

# Light:

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

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

No. 891—VOL. XVIII.

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## CONTENTS.

Notes by the Way .....	61	Marriage .....	69
Spiritual Evolution .....	62	Constitution of the Double .....	79
Spirit Teachings .....	63	'The Comte de Gaballa' .....	79
Curious Coincidences .....	65	Spiritualists' Lyceum Union .....	79
The Merciful Hidings of Life .....	66	'Perplexities with Flanchette' .....	79
Spiritual Realities, By Mrs. Wallis ..	67	'Work in the Spirit World' .....	71
Morse's Library .....	68	Mr. Allan Fisher .....	71
Subjective & Objective Experiences ..	69	Society Work .....	72

## NOTES BY THE WAY.

Every reader of 'LIGHT' will join us in all good wishes on behalf of our dear friend and faithful helper, Mr. Henry Withall, and his good wife, lately Alice Rogers, not so well known to our readers, but very dear to all who do know her. May the blessing of the Father above, and the sure guidance of all good angels, be with them both!

We are very glad to see, in 'The Clarion,' some serious communications and comments on the subject of clairvoyance and spirit-communion. One of its contributors, Allen Clarke, tells of some very remarkable unsought experiences in his own home. He seems loth to commit himself to 'spirit-visitation,' but says 'the evidence is largely in favour' of it.

Then another important contributor, the sub-editor, we believe, adds remarks of his own, concluding with: 'We are on the verge, I believe, of the discovery of a new sense and new powers in humankind. To what it may lead no man can tell.' The writer of that admission will probably have to go a great deal further than that.

We are not surprised to see these sturdy outsiders showing more seriousness than the so-called 'Christian believers' and the so-called 'philosophers.' We have most hope of the uncommitted, the men in the open, the 'mere seekers after truth.'

May we urge upon 'The Clarion' the desirability of cremating its altogether ugly, offensive, and nonsensical picture skeleton?

The disgust and indignation naturally excited by the sale of skylarks for eating is, we are glad to say, increasing; but 'The Clarion,' in its usual frank way, points out our customary inconsistency:—

There has been something of an outcry lately about the wholesale destruction of skylarks for the dinner tables of the rich. Some ladies are very indignant about it, and the poets, of course, are getting ready for a burst of indignation that will probably give the magazine editors fits before they have done with it. The poets I can understand, but the ladies are too many for me, and their indignation makes a hard demand on my politeness. It is, you will admit, difficult to avoid a smile, when even a young and lovely lady, with dead birds in her hat, and feathers all over her, speaks with scorn of the gourmands who eat larks. I don't see much in it. Araminta puts *her* dead little birds in her hat or her hair; her father prefers to put his under his white waistcoat. That's all the difference!

It is all horribly gross, from which the true children of the Light will say, 'Good Lord, deliver us!'

One of Mr. Voysey's late sermons contains a furious assault upon St. Paul, because of that saying in his First Epistle to the Corinthians:—'The natural man receiveth

not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' Reading that, with certain other sayings of the Apostle, he comes to the conclusion that Paul's 'audacity' and 'arrogance' are 'shocking'; and all this he builds upon the notion that Paul was claiming the possession of 'a Divine or superhuman insight' which were necessary for the comprehension of the doctrines he taught. But, then, Mr. Voysey is always so very vehement!

His warning, however, is useful; and a few fierce thrusts at priestly claims and popish assertions will do us all good. The claim of infallibility is everywhere a sham: the assumption of divine authority is everywhere dangerous. We agree with Mr. Voysey when he says:—

The time has come, or will soon come, when the world at large and the most religious portion of it will say openly and without hesitation to all clergy and ministers:—

'Whenever you tell us that our native faculties are at fault because we cannot believe your dogmas, but that we stand them; then we know that the dogmas which have to be thus blindly defended and accepted and enforced cannot be true.'

This is excellent, and Spiritualists as well as Macerotalists will do well to remember it. But, at the same time, there is a truth in Paul's sayings. There are spiritual realities that are spiritually (and only spiritually) discerned; and these, to the mere worldlings, are 'foolishness.'

This fact Mr. Voysey admits; indeed, he expressly sets forth the rational interpretation of these sayings:—

We know well by both experience and observation that lack of sympathy and lack of insight will make some truths absolutely unintelligible, while persons possessing sympathy and insight will clearly and readily understand them.

Those persons who lead wholly animal lives, however decent and respectable they may be, yet never turn their thoughts to God or to their own souls, or to the possible elements of religious feeling. Contrition for sin, prayer for goodness, all these and other things which belong to the religious life are, as it were, in a world outside of them and absolutely unknown. They are, to the irreligious, mere 'foolishness.'

And, beyond this too, it is a fact that, even as regards the manifestations of Spiritualism, there must be inward preparation before they can be accepted or comprehended: and there are depths beyond depths.

Olivia F. Shepherd, writing in 'The Philosophical Journal,' makes some wise and ripe remarks on a bad habit which we are afraid is spreading. She says:—

Within the past two years I have noticed among Spiritualists, on both the Atlantic and Pacific coasts, a growing frequency of statement that 'There is undoubtedly a great deal of fraud mixed up with Spiritualism.' When this has happened, where I had opportunity I have always asked, 'Will you be kind enough to state if you have met it in your own experience?' The question has been put to speakers and uniformly in the negative.

Does not the uttering of these careless and unproven statements vitiate our own spiritual and mental atmosphere and those of others? Are not investigators often repelled



and deterred from seeking knowledge by these bugbears unthinkingly presented, who would be attracted and assisted by our statements of verified experiences! Would it not be far better to use the same time and energy (which is worse than wasted in recounting the few *mal-ayres* communications) in the expression of the many wondrously uplifting and saving truths which have come to us through Spiritualism, and the countless benefactions of its comforting phenomenal manifestations of spirit energy!

Let us unite in the development of thought-waves which shall be radiantly glowing with grateful acknowledgment of the priceless benefits we have enjoyed and are constantly receiving through our Spiritualism; let these waves swell until they fill earth's atmosphere; let them be golden, jubilant, joyous, strong, insistent, and always to the front.

'Speaker' writes, in 'The Two Worlds,' a touching story of his experiences. It suggests many thoughts, and some thoughts that are very painful. Here is the gist of it:—

Having nothing else to do to-day (I am now in my eleventh week of unemployment since June last), and being tired of looking for work, I have analysed my record in this respect for the last year (1897). Following is the result: I have given in all forty-nine lectures, twenty-three have been given to Spiritualist Societies, twenty-five at Labour Churches and other Socialist meetings, and one to an Ethical Society. I have travelled to deliver some 746 miles by train and 145 miles I have walked, these distances varying from one mile each way to five-and-a-half each way; the longer sometimes, when we have been in a very tight place at home, have been walked in order to save railway fares.

I have received in money from the places I have visited the sum total of £4 19s. 10d., of which sum I have paid £2 8s. 3d. in unavoidable tram and railway fares, leaving the sum of £2 11s. 8d. to cover other expenses and satisfy my mercenary cravings. If I deduct 12s. 6d. for one pair of boots for walking that 145 miles, £1 19s. 3d. is the amount that is left: but apart from that, deducting only railway fares, I have benefited to the enormous extent of 1s. 0½d. per lecture.

Why, on one occasion, where the average Sunday evening audience was about 800 (on this occasion it was rather more), a friend, who noted the awful shabbiness of my clothes, offered to lend me a suit, which offer I accepted, so that there I addressed nearly 900 people, in a borrowed suit, for nothing; I was not even asked if I wanted anything, in spite of which I have been four times since asked to take a Sunday at the same place, have twice declined, and am shortly to go again at the same price.

Mine is not a solitary case; I believe there are scores very much the same. I don't mind it much, none of us do, but it gives a nasty pinch to be told that we are mercenary, particularly when the wife and weans want so much. If mediums are tempted to deceive and defraud, and fall, God help them, their circumstances are to blame.

