfaction, and won the warm appreciation of the large audience assembled. The subject, 'The Mission of Death,' gave many opportunities for bringing forward the cardinal truths of Spiritualism, and these opportunities were taken full advantage of by the lecturer. Miss Hughes' rich and powerful voice gave an added charm to the solo, 'The Promise of Life.' Next Sunday, at 7 p.m., Miss Rowan Vincent will lecture on 'T. P. O'Connor and Modern Spiritualism.' She will also give clairvoyance.—L. H.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—The eighth annual meeting of members of this society (hitherto called the Cardiff Psychological Society) was held on the 10th and 16th inst., satisfactory accounts and reports of progress being presented. Sundry alterations and additions to the rules and constitution were made, including alteration of name as indicated above. The new committee, composed of those who are entrusted with the active discharge of all the various departments of the work of the society, were elected; Mr. E. Adams being president, Mrs. A. Miles treasurer, and Mr. J. Miles secretary. An admirable address was given on Sunday evening, 16th inst., by Mrs. M. A. Sadler, subject, 'What do we know of God?'—E.A.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The Sunday morning circle is well attended, being public. We always make it a point at our evening services to invite all strangers to attend our morning public circles, and this has been the means of largely increasing our membership, which is close upon two hundred. At our evening service on Sunday last, 'Douglas,' the guide of our leader, gave a splendid address, the last of a series of three, on 'Prayers by the Dead.' At the close of the address Miss Cornish sang. Mr. Beel conducted the after-service circle. On Sunday next we celebrate our twelfth anniversary. In the morning, at 11 a.m., we shall have a public circle as usual; at 3 p.m., special circle, conducted by Mrs. Bliss; at 4.30 p.m., tea and conversation; at 6.30 p.m., evening service, when Mr. W. E. Long will preside, and we shall have an address by the guides of Mrs. Bliss, followed by a circle, if time permits.—VERAX.



BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last Mrs. H. Boddington gave the opening address, and was followed by Mr. Fielder on 'The Appeal of Spiritualism to Christianity.' Mr. Love sought to show the uses of spiritual development. Mr. Adams and Mr. Wyndoe endeavoured to quicken the somewhat adverse conditions, and notably with success. Sunday next, at 7 p.m., usual speakers. Thursday, at 8 p.m., public developing circle.—W.S.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday evening the service was conducted by Mr. Thomas Atwood, who delivered an exceedingly instructive address on the phase of Spiritualism associated with his name. Mr. Jones also spoke; and Miss Constance followed with clairvoyance. Her descriptions of spirit people were exceedingly minute and were generally recognised at once. One given to the writer contained information known to no person in the room except himself, and was of such a character that 'thought reading' could not possibly explain it. Mr. Brooke expressed the feeling of the meeting when he heartily thanked Mr. Atwood and Miss Constance for their help.—JOHN KINSMAN.

#### NEW PUBLICATIONS.

- 'The Journal of Medical Hypnotism,' for January. Chicago, U.S.A.: Psychic Publishing Company, 56, Fifth-avenue, Price 10c.
- 'In Search of a Soul.' A Series of Essays in Interpretation of the Higher Nature of Man. By HORATIO W. DRESSER. London: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 7s. 6d.
- 'The Free Man.' A monthly magazine devoted to the Study of New Thought, the Philosophy of Health, and the Science of Life. Edited and published by C. W. CLOSE. Maine, U.S.A.: 124, Birch-street, Bangor. Price 10c.
- 'Intelligence,' for January. Among the contents are: The Origin of Symbolism, The Soul's Eden, Pythagoras and 'Being,' The Empire of the Invisibles, The Ethics of Diet, &c. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 1s.
- 'The Journal of Practical Metaphysics,' for January. Among the contents are: The Failure of the New Thought Movement; Notes from the Journal of a Truth Seeker; The Deeper Significance of Health, &c. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 10c.
- 'The Theosophical Review,' for January. Among the contents are: On the Watch Tower; Some Results of Evolution, by ANNIE BESANT; The Comte de St. Germain, Mystic and Philosopher; Planetary Influence; Theosophy and Education, &c. London: Theosophical Publishing Society, 26, Charing Cross, S.W. Price 1s.