That Castleford Discourse has had results which must have made the good pastor wish he had never preached it:—thanks to 'The Pontefract Express,' which has opened its columns very freely to correspondence and comments, including a practical reprint of our Article on the subject with due acknowledgment, which, of course, suits us well. Its own comments are decidedly judicious. They should be taken notice of by both sides. Here is a useful specimen:—

By means of the reports and correspondence which have appeared in the 'Express' of late, many people in Castleford would have been prepared for Mr. Swindlehurst's lecture on Spiritualism on Thursday evening, and, as might have been expected, there was a crowded room, and a display of unabated interest in the subject. Whether the tenets of Spiritualism met with more general acceptance or obtained a firmer hold on minds already undecided, on account of the considerations urged by the lecturer, is not easy to determine; but it will not be denied that, short of practical demonstration, the townspeople have had in the addresses of the Rector and Mr. Swindlehurst, and also in the letters which we have published from week to week, a considerable mass of data on which to form a judgment. At the same time, it must be remarked that, so far, it would have been better had the writers confined themselves more strictly to essential particulars, and not so often confused the points at

issue by the introduction of much that was irrelevant and speculative. Then the Spiritualists' treatment of the Bible, however else it might be characterised, has been anything but consistent, and their cause would have fared none the worse had the sacred writings been kept out of the controversy altogether, seeing that such ineffective use has been made of them. May we further suggest that having said so much on the subject, it is time the Spiritualists put their teaching to the test in Castleford, as we hear they are doing at Normanton, and, by the holding of séances, give proof of the truth of their primary doctrine of spirit-return! People hereabouts are mostly of the practical sort, and one demonstration would go further with them than any amount of preaching. However, that is the business of the Spiritualists themselves.

#### SPIRITUAL EVOLUTION.\*

Speaking from the standpoint of a transcendentalist, M. Thomas Darel has attempted in a small volume to sketch the 'ascensional movement of humanity' in broad outline, beginning with natural development as it was understood by Darwin, proceeding thence to the growth of the moral sense, and lastly to the evolution of the soul. It is to be regretted that the author's phraseology is at times exceedingly obscure, and prevents us from doing justice to certain points of his thesis. For example, we fail to understand at all clearly the grounds on which he bases his statement that the missing links between the three Kingdoms of Nature must be sought in the unseen, though it might be possible to find reasons of our own which would help us to accept the view. The ethical section begins with a definition of morality as 'the secret correspondence between the infinitesimal soul and the great superior Soul, together with the consequences which follow from it,' and this appears wholly admirable. So also when M. Darel describes the awakening of the psychic sense in man as the beginning of a new departure in evolution, and connected with the exercise of a force which may be qualified as *force de retour*, if we may understand that return in the sense of Saint-Martin and the mystics, that is to say, in the words of Plotinus, the bearing back of the divine in man to the divine in the universe, whether Spiritualists or Mystics, we should probably all agree that the end of spiritual evolution has been rightly defined. But we are conscious throughout that we may be missing the intention of the writer, who confesses the defects of his vocabulary, some of which is of his own creation.

M. Darel, it may be added, is rather a philosophical Spiritualist than an occultist, and his whole design is to bear testimony to the action of the unseen upon the seen, of spirit upon matter. We believe the work deserving of detailed criticism; but from the peculiar difficulties which it presents, the attempt would be scarcely possible in a magazine article.

A. E. WAITE.

\* 'De la Spiritualisation de l'être. Aperçus Philosophiques.' Par TH. DAREL. Paris: Chamuel, 5, Rue de Savoie. 3fr. 50c.

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W. STANTON MOSES.

## THIRD SERIES.

[Mr. F. W. H. Myers having kindly sent me, by permission of the executors of Mr. Stainton Moses, three volumes of automatic writing given through his mediumship, I wish to preface the third series of 'Teachings' by saying that as much of the matter which has now come into my possession has already appeared in 'Spirit Teachings,' 'Spirit Identity,' and in former numbers of 'LIGHT,' the messages I am now deciphering will necessarily, in places, be disconnected in order to avoid needless repetition. Furthermore, absolute continuity is impossible, as the messages are written in so small a hand that even with the aid of a magnifying glass I cannot decipher all the passages, and the peculiarity of some of the writing adds to the difficulty.—M. SPEER.]

No. LXXIII.

APRIL 5TH, 1874.

*I want to ask about that minute writing on Sunday week. Was it actually done with the pencil, or by some other process?*

The pencil was actually used. We can command it by materialising, as we say.

*But sometimes, you say, the pencil is not used?*

Will power enables us to do without it.

*Now, I notice that generally YOU write, and I gather that you act as the amanuensis of a band. Doctor seems to do the same. It seems to be arranged that those who can write most readily should be the scribes. Am I right?*

We have said so before.

*Are the spirits in whose name you speak present?*

Not necessarily present in the room. But they impress their ideas on us and co-operate with us. It is not always necessary that their actual presence with you should be such as you understand by corporeal presence. We have other ways of making ourselves manifest.

*That is to say, a spirit can project its will power so as to operate without what I understand by actual presence?*

Yes.

*Then when YOU communicate, are you with me?*

Yes.

*And can those in whose names you speak write for themselves?*

Yes, with trouble.

*Those whose names are appended to communications—are they present?*

Yes, always.

*Could Prudens, for instance, write now?*

Yes, if you will wait until he is able to gather up the power.

*I will wait; my object is to see whether the several spirits can write for themselves.*

Surely they can, but we prefer a readier means.

'I, Prudens, greet you, good friend. Hail!'

*Now, where have you come from?*

'From my home in the spheres and from my work.'

*And you return? You are here?*

'Yes, greeting you.—PRUDENS.'

*And Philosophus?*

I can bring him; but it is not well to interrupt the work that each may be engaged in.

'Philosophus, the philosopher, salutes you, good friend.'

*You, too, have come from your work in the spheres?*

'Yes.'

*What did you chance to be doing?*

'I was meditating on the perfection of the Supreme. It is our work. I return. I do not long to stay here.'

*Groecyn?*

I have no power to bring Groecyn.

*Why?*

I cannot reach him.

*Why?*

He is occupied in the adoration of the Supreme, and may not be troubled.

*Doctor?*

'Is already with you, and salutes you in the name of the Supreme. We rejoice that we are able to be with you.'

*I want to know whether you actually wrote that message the other night.*

'I did. I warned and prayed for you. I may not use the power now. Farewell.'

*Theophilus; is he here?*

No. I cannot reach him. I have no power to summon him, either.

*Mentor?*

No, not with ease. There is no reason. Cease; you have done more than is wise.

RECTOR.

DOCTOR.

No. LXXIV.

APRIL 7TH, 1874.

We do not wish you to be much delayed with the religions of Greece and Rome. You are already familiar with them in their broad outlines. You know how that the gods of Greece were but the embodiment of human perfections, deified mortals of all grades. It is not necessary for us to go over familiar ground. We only point out to you that the Greeks were the first to point out that great truth, which neither the Brahmins, nor the Buddha, nor Zoroaster, nor Manes had discussed—that God is not a God afar off; not a Creator who, having created, sits aloft and cares not for His creatures; nor a force, nor an essence, nor an all-pervading manifested spirit, but a real, true, presiding, present Governor as well as Creator of the worlds. To Greece you owe this great truth among others on which we do not dwell. Nor do we touch on the magnificent conceptions of Greek philosophy such as find vent in the teachings of Plato.

To Rome, inferior far to Greece, you owe the idea of law as pervading God's dealings with His creatures. It is a hard and frigid idea, which in later times was received as truth—the framework of the system of the Christian Church, and of the theology which, while perverted and distorted, is nevertheless in the main true. The Reign of Law is of Roman origin, and we need not point out that that truth, however tempered, is recognised and taught by us.

We do not desire to add more now. Cease and ponder these things. Dwell on what we say, and realise the continuous working of the same God by the selfsame means.

+ IMPERATOR.

RECTOR.

No. LXXV.

APRIL 9TH, 1874.

We are about to tell you of the life and teachings of Mahomet, one of the most distinguished prophets that God has permitted to enlighten the world, and an example, no less, to all chosen messengers, of the danger of tampering with the divine message. You will hereafter be more particularly directed to the study of the life and writings of this teacher. But it is necessary now for us to sketch some points, that you may comprehend what we say of the teaching. The early years of the life of Mohammed or Mahomet were spent in retirement, far from the whirl and publicity of the later epoch when he became, instead of a shepherd, a warrior, and instead of a student, a teacher. For forty years he lived a simple life, retiring ever and anon to



a cave for the purpose of seclusion and prayer, and for preparation for his mission. It was during these seasons of retirement that he received the series of revelations which are embodied in the Koran. He gradually developed great power as a trance medium, and for more than twenty years was the recipient of divine revelation. At first his mediumship was attended by violent convulsions which shook his frame and agitated him. But gradually the physical concomitants passed away, and gave place to clair-audience, under which conditions he received his highest revelation. His plan was to retire for meditation to the cave, accompanied by an amanensis, who took down the visions and prophetic utterances as they fell from the lips of the entranced seer. It was thus, by preserving the due conditions of isolation and retirement, that the communicating spirits were enabled to give, without material adulteration, a divine message. It is this that we have so frequently pressed on you. It was because Mahomet attended implicitly to the guidance which he received, that so vast a power was developed in him. It was because he kept the eye of his soul fixed on the divine mission which was entrusted to him, caring little for the lower accompaniments, and nothing for the opinion of men, that he received so vast a deposit of truth. It was when these conditions failed, when he became a time-server, and concerned with man's opinions, and troubled with the cares of conversion, that he flagged; the divine afflatus failed, and he became sadly, sadly, deteriorated. Most unfortunately, too, the later messages of the Koran have become so intermingled with the pure and early truth that you cannot well separate between them. It is with it as with your Bible. Truth and error are strangely mixed.

We have said that Mahomet's great success was in large measure due to his obedience to the commands of his spirit guides, who were commissioned then, as we are now, to declare to the world such truth about the Supreme as it was fitted to receive. The controlling spirit of his band, who operated most on him, was a spirit who had not been incarnated upon your earth, and who revealed himself by the name of Gabriel, the chief of the ministering angels, who, as we have already said, was the bearer to Vates of his commission during his earth life. With him worked a band of spirits, who dated their inspiration from Enoch, even as the Christian chain culminates in Melchizedek. From Enoch the chain ran through Joktan, Keturah, and Ishmael, whose descendants carried on the chain to Mahomet. This is that parallel chain of inspiration which we long since hinted of to you when we told you that Abraham had not re-appeared to influence his descendants. It was through his wife Keturah alone, and his son Ishmael, that his influence was felt. We return to show you how the baleful influence of Ishmael finally dragged Mahomet down. So long as he remained in seclusion, drinking in the words of wisdom which were given to him, it was well. But the time came when the restless spirit of Ishmael gained power over him, and drove him forth into the world. After the Hegira this became more marked. It was with him as with all on whom spirits are able to operate powerfully. He acted under guidance. He did he knew not what, and he knew not why, though the reason was plain after the event. His whole life was mapped out for him, and planned to secure the most unlikely results. What man, what fanatic, could have dreamed of the success of Mahomedanism, even in the life-time on earth of its prophet? Under the guidance of those who, for good or ill, controlled his destiny, and especially under the impulses of Ishmael, Mahomet went forth to spread among men the knowledge of which he had been the chosen recipient. From the time of his arrival at Medina he degenerated rapidly. The prophet gave place to the politician, with all his wiles and tricks; to the

warrior, with his savage, blood-thirsty cruelty; to the sensualist, with all his evil and debasing associations. In all this the spirit of Ishmael was dominant. The restless wanderer who is well described in your sacred records, his hand against every man, and every man's hand against him, comes out in the restless, impetuous warrior to whose account must be credited cruel bloodshed and savage, useless slaughter, even of wives and babes. Ah, friend, how does the demon of war operate even on the best of you! How baleful is its influence, how malignant its spirit! The sensuous seed of Abraham, operating through Ishmael, appeared again in the sensuality and lustful passions which defamed the best years of Mahomet's life. He, who in his mountain cave at Mecca had been out of the body oft, receiving angelic messages, became the bondsman of rampant debauchery and unbridled, filthy lust. Great Father! what a fall! what a saddening submission to the lowest passion! what a crushing of spirit by vile bodily lust! Alas! alas! what direful sway does unbridled lust exercise among men! How does it transform them from children of God into likenesses of the lowest animals! How does it blight with withering curse all that is noble and pure and spiritual! How does it defile and pollute the spirit, quench its aspirations, drag down its soaring thoughts, and consign it to the society of the base, the debauched, the animal, the vile, for which it has qualified itself! Mahomet the holy, the pure, the sublime, became, under this thrice-accursed temptation, Mahomet the brutal sensualist, the debauched slave of unbridled lusts, the vile recipient of the basest and meanest thoughts. From that time he was forsaken. The spirits sent by God departed from him. They could have no commune with the savage sensualist, the brutal warrior. They left him to the dominion of the tempter and to the power of Ishmael. We mourn as we sketch for your warning one of the greatest falls that have cast sorrow on an angel mind. We shudder as we think what might have been—aye, what was for a brief moment—and recall what was the final consummation. Success raised him, as it has many another. He fell to unimagined depths; never all bad; ever with gleams of inspirations: but alas! in vain. Each ray as it fell did but show more clearly the polluted heart on which it fell; and soon the clouds gathered again, and Ishmael re-asserted his sway. Bloodthirsty massacre and unbridled lust consumed his days; and the adversaries succeeded in introducing into the Koran a mass of untruth, from which it is very hard to separate the true and pure revelation of earlier and brighter days. This we have no power to do. We can but point to you the truth which was revealed to Mahomet, and show you how it coincides with our own teaching.

Cease awhile and refresh yourself.

+ IMPERATOR.  
RECTOR.

A MEETING OF ASTROLOGERS will be held in the Memorial Hall, Farringdon-street, Ludgate Circus, E.C., on Saturday, February 19th, at 7 p.m., when a lecture will be given by the president, Mr. Alan Leo, on 'The Past, Present and Future of Astrology.' Questions may be asked. All persons interested in astrology are cordially invited. Tickets may be had on application to the secretary of the Astrological Society, 1 and 2, Bouverie-street, Fleet-street, E.C.

CORRESPONDING SOCIETY.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. Spiritualists invited to become members. For explanatory literature and list of members, address: J. Allen, Hon. Sec., 76, Chestnut-avenue, Wood-street, Walthamstow, Essex; C. Hardingham, 5, Corrance-road, Brixton; or Mr. W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne.

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



## CURIOUS COINCIDENCES.

The following curious coincidences have been recorded in recent issues of the Newcastle 'Daily Chronicle':—

## SIR H. HAVELOCK-ALLAN'S DEATH.

I am an officer of the Tyne and Tees Brigade, lately commanded by the lamented Sir Henry Havelock-Allan. A day—or so—previous to the news of his death arriving in this country, a strange thing, which I will now relate, happened.

When I joined our luncheon circle at the Collingwood at the usual time, one of the friends at the table remarked that I looked pale and seedy. To this I replied that I had had a fearful dream about Sir Henry Havelock-Allan. Further accosted, I said that I dreamt I was in India—where, by the way, I have never been—in a wild, lonely mountainous district, reminding one of the Naerodal in Norway. I suddenly heard a groan of agony, and saw our Brigade's beloved General writhing in pain and ghastly pale. Still he spoke—in the distinct tone which we of the Tyne and Tees Brigade know so well—oh, so very well: 'Is that you Romler?' said he, who stood to attention, as always when he addressed me; 'I am dying, old boy. Good bye.'

I was overcome and said no more. Some few hours after we got the news of his death. My relating the dream was heard by two fellow officers of the Brigade at the table, and also by a well known J.P. of the county, and Sir T. J. Lipton's local head manager, so the evidence of the fact is simply conclusive.