#### TO LIBRARIANS AND OTHERS.

### COMPLETE SET OF 'LIGHT.'

1881 to 1897.

A special offer of one New Complete Set of Seventeen Volumes of 'LIGHT,' from the commencement in 1881 to the end of 1897.

Contains Articles and Papers by the late 'M.A. (OXON.)' and other able writers. A Complete Encyclopedic Library of Spiritualistic, Occult, and Psychological Research. Invaluable for Reference. Many Portraits and Illustrations.

Bound in very handsome half-roan (uniform), all the volumes perfectly clean as new.

Will be sent, carriage paid, for £17 nett.

\*\*\* This is the only complete set we can supply.—Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

### TWENTY PHOTOGRAPHS OF THE RISEN DEAD,

With an Account of the Events which Led to them being Taken

DEDICATED TO THE COUNTESS OF CAITHNESS.

By THOMAS SLANEY WILMOT.

9d. post free from Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

Cabinet Photograph of the late William Stainton Moses ('M.A. OXON.'). 9d., or a large panel portrait, 1s. 6d., post free. Only a very few of the above now remain for sale.—Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

[PRELIMINARY ANNOUNCEMENT.]

## THE INTERNATIONAL CONGRESS OF SPIRITUALISTS,

AND OTHERS INTERESTED IN PSYCHICAL SCIENCE.

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

November, 1897.

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

#### PROVISIONAL PROGRAMME:—

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

(On MONDAY, JUNE 20TH, the Offices of the Alliance, 110, St. Martin's-lane, will be open for the Reception of Visitors and the Registration of their names and addresses.)

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

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

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

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

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

E. DAWSON ROGERS, President.

## London Spiritualist Alliance,

110, ST. MARTIN'S LANE, W.C.

LIMITED BY GUARANTEE, AND NOT HAVING A CAPITAL DIVIDED INTO SHARES.

Established 1884. Incorporated 1896.

By the Memorandum of Association the Members are Prohibited from receiving any personal benefit, by way of profit, from the income or property of the Society.

#### Members of Council.

E. DAWSON ROGERS, President.

ALARIO A. WATTS, } Vice-Presidents.  
HON. PERCY WYNDHAM, }

HENRY WITALL, Hon. Treasurer.

MRS. W. P. BROWNE.  
J. F. COLLINGWOOD.  
MAJOR-GENERAL DRAYSON.  
T. EVERITT.  
R. HARTE.

REV. J. PAGE HOPPS.  
W. J. LUCKING.  
J. J. MORSE.  
MISS ROWAN VINCENT.  
MISS H. WITALL.

G. WYLD, M.D.

This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena, which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

Rooms are occupied at the above address, where Members and Associates can meet, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6. Social gatherings are also held from time to time, of which due notice is given.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half a guinea, per annum.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

Subscriptions should be made payable to the Hon. Treasurer, Henry Witall, Gravel Lane, Southwark, London, S.E., and are due on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

B. D. GODFREY, Secretary and Librarian.



## STANDARD BOOKS SUPPLIED TO ORDER.

FOR CASH ONLY.

Post Free from the Office of 'LIGHT,' 110, ST. MARTIN'S LANE, W.C., at the prices quoted.

Remittances must accompany orders, otherwise they cannot be sent.

**'The Growth of the Soul.'** A Sequel to 'Esoteric Buddhism.' By A. P. SINNETT, Vice-President of the Theosophical Society. 434pp., cloth, 5s. 4d., post free.

**'Devil Worship in France; or, the Question of Lucifer.'** A Record of Things Heard and Seen in the Secret Societies, according to the Evidence of Initiates. By A. E. WAITE. Crown 8vo, cloth, 5s. 4d. net.

**'The Tarot of the Bohemians.'** The most ancient book in the world. For the exclusive use of initiates. By PAPUS. Absolute key to Occult Science. Illustrated by Plates and Woodcuts. 348pp., 5s. 4d., post free.

**'Animal Magnetism: or, Mesmerism and Its Phenomena.'** By the late WM. GREGORY, M.D., F.R.S.E. Fourth edition, with Introduction by 'M. A.' (OXON.) 252pp., 6s. 4d., post free.