I may add that, having been in the Brigade Camp commanded by Sir Henry seven or eight times, I knew him well and, like us all, loved him well. He always showed me the greatest of kindness, and the Fifth Durham looked to him with almost ideal admiration, just as we did to our late grand Colonel J. A. Cowen. No fear of us ever forgetting those two: little chance, alas, of us ever seeing their like again.—Yours, &c.,

A. ROMLER, Major, 5th V.B.D.L.I.

## REMARKABLE COINCIDENCE.

The lamentable death of Sir Henry Havelock-Allan has called forth many anecdotes and recollections, but one of the most striking circumstances connected with the sad occurrence in Afridiland is the following mysterious coincidence. It happened in the Sergeants' Mess of the headquarters of the 2nd V.B. Northumberland Fusiliers, a battalion which belongs to the Volunteer Brigade of the North-Eastern District of England, commanded from the outset up to his death by the late Lieut.-General Sir H. Havelock-Allan. Very considerable alterations had been carried out at the hall, and the Sergeants' Mess had been renovated. After the alterations, a splendid picture of the gallant General had been hung up in the Sergeants' Mess, to which it had been presented some time previously by Surgeon-Major H. Frazer Hurst, J.P. This picture fell from its hangings on to the floor at 3.40 p.m. on Wednesday, December 29th, this being the same afternoon on which the gallant General left his escort in the hostile country to proceed alone to Jamrud. The body was found the following day, and the news soon reached England. When Sir Henry's tragic and unexpected death was announced, the incident in the Sergeants' Mess was recalled by the staff sergeants and sergeants present, and it had been of so unexpected and surprising a nature that those who witnessed it had noted the exact time of its happening. It will be agreed that the coincidence is extraordinary and inexplicable, the time of the killing of the General by the tribesmen and that of the fall of his portrait apparently having been almost if not absolutely (though that can never be known) simultaneous.

## A MACLEOD STORY.

The Rev. Norman Macleod, father of the celebrated Dr. Norman Macleod, related that in the summer of 1799 he visited Dunvegan Castle, in Skye, the old stronghold of the Macleods. There had been a traditional prophecy, regarding the family of Macleod, a hundred years previously, that when Norman, 'the third Norman,' should meet an accidental death, when the rocks on the coasts of the Macleods' country became the property of a Campbell, when a fox had young ones in the castle, and when the 'Fairy Banner'

should be for the last time shown, the glory of the Macleod should depart for a time, and the estates be sold to others, but that again in the far future another Macleod should redeem the property and raise the family higher than ever. On the occasion of Mr. Macleod's visit, an English smith at Dunvegan told him that he was going to the castle to force open the iron chest in which the 'fairy flag' of the Macleods had lain for ages undisturbed. The smith (who was accompanied in his errand by Mr. Macleod) tore off the lid of the box, and the flag lay exposed. Very soon after this, news of the death of the young and promising heir of the Macleods reached the castle. Norman, 'the third Norman,' was a lieutenant of H.M.S. Queen Charlotte, which was blown up at sea, and he and the rest of the crew perished. At the same time the rocks called Macleod's Maidens were sold to Angus Campbell of Ensay, and a fox, in possession of Lieutenant Maclean, residing in the west turret of the castle, had young ones, which Mr. Macleod handled. Thus all that was said in the prophecy alluded to was fulfilled, except that the Macleod family still enjoyed their ancestral possessions. This prophecy was, in some respects, similar to that contained in the North country legend of the Lambton Worm—the prophecy that, in consequence of the knightly Lambton who slew the worm having broken his oath to kill the first living being he met after vanquishing the monster, no lord of Lambton for seven (or nine) generations should die in his bed—a doom said to have been fulfilled.

## CURIOUS COINCIDENCE.

Mr. J. G. Youll, Clerk of the Peace, speaking at a meeting recently held in connection with his candidature for the Newcastle School Board, mentioned a curious coincidence. He had, he said, been sitting that day in his official capacity at the Court of Quarter Sessions. There was only one person against whom the Grand Jury found a true bill. Two years ago, on the corresponding occasion, the same person was the only prisoner. He had the same judge, the same Clerk of the Peace, the same foreman of the jury, and several of the same members of the jury, and the same counsel prosecuting.

## OTHER COINCIDENCES.

In the 'Times' of November 30th, 1865, and in the 'Daily News' of the same year a remarkable coincidence was related. It was noted by Mr. Wilkie Collins in connection with his novel, 'Armada.' Readers of that powerful story will remember that the fatal effects of sleeping in poisoned and foul air play a great part in it. Mr. Wilkie Collins told some years ago how a coincidence relating to the story actually happened, a coincidence which, in the matter of extravagant improbability, sets anything of the same kind that a novelist could imagine into the shade. In November, 1865, when thirteen monthly parts of 'Armada' had been published, and more than a year and a half had elapsed since the author had finished writing his sketch notes of the story, a vessel lay in the Huskisson Dock at Liverpool, and was looked after by one man in the capacity of caretaker, who slept aboard her. On a certain day in the week this man was found dead in the deckhouse. The next day a second man who had taken his place was carried dying to the Northern Hospital. On the third day a third caretaker was appointed, and was found dead in the deckhouse which had already proved fatal to the others. The name of that ship was the Armada.

SOME spirits have attained to more advanced knowledge than others, and the statements of one must be at variance with the statements of another. Consequently, the conscientious Deist who is unable to accept the ruling of the Established Church need not be disconcerted because the other night his neighbour had a message from Aunt Jane, saying the Unitarians were all wrong, and she had seen the Devil. Under these circumstances what is to be done? Well, I think exactly the same as if you were selecting a teacher on earth. Inquire as far as may be into their various qualifications, choose the one you think best, and be taught by him so long as he satisfies you. 'By their fruits ye shall know them.'—BIDSTON.

BLOOMSBURY AND VICINITY.—'LIGHT' may always be obtained of Mackenzie & Co., 81, Endell-street, Shaftesbury-avenue.



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EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### THE MERCIFUL HIDINGS OF LIFE.

We are inclined to think that the desire to read the future is increasing. Through palmistry, clairvoyance, fortune-telling and spirit-communion, one way or another, multitudes are attempting to forestall time, and pluck fate before it is ripe. There are many who condemn this as wicked; but it is not quite clear why. The rather puzzle-headed remark that 'if God had wished us to know future events before they occur, He would have made them known,' is really an extremely dull verdict. The answer is so evident:—'God makes things known by science, by study, by repeated observation and inquiry. Nothing comes by miracle or magic. And through palmistry, clairvoyance, fortune-telling and spirit-communion, we are trying to ascertain what is knowable: and the knowable is what God wants us to know.' We admit that the answer, as against the obscurantist, is complete.

But, for all that, it is very much an open question whether the power of forecasting the future would be a blessing or a bane. To a great extent it is futile even to discuss it; for, in a sense, the knowledge of the future would be its own upsetting in some cases, unless the power of will disappeared. It is a pretty problem whether any event foreseen could be avoided: and, if so, how any avoided event could have been, as a predictable event, in the future at all. If, looking into the future, I see that I shall be run over on the 14th of May, and if, in consequence, I steadfastly keep in my study all the morning, or, to make sure, all day, and thereby am not run over,—what about the event I saw in the future? One might spend one's life in attempts to dodge events, until, with sufficient ingenuity and perseverance, one might compel this result—that nothing would happen which we foresaw would happen: and that, in foreseeing the future, we only foresaw what would not be,—the real future being a series of reversings which we made as we went along. But that seems absurd.

But, waiving the absurdity, and taking for granted that foreseeing the future must mean truly foreseeing the future, and not foreseeing only what might be the future if we let it alone, it is highly probable that such a power to look ahead would, for the majority, be positively sickening or maddening, making life an insipidity or a horror. Instead of life being a 'linked sweetness long drawn out,' it might be a dribble of discounted common-places long drawn out, or a procession of nightmares long drawn out. The prolonged programme, all settled, like an insane *menu* of unavoidable mixed pickles and pies, would be too much for most of us.

At any rate, some of the blessings of the merciful hidings of life lie on the surface. For instance, a good half of the joys of life are the joys of surprise. Even a good joke has the laugh hidden in the surprise of its quaintness. Put all the riddles on the programme with the answers; and

prepare us for all the jokes a month a-head; and what would become of them! what a melancholy exhibition of damp fireworks they would be! So with life's sweetest joys. How wise the children are! How they revel in the jolly secret! How they beg you *not* to tell them what will be in the stocking! So, on a journey, how pleasant the succession of surprises, the bends in the road, the unexpected waterfall, the sudden village, the pretty lake, the swift outburst of the glorious view! Such is life! With all foreseen, we should be *blasé* before we were blest.

Nearly the other half of the joys of life are the joys of hope. Cowley well said—

Hope!—of all ills that men endure,  
The only cheap and universal cure;  
The captive's freedom and the sick man's health;  
The lover's victory and the beggar's wealth.

What a crass cruelty it would be to deprive them all of joy through hope by killing hope with foreknowledge! What a world it would be without hope! but without hope it would be if we knew all that is to be. O, the dreary insipidity of it!—with nothing to do but yawn and say, 'Oh, yes, I know. Of course!'

Again; the merciful hidings of life are absolutely necessary for the development of the best parts of character, such as thoughtfulness and prudence: and these are essential factors in our spiritual creation. We are, as Huxley put it, playing a great game of chess with an unseen antagonist: and the game turns upon the development in us of the faculties needed for playing it: but there would not be much game to play if we saw how all the moves would go and who would win. Even if, in playing the game of life, we seem to lose, we get the results of the playing in ourselves, and, for all we know, that is mainly why the game is played at all. Hence

'Tis better to have loved and lost,  
Than never to have loved at all.

Substitute the word 'played' for 'loved,' and the truth is a very deep one. But all this involves the hiding of the future from us.

Then this merciful hiding gives us full possession of the present—a tremendous boon. Foreseeing might at once kill half the sweetest joys of life, fill the loveliest blue with thunderclouds, and disgust us with the present, as we beheld the end from the beginning.

No, it is best as it is. And so, now as ever, we see that every path leads to the great need of trust and hope in God. In a sense, everything is uncertain. But

Beneath the shadow of the Great Protection,  
The soul sits, hushed and calm.

Bathed in the peace of that Divine affection,  
No fever-heats of life, or dull dejection,  
Can work the spirit harm.

Be happy now and ever,

Since from the Love Divine no power the soul shall sever:

For, not our feeble nor our stormy past,

Nor shadows from the future backward cast;

Not all the gulfs of evil far below,

Nor mountain peaks of good which soar on high

Into the unstained sky,

Nor any power the universe can know;

Nor the vast laws to whose control is given

The blades of grass just springing from the sod;

And stars within the unsounded depth of heaven,—

Can touch the spirit hid with Christ in God.

For naught that He has made, below, above,

Can part us from His love.

### LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m., on Friday, February 18th, when an address will be delivered by Mr. J. F. Collingwood, on 'Limits Proper to the Inquiry Known as Modern Spiritualism.' The subject is one of considerable interest, and should attract a large attendance.



## SPIRITUAL REALITIES.

ADDRESS BY MRS. M. H. WALLIS.

At a meeting of the Members, Associates, and friends of the London Spiritualist Alliance, held in the French Drawing Room, St. James's Hall, on Friday evening, January 21st, MRS. M. H. WALLIS, of Manchester, delivered an address entitled 'Spiritual Realities,' Mr. E. DAWSON ROGERS, the President of the Alliance, being in the chair.

THE PRESIDENT, in the course of some preliminary observations, referred to the fact that this was the last occasion on which Mrs. Wallis would address the Alliance before her departure, with her husband, for the United States. As the current session of the Alliance was drawing to a close, he had been anxious that they should have the pleasure of listening to an address by Mrs. Wallis before her departure; hence her visit this evening. Alluding to the subject of Mrs. Wallis's address, he might say that he had asked her how she proposed to deal with it, but she had confessed her entire ignorance. She was one of those fortunate people who were in the position of having to 'take no thought for the morrow' in these matters. Her spirit friends gave her the subject of each discourse, and she left it to them to deal with as they thought fit.

MRS. WALLIS then addressed the meeting. She said:—The subject for consideration to-night is one, we take it, that should be of interest to all. The answer to the question as to the reality of spirit, the reality of the life beyond and the reality in relation to man's consciousness here, is surely of importance to all those who endeavour in any way to understand the meaning of their existence. The statement that man is a spirit has been made so frequently as to become almost as wearisome as an oft-told tale; and yet how much is involved therein; how different an outlook upon life must there be, once the reality of man's spiritual nature is thoroughly comprehended! Proceeding, Mrs. Wallis referred to the attempts that had been made in the past to 'divorce the consciousness of spiritual life from the expression in the realm of physical life.' The supposition was that spiritual growth was something quite different from the kind of growth manifested in bodily associations. But if man was a spirit, they might well ask how much of life could be manifested if the spiritual powers were not called into activity, or of what value the physical body would be to its possessor but for the *rapport* that was established between the spiritual consciousness and the physical body through which it found expression. If they took any of the voluntary actions of the body, was it possible to trace these to physical operations alone? Had they not rather to admit the existence of a force behind these movements, or going even beyond that, to concede the activity of spirit in regard to these manifestations? They knew that very frequently in regard to what were called spiritual experiences the thought was presented that these lay in a measure outside the ordinary round of expression or the normal degree of consciousness; that there was a line of distinction between these experiences and those which went to make up the sum of the usual daily existence. Yet it was none the less a fact that it was solely through the activity of spiritual powers that the ordinary physical processes were carried on.

Dealing with the question of the possibility of defining the spiritual reality in relationship to man here, the speaker said:—In regard to the varied phenomena which are manifested in this modern movement of Spiritualism: we find that for many the reality seems to be presented with the objective phenomenon—when there is the external presentation—and very frequently the sceptically-inclined individual will put from him with very little consideration anything which occurs in what is called the 'Domain of mind,' the subjective region, while always ready to weigh and investigate anything which occurs in the objective or external realm. 'These things,' he will say, 'are real. If we have raps on the table, writing without the hands of the medium being used; if we have a materialisation—these things are real, these things are objective; they come to us with the weight and power of evidence, and therefore we can admit that they are true.' To demonstrate that this method of reasoning was wanting in

logic, Mrs. Wallis proceeded to deal with the facts of mental phenomena. It would be conceded, she thought, that every objective form that man had in any way fashioned was the product of imagination—the 'image-making faculty' of his mind. First, there had been the idea, the conception of the form in the mind, and then the attempt to present that form in objective fashion. Very frequently it happened that the thought was more perfect than the expression—there was a difficulty on the part of the individual to clearly express that of which he was conscious in his mind. Now let them take the objective manifestations—the proofs positive as some had termed them—of the reality of spirit communion. How did the individual judge, in what fashion could he determine for himself that these things actually occurred? He saw the table move. Yes, he saw this through the action of the power of vision in normal fashion. But did the eye see, or was it that the picture was registered, through the medium of the eye, on the consciousness of the individual? Again, he heard the rap or the spirit voice. But was it the ear that heard, or was it that the ear was merely an instrument for the transmission of sound to the interior consciousness? Tracing these things out thus, they saw that the so-called external or objective manifestation was entirely dependent on the interior or subjective consciousness, that, in fact, it was through this despised faculty of imagination—image-making or image-receiving—that the sceptical individual received that which seemed to him the proof positive, by external manifestation, of the presence and power of spirit people. It was through the spiritual activity, therefore, that they gained the perception of these objective spiritual manifestations.

Continuing, MRS. WALLIS said: We contend that spiritual realities are all around you, and that your activities are the result of spirit power; that the value of this life is shown by and through these spiritual powers, and that the clearer, the keener, the more acute and deeper the consciousness, the more fruitful is this life, and the better advantage can men take of the opportunities which it presents. . . . Reference is often made to *this* life and *that* life, the life *here* and the life *there*, as though the death-angel worked a wondrous change, as though, when the things of earth were left, there would be a marvellous development in the realm of spirit. But if man is a spirit, he is a spirit to-day, and *this* is the spirit world. If he is a spirit he exercises spiritual powers in and through these conditions, and if his life is real, it is a spiritual reality.

Some of those who return from the other side of life do so to bear their witness to this reality. If they were bright, keen, and active in their mind and thought while here, what is their testimony? That they did not find any wondrous change in their transition from earth. They *did* find the gradual outgrowing of many of the old imperfect thoughts which had gathered around them during their mortal existence; but, in regard to their mental activities and pursuits, they simply *went on living*, finding themselves resident in a real world, having real bodies and real powers and faculties. And sometimes, when they come back, their evidence is discredited because the life they describe is so very real and natural, because they speak in homely fashion of things which appear common even on earth.