**'Through the Gates of Gold.'** A Fragment of Thought. By MABEL COLLINS. Cloth, 4s. 9d.

**'Paracelsus.'** The Life of Philippus Theophrastus Bombast of Hohenheim, known by the name of Paracelsus, and the substance of his teachings concerning Alchemy, Astrology, Cosmology, Pneumatology, Magic, Sorcery, and Theosophy. By FRANZ HARTMANN, M.D. A new and revised edition, with many alterations and additions. Large post, 8vo, cloth, 7s. 10d.

**'Idyll of the White Lotus.'** A Story. By MABEL COLLINS. Cloth gilt, 135 pp., 2s. 9d.

**'Light on the Path.'** A Treatise written for the Personal Use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence, written down by M. C. Price 1s. 8d.

**'Miracles and Modern Spiritualism.'** Three Essays by ALFRED RUSSEL WALLACE, D.C.L., LL.D., F.R.S. New Revised and Enlarged Edition, with Chapters on Phantasms and Apparitions. Crown 8vo, 256pp., cloth, 5s. 4d., post free.

**'Footfalls on the Boundary of Another World.'** With narrative illustrations. By ROBERT DALR OWEN, Post 8vo, 7s. 6d.

**'Christo-Theosophy; or, Spiritual Dynamics and the Divine and Miraculous Man.'** By GEORGE WYLD, M.D., Edin.—'Dr. Wyld is probably the profoundest Christian Theosophist of the age.'—'The Platonist' (St. Louis). Second edition. Crown 8vo, cloth extra, red edges, with Portrait. Price 3s. 10d.

**'The Influence of the Stars.'** By ROSA BAUGHAN. Cloth, 5s. 3d.

**'The Occult Sciences: A Compendium of Transcendental Doctrine and Practice.'** By A. E. WAITE. In four parts, embracing chapters on Theosophy, Mesmerism, Spiritism, Faith Healing, The Mystics, Rosicrucians, Freemasons, Divination, Astrology, Alchemy, &c. Crown 8vo, 6s. 4d.

**'The German Nature Cure and How to Practise It.'** By J. AIDALL. With Forty Illustrations by FRANCES M. E. CURRIE. Cloth, 5s. 10d., post free.

**'The Law of Psychic Phenomena.'** A working hypothesis for the systematic study of Hypnotism, Spiritualism, and Mental Therapeutics. By THOMSON JAY HUDSON. 6s. 4d., post free.

**'The Great Secret and its Unfoldment in Occultism.'** A Record of Forty Years' Experience in the Modern Mystery. By a CHURCH OF ENGLAND CLERGYMAN. Crown 8vo, 820pp., cloth, 5s. 4d., post free.

**'Palmistry and its Practical Uses.'** By LOUISE COTTON. With twelve plates. Cloth, 2s. 9d., post free.

**'Transcendental Magic: its Doctrine and Ritual.'** By ELIPHAS LEVI. A complete translation of 'Dogme et Rituel de la Haute Magie.' With all the original engravings, and biographical preface by A. E. WAITE. With portrait of the author. Demy 8vo, cloth, 15s., post free.

**'Modern Mystics and Modern Magic.'** Containing a Full Biography of the Rev. William Stainton Moses, together with Sketches of Swedenborg, Boehme, Madame Guyon, the Illuminati, Kabbalists, Theosophists, French Spiritists, &c., &c. By ARTHUR LILLIE. Crown 8vo, 172pp. Cloth, 6s. 4d.

## SECOND-HAND BOOKS.

(One copy only of each of the following Books is for Sale. An early application is therefore necessary.)

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

**The Medium's Battle** and other poems. By E. J. K. 6d., post free.

**A Little Pilgrim in the Unseen.** By Mrs. Oliphant. Cloth, 2s., post free.

**The Outcast.** A Story by Winwood Reade. 262pp., cloth, as new, 1s., post free.

**Illustrated London News,** for 1883. Vols. 82 and 83. Good as new. Cloth, carriage paid, 5s.

**A Blank Page.** By Pilgrim. A story for Inquirers into Spiritualism. Cloth, as new, 387pp., 2s. 6d., post free.

**The Marriage Question.** A Manual of Notes for Parson and People. By A. M. O. T. C. M. Boards, 142pp., 8d., post free.

**Do the Dead Return?** A Record of Experiences in Spiritualism. By a Clergyman of the Church of England. Cloth, 127pp., 3s. 6d., post free.