In conclusion, MRS. WALLIS said: We claim, then, that you are spiritual realities, we claim that your powers are spiritual realities. We claim that your world is spiritual, spiritual in its origin, spiritual largely in its manifestation. When all these external things which to you seem so real and lasting shall have passed away, all the records of the realm spiritual will remain. Your mind will be in existence when all those things which men have written, all those structures which they have raised, all those stores of knowledge which they have acquired have become things of the past; because in man himself is the grand spiritual reality which cannot be destroyed. And we contend that, so far as the spiritual power is understood, the spiritual reality recognised, the spiritual life lived, so far will man find greater and truer experiences, more intense joy, deeper and fuller understanding. To the extent that the powers of the spirit are exercised, so far, it seems to us, this earth will become a brighter and happier abode, things remediable will gradually be left to the condition of the past, because man will under-



stand, himself, the use to which he can put his powers and the glorious gift of life which is on him bestowed. (Applause.)

THE PRESIDENT then invited questions from the audience, upon which

MR. THURSTAN, referring to the fact that the lecturer had stated that the body is the instrument of the soul, said he should like to ask if there were not another instrument in the shape of a body more refined than the physical form, and whether the conception of our spiritual life would not be increased by knowledge of this second body; also whether the spiritual body was not possessed of powers greatly exceeding those of the physical one.

At this point Mrs. Wallis passed under control of another of her invisible guides (who was understood to be a male spirit known by the name of 'Morambo'), the transition being marked by a striking change in voice, manner, ideas and expression. Under this new influence the following reply was made to Mr. Thurstan's question:—

Man is a triune being. He is a spirit, and he has a spiritual body and a physical body. The spiritual body is the means of communication between the spirit and the physical form. Under certain conditions the spiritual body can be withdrawn from the material form, and expression made through the former. Many individuals (although, perhaps, they may be termed few, comparatively speaking) can exercise this power of dissociation with the physical, and we certainly expect that as spiritual powers are more clearly understood this will be more easily accomplished. When the spirit leaves the physical condition, the spiritual body becomes the external, and this, of course, is more responsive to the action of the spirit than was the physical body, which needed the spiritual intermediary before due effect could be produced upon it.

A lady inquired if this second or spiritual body worked upon 'the astral plane,' because she had been told that the spiritual body often accomplished things independently of, and unknown to, the earthly body; also that it could travel to distant places, and even visit the planets while the physical form was sleeping.

The control replied: The spiritual body, except in rare instances, is associated with the spirit and the physical body. Sleep, as you understand it, is not necessary for the spirit—is not necessary, usually, for the spiritual body; so, frequently in times of physical sleep the spirit, through the spiritual body, goes away from the condition of the earth, visits distant places, even travels to other planets, and may accomplish some of the work to which reference has been made. But if the cord of communication were once snapped between the physical and the spiritual, there could be no re-entrance into physical conditions, and it is because of some such experience that cases of sudden death have sometimes been observed, where the journey has been taken, and through a want of knowledge, or want of power, it has been found impossible to return to the physical state. But remember, man is a spirit, the spirit body is the intermediary means of expression or communication between the physical body and the spirit; and only so far as communication holds can there be a clear manifestation through the physical body.

Another inquirer was desirous of knowing whether it was possible for the spiritual body to sleep while the physical body was engaged in its daily duties.

The control replied: There is no necessity for the spiritual body to sleep. If such a state were induced there would be very little exercise of the physical powers. As our co-worker has endeavoured to show you, the spiritual is the active part of the man, and all voluntary actions are due to the activity of the spirit. The spirit body, as I have said, is the intermediary between the spirit and the physical form, and it is largely because of the want of spiritual development that many individuals are so difficult to teach. They live in a sort of half-active fashion, and cannot readily receive impressions through the avenues of the senses, nor readily transmit their ideas so that the body shall be witness to what they know. The great army of incompetent people, with whom you are familiar, exists because of the want of complete relationship being established between the physical and the spiritual, or because of the want of the development of the spiritual powers—at least that is our opinion. Not that the spirit has not the power of development, but, simply because

of some surrounding conditions, the development has not yet been reached, and the subtle unity is not so well established as to allow transmission of things from the external side to the spiritual consciousness, and a ready acceptance on the part of the spiritual consciousness.

THE PRESIDENT asked, 'Can you define the difference between the spiritual world and the physical world?'

The control replied, that perhaps the best reply that could be given by him was that the difference was one of limitation. 'Here,' he said, 'you are still "cribbed, cabined and confined," you have a continual sense of how much you could do if only the conditions were different; but *there* you can do what you are able to do, apart from this limitation which now besets you. That seems to me the best distinction that I can draw. *That* the land of freedom, *this* the land of limitation. Take, for instance, even that familiar method of going from place to place; step after step you walk, and slowly, gradually, the distance is overcome; but *there* you have only to think strongly and your spirit body is propelled in accordance with the rapidity of your thought.'

In this connection, the control contrasted the methods of building which prevailed here and in the spiritual world. Here, if one wanted to build a house the architect had to draw a plan, explain his ideas to the builder, the builder had to gather his men and allot to each his task; and slowly and laboriously the edifice rose; but in the other world the work was accomplished by the power of the will; by the direct expression in objective form of the idea in the mind of the builder was his house builded, 'a house not made with hands.' 'People wonder sometimes,' continued the lecturer, 'how the homes of the spirit world can be builded while the men who build them are still on earth. But this is because of the activity of their thought, which is registered in the spiritual realm. And so upon that "other side," as you term it, but which is so near to this, those whose minds are dull and narrow, having no clear conceptions, build for themselves homes which are small, imperfect, and full of shadows, but those who can see clearly, act intelligently and leave their impress upon their time; these build for themselves homes in accordance with the finer and nobler powers they exercise. So, then, *this* is the land of limitations, *that* the land of freedom. Here you are bound down by the necessities of physical life; there you enter every state you are fit to enter, experience every joy you are fit to share in, and find only in your own want of development the bar to your advancement.'

Other questions were asked, including one dealing with the identity of the controlling intelligence, and the answers to these were equally intelligent—if not equally interesting—with those given above. We regret, however, that the exigencies of space do not allow of the reproduction of these further replies.

The meeting closed with the usual expression of thanks to the lecturer.

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MORSE'S LIBRARY, FLORENCE HOUSE, OSNABURGH-STREET, N.W.—The second part of the Wednesday Evening Course of Lectures at this place was commenced on Wednesday, January 12th, when a goodly company assembled to listen to an address by 'Tien' through Mr. J. J. Morse, upon 'Spirits as Iconoclasts,' which topic was treated in an admirable manner. In the following week the meeting was to have had the services of Mr. G. H. Bibbings, of Plymouth, but that gentleman was unable to attend, in consequence of being summoned home from Warrington, through the sudden and serious illness of one of his children. Mr. J. J. Vango, the well-known clairvoyant and test medium, very generously came to the assistance of the managers, and gave his services for the evening. His tests were most satisfactory and convincing, and a very pleasant and instructive evening was passed by the numerous audience in attendance. On the last evening in the past month Mr. J. J. Morse was present, and the occasion was devoted to 'An Evening with the "Strolling Player,"' whose wise and witty sayings, and comments on the various aspects of the facts and philosophy of Spiritualism, were greatly relished by an audience which filled the library to overflowing. The annual New Year social meeting was not held, as previously announced, owing to the library having been engaged at the time for another purpose, but it will be held in due course. Friends who are inquiring on the matter will kindly take this intimation.



## THE CONDITIONING OF SUBJECTIVE AND OBJECTIVE FORMS OF EXPERIENCE

BY DIVERSE DISCRETED MODES OF PERCEPTION.

BY 'QUESTOR VITÆ'

An important factor has to be taken into consideration for which no allowance is made in current Spiritualism, namely, the conditioning of perception entailed by its reaction in discreted modes of being (vitality carrying different octaves of vibration).

It has been shown that when selves shed their physical brain they cease to see the equivalent plane, *i.e.*, the physical world. The earth, sun, and moon as seen by us pass out of their perception. When their doubles, or representative ethereal forms, are projected here, such selves then see the inner mode pertaining to this external world, it being of the same psychical character as their temporary forms. On the other hand, when they are 'connected on' to an embodied sensitive's brain by means of a relating vital circuit, then, by using the subject's senses, they can again look at the physical world, as if through a supplemental link, or lens, that had been removed by death, and was temporarily borrowed again.

This conditioning of perception into distinct modes by physical embodiment on the one hand, and by severance from the sense apparatus which relates physical substance, on the other, is a most important fact, and one which fails to obtain consideration. It constitutes discreted degrees of perception, and explains why normally we do not see discarnate beings, and why normally they do not see us.

As they can see us when temporarily 'switched on' to a physical brain, so can we see them when a stimulus or current of psychical vitality is projected through us and exteriorised in sufficient quantity to constitute relations in that mode. But such experiences are abnormal in both cases, and the perception presented through the medium of an exteriorised double is of an abnormal character.

The fact is that perception on any given plane pre-requires responsiveness, *i.e.*, a reacting organ constituted in vitality in equivalent mode. Different planes not only imply different modes of perception consequently, but vitality in different modes or octaves of vibration, constituting a correlate reacting organ, is the pre-condition of correlate perception. What Swedenborg called 'discreted degrees' are the consequence of discreted modes of being, constituted by vitality (the common element) carrying different octaves of vibration. Thinking is recognised now to entail or be accompanied by vibrations. Different modes of perception are therefore coincident with different modes of being, or vitality carrying different octaves of vibration. It is this fact that constitutes a series of planes which are distinct and discreted from each other; within the universe and the Universal.\* (It has been shown previously that it is the selves in the several modes or planes of being who constitute the converting relays through whom the infinite process of the Universal Self is mediated into the not-self in these several discreted modes of being.)

This discretising is entailed on the subordinate, denser modes of being, carrying lower, slower vibrations and modes of perception, and which, therefore, cannot ingress or encompass or control the more ethereal states of being, carrying higher, quicker modes of vibration and perception. Hence the inner, higher states are ever 'shut off' to selves in external, subordinate, circumferential states.†

But the higher, inner, more ethereal states, carrying more rapid vibrations, can and do interpenetrate and permeate the lower, slower, denser states. Consequently, the perception of selves in states transcending those of personality, is 'continuous' from centre to circumference of the universe; from within to without. Their radiated, vital aura, carrying relation, distinction, and perception, interpenetrates the selves

in lower, slower, denser states, and determines them, though the latter, living on their lower level, are not aware of it.

The determination of our universe is ever from the centre to the circumference consequently. It is the angelic selves in the central states who guide the destiny of selves in lower, subordinate states; while themselves determined by the flux within them of the process of the Infinite Self. Selves in the subordinate physical state, or in the spiritual state of personality, have no power over these angelic selves (yet selves in higher states cannot progress apart from the evolution of those in the lower states). And self-styled adepts form no exception to the process conditioning each state of being. The Theosophical pretence that it is their adepts who 'guide the destiny of races and the spiritual welfare of mankind,' is an illogical and preposterous fallacy.

It will be seen from this that occultists cannot relate higher planes than the earth's psychical (astral) plane, unless vitality of higher mode has been interiorised in them, constituting a relating process on that level, or octave of vibrations. No system of training can effect the accretion of vitality pertaining to higher states and planes of being. This can only be obtained by communication; by selves in such state mediating and transferring it to man. The occultist's position in this respect is entirely fallacious. The transcendent determines, interpenetrates, the subordinate, but the latter cannot command the former.

The same law conditions our perception of psychic forms and surroundings in intromission. In the same way that discarnate selves cannot see us and our surroundings as we see them, from the lack of a physical organ of perception, so does the reaction of our perception in a physical brain prevent us from seeing them and their surroundings as they see them. The scenery and configuration of discarnate forms as perceived by sensitives, though actualities are not realities; they are the appearances presented by the reaction of perception in embodied consciousness, which entails appearances pertaining to that mode of being. Thus the forms of selves who have passed through the second death have no limbs: yet sensitives who have had glimpses of that state of being, describe them as having configuration similar to ours.

Equally does the same law condition the configuration of representative apparitional forms projected here from higher states, and which necessarily assume the human appearance known to us here, because that is the form pertaining to this plane. Yet the configuration of the original spirit self in its own state and plane is different. It necessarily has the form pertaining to its own plane.

Again this law conditions not only objective appearances of external things, but also the subjective forms of experience. The content and meaning of thought messages transmitted from higher states, are conditioned by their reaction in our embodied minds (which are substantial, as will be shown), and thereby assume forms pertaining to external states. They are even conditioned by the qualities, characteristics and shortcomings of the special recipient, (as a telephonic message is conditioned by the state of the receiving instrument).

(To be continued.)

### MARRIAGE.

WITHALL—ROGERS. On January 27th, at the Registrar's Office, High Barnet, followed by a religious service, conducted by the Rev. J. Page Hopps, at the residence of the father of the bride, Henry Withall, of Angell Park-gardens, Brixton, S.W., Treasurer of the London Spiritualist Alliance, to Alice, youngest daughter of E. Dawson Rogers, Rose Villa, Hendon-lane, Finchley, N.

SPOILED by indulgence, fastidious by ease, and corrupted by pride, we frequently become more difficult to be pleased; we wish for the pleasure without its pains, and enjoyment without its cares: we forget the homely conditions of life, that the nut has its shell, the orange its rind, the corn its husk, and the wheat its chaff. We would like to have the fruit without the peel, the rose without the thorns, the fish without the scales and bones, and wealth without its incumbances.—ACTON.

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

\* An analogy to this in the electrical field was quoted on p. 347, July 13th, 1896.

† This is symbolically represented in the Kabbalistic account of Genesis in the Bible, in which man, when expelled from Eden (*i.e.*, descending from inner to outer states), is debarred from re-entering by a flaming sword, which turned every way. This sword stands for the wheel of life, or vitality in discreted modes.



We also have spirits who say they come to help us. They tell us to continue ; to help all we can ; point them to God, &c. One said : 'He ever believed it (Spiritualism) in his life,' and signed himself 'Harry Lamont.'

Regarding 'Percy,' 'Bidston' was right. Another incorrect answer was given, and I then urged him to tell me if he really was my son. Planchette slowly wrote, 'No!' He still addresses me as 'dear mother' and says that 'this is home now for ever ; that after many years all is well,' and so on.

I should like to say to 'Bidston' that I am glad to have a suitable book pointed out to me. I would gladly have read most of the books advertised, but, alas ! to do so demands more of time and money than falls to the lot of the average busy mother.

(Signed) 'INVESTIGATOR'

(MRS.) R. JOHNSON.

102, Mattison-road, Harringay, N.

#### 'Work In the Spirit-World.'

SIR.—In replying to Mr. Atwood's letter in your issue of January 22nd, I may advantageously reverse the order of subjects which require attention.

The parallelism referred to in my recent article was simply that of the 'description' given to Mr. Atwood in the Cavendish Rooms, with the general significance of the same. I should have thought it superfluous to remark that the element of suicide was in this relation irrelevant. With regard to the alleged 'mission' under discussion, I re-assert that no evidence for it whatsoever has been adduced.

Mr. Atwood asks me if I admit that it is a common experience for help to be sought at circles from undeveloped spirits ; and 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?' This, I need scarcely say, is much too large an order for the correspondence columns of 'LIGHT.' Besides, it would be impossible for anybody but a seer of the first order to tell what such appearances in reality signify, in any given case, without ample data—as every experienced observer of mediumistic phenomena should know. In his address Mr. Atwood has presented us with the requisite material for a formal judgment in respect of certain mediumistic experiences of his own, and with these I have dealt to the best of my ability. In a general way it may be added that I have reason to believe that spirits are brought into intimate association with mortals for many and diverse purposes ; as I have equal reason to believe that very much of the so-called expression of 'undeveloped spirits' is rather manifestation of undeveloped mediumship, in a misunderstood environment.

Mr. Atwood complains that beyond referring him (and others who are perplexed by the mysteries of mediumship) to the works of Andrew Jackson Davis, I have afforded him little guidance. Yet not only did I point out clearly the way to the desired goal, but gave directions to it by the shortest known cut.

In discussing the problems of mediumship, what would Mr. Atwood and those of his manner of thinking have us to do?—Gratefully avail ourselves of the assistance which the most qualified representatives of two worlds have co-operated to offer, or magnify our own varied incompetence by repeating once more the ineffectual efforts we have so often made to understand mediumship?

Were it anything else of which we wished to learn the natural laws—say chemistry—of course the use of a good, text-book on the subject would be considered a *sine quâ non*. This we would earnestly endeavour to master before attempting independent work in the same field. The most unreflective student of any branch of ordinary science could never for a moment think of inverting that order of study. But with regard to the science of mediumship this inversion is perpetrated almost everywhere, just as if no good text-book on the subject existed. Surely it is unnecessary for me to show that in the one case the folly is as crass as it would unquestionably be in the other.

It may have come as a surprise for Spiritualists to hear that what may be called a scientific primer of mediumship has long been before the world. Indeed it may well be that many experienced Spiritualists are very sceptical about these allegations of mine, and feel like retorting warmly—'How

do you know?' To which challenge it is obviously time enough to respond when actually given. My reply is ready.

Mr. Atwood, however, raises an objection quite as fair, —one calling for immediate treatment ; namely, that to himself and many others the sources of information recommended by me are inaccessible. That is unfortunate. But the misfortune is as nothing compared to the want of such positive instruction, howsoever unreachable, for the time being, the books containing it may be.

In my view the necessary and natural thing to do is to concentrate whatever attention and energy may be needful to make the knowledge in question accessible to all. 'How am I to know that the game is worth the candle?' some reader here interpolates. Simply by playing it out—by the old familiar rule of the pudding and the 'precing' of it.

At present I can only offer my best advice, little expecting other than the proverbial response to it. Time and place fitting, I am prepared to render unto any man 'a reason for the faith that is within me.'

If it could be arranged to reprint in 'LIGHT,' week by week, a description of one type of medium from 'The Table of Explanations' in 'The Inner Life,' the readers of this journal would all have the benefit of so much of the best work on mediumship extant. Supplementary contributions from other teachers of the highest grade might follow, and thus be gathered together prepared material for laying the foundations in the common mind of a scientific and philosophical Spiritualism.

Meanwhile I would commend to the careful consideration of Mr. Atwood and those whose Spiritualism is similarly toned, such a book as Carl du Prel's 'Philosophy of Mysticism,' or (perhaps preferably) 'Telepathy and the Subliminal Self,' by R. Osgood Mason, A.M., M.D., merely by way of counterpoise to present unconscious mental bias—one of the grand factors in the problems of mediumship. As an example of interior spiritualistic experiences, unevincenced by anything objective, but interpreted by an intuition at least dramatically true, I refer the reader to that beautiful little book, 'After Her Death,' by Lilian Whiting. All the works referred to are in the Alliance library, which is now at the service of town and country subscribers to it of half-a-guinea a year, postage of books of course *plus*.

Appended is an outline of 'The Table of Explanations,' from the 'Inner Life.'

#### TABLE OF MEDIUMS.

OUTWARD	1. Vibratory Medium	INWARD.	7. Pulsatory Medium
	2. Motive "		8. Manipulating "
	3. Gesticulating "		9. Neurological "
	4. Tipping "		10. Sympathetic "
	5. Pantomimic "		11. Clairtrative "
	6. Impersonating "		12. Homo-motor "
ONWARD.	13. Symbolic Medium	UPWARD.	19. Therapeutic Medium
	14. Psychologic "		20. Missionary "
	15. Psychometric "		21. Telegraphic "
	16. Pictorial "		22. Speaking "
	17. Dynamic "		23. Clairvoyant "
	18. Developing "		24. Impressional "

W. BUIST PICKEN.

Mr. Allan Fisher.

SIR.—Referring to the announcement in 'LIGHT' from Mr. Allan Fisher that he would visit London, prior to his departure for the States of America, and give evidence of his being able to cure all manner of diseases—the blind to resume their sight, &c.; will you kindly inform me, through 'LIGHT,' when he intends paying London a visit? I presume that when he does come he will call on you and announce his arrival, he having been in communication with you through the columns of your paper. I have seen the following announcement by him as an advertisement: 'Professor Allan Fisher effects cures simply by laying on of hands, like the Gentle Nazarene. The blind receive their sight, the lame walk, and all diseases are removed. Failure impossible. Stamp for reply. Write : 3, Strawberrydale-terrace, Harrogate.'

A very large order, certainly, and 'seeing is believing.' When I see this done by him I shall believe in it.

2, Colnbrook-road,  
St. George's-road, S.E.

E. LANGMEAD.  
(A Spiritualist.)

[We have seen nothing of Mr. Allan Fisher, but believe that he is now in London, and is staying at 26, Osnauburgh-street, N.W. On referring to our columns of 'Society Work,' it will be seen that he was at the Temperance Hall, Battersea Park-road, on Sunday evening last, and is expected to be there again next Sunday.—Ed. 'LIGHT']



## THE CONSTITUTION OF THE DOUBLE.

Mrs. E. L. Boucher attributes the statement to me that the psychic body is composed of material particles. She is under a misapprehension. The psychic body must be composed of vital atoms in psychic mode, or psychic particles. That this psychic vitality is transmuted within our organisms from the vitality in material cells is probable. There is but one law in the great as in the small. Man at death sheds his physical body, and emerges in his psychic form. But physiology teaches us that a similar process of death is *continually* going on within man's organism, as regards the cells constituting it. The psychic nuclei of these cells emerge from their physical bodies or shells at their so-called death. This transmutation occurs within man's organism, which stands as a universe, or macrocosm, to these derivative cells, who then live in the psychic plane thereof; or, in other words, constitute man's psychic form, or psychic soul body, of which the double is a partial and temporary exteriorisation.

It used to be supposed that all the substance of man's body was replaced in seven years; it is now considered that this change or flux occurs much more rapidly; probably within seven months. Man's indrawal, of course, entails the death of his body and the cessation of the formation of new cells therein. But the death or indrawal of the psychic nuclei of all the cells thereof is not simultaneous. Consequently the discarnate, psychic self continues connected to his physical remains by a bio-magnetic chain, till all the psychic vitality has been indrawn therefrom. During that period he continues partly conscious, somnambulically, of earth states. When all the psychic life has been indrawn therefrom, he falls asleep, and enters into a gestative state entailing regeneration in a higher spiritual mode.

Both allopathic and homoeopathic medicines can only affect the physical body, whereas psychic medication, *i.e.*, magnetisation and suggestion, will affect the psychic elements thereof, and through them the physical. Q. V.

## 'THE COMTE DE GABALIS.'

In the Bath Occult Series we have had already a reprint of the work published originally under this title in France, or rather of the translation which appeared in London in 1680. We have had also a second part, and here is yet another continuation, itself in two divisions, translated by Mr. John Yarker from a little volume bearing the imprint of La Haye and the date 1718. So far as we are aware this concludes the series. Mr. Yarker observes quite correctly that none of them are by the same hand, but he might have extended the information, for it would be invidious to suppose that one is more genuine than another. The Abbé de Villars, to whom the first part is attributed, is said to have been assassinated by the custodians of occult secrets, on account of its indiscreet revelations. He certainly died violently on the road to Lyons in the year 1673, but it is probable that the adepts may be exonerated, for his share in the 'Comte de Gabalis' was obtained by the easy method of piracy, the source from which he drew, being, it is said, an Italian work, written by the Chevalier Borri, a transcendental impostor of the Cagliostro type. The third part, with which we are here concerned, is regarded by Mr. Yarker as the most interesting of the whole. For ourselves, we should have been inclined to think it the one bearing most indubitably the characteristic marks of the literature of *colportage*. It belongs to the class of spurious magical *grimoires*, productions of unscrupulous French booksellers