**Christo-Theosophy; or, Spiritual Dynamics and the Divine and Miraculous Man.** By George Wyld, M.D. With Portrait. Cloth as new, 264 pp., 2s. 6d., post free.

**The Novelties of Romanism.** In Three Parts. Doctrine, Chronology, and Creeds. By Charles Hastings Collette. Published at 4s. Cover worn. 177pp., 1s. 3d., post free.

**Later Autumn Leaves.** Thoughts in Verse, with Sketches of Character from our village and neighbourhood. By Thomas Shorter. With portrait. Cloth, gilt edges, 29pp., 9d., post free.

**The Pictorial Handbook of London,** comprising its Antiquities, Architecture, Arts, Manufacture, Trade, Social, Literary, and Scientific Institutions, Exhibitions, and Galleries of Art. Illustrated with 205 superb Wood Engravings. (Map missing.) London: 1854. Good as new. Half roan, 910 pages, 5s., post free. Scarce.

**La Morale Universelle.** Par le Baron de Guldenstubbé. Paper covers, 304pp., 1s., post free.

**Le Mystere de la Croix de Jesus Christ et de ses Membres.** Par un Disciple. Cloth, 308pp., 1s., post free.

**La Survie: Sa Realite, Sa Manifestation, Sa Philosophie.** Echos de l'Au-Dela, Publies par R. Noeggerath. Preface de Camille Flammarion. Binding broken back. Published 3fr. 50c. 390pp., 1s. 4d., post free.

**Das Leben Jesu.** Fur das Deutsche Volk bearbeitet. Von David Friedrich Strauss. In German. Half bound morocco, 635pp., 1s. 8d., post free.

**Justinus Kerner und das Kerneshaus zu Weinsberg.** Gedenkblätter aus des Dichters Leben. Von Aimé Reinhard. In German, 1862, with portrait and illustrations. Cloth, 140pp., 1s. 3d., post free.

## SURPLUS VOLUMES OF 'LIGHT' FOR SALE

WE have a few handsomely-bound half-roan surplus Volumes of 'LIGHT' for Sale, at very low prices. As will be seen below, the number for sale is very small, and after these are disposed of no more copies will be available for sale purposes.

## BOUND VOLUMES.

	Price.		Price.
4 volumes of 1883.....	@ 6 6	2 volumes of 1891.....	@ 7 6
1 " 1885.....	9 0	2 " 1892.....	@ 7 6
1 " 1887.....	9 0	1 " 1895.....	8 0
1 " 1889.....	9 0	6 " 1896.....	@ 7 0
4 " 1890.....	@ 6 6		

Carriage paid in United Kingdom. Carriage abroad extra.

We have also a few Unbound Volumes of 'LIGHT,' as follows:—

## UNBOUND VOLUMES.

	Price.		Price.
1 volume of 1883.....	7 0	4 volumes of 1892.....	@ 5 0
2 " 1888.....	@ 7 0	5 " 1893.....	@ 6 0
2 " 1890.....	@ 6 0	1 " 1895.....	@ 6 6
1 " 1891.....	@ 6 6		

Carriage paid in United Kingdom. Carriage abroad extra.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

By H. R. HAWEIS, M.A.

**'THE DEAD PULPIT.'**—With chapters upon the Prophets of the Transition, F. Denison Maurice, Dean Stanley, The New Pulpit, The New Clergy, Wit and Humour in the Pulpit, The Church and Stage, Life Beyond the Grave, Ghosts, Universal Church, Immaculate Conception, Last Judgment, &c. With Portrait. Large crown 8vo., cloth, 7s. 6d.

MAY BE OBTAINED FROM OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE, W.C.

**The Friars Printing Association, Ltd.,**  
Commercial & General Printers  
(Printers of "LIGHT"),

26A, TUDOR STREET, FLEET STREET, E.C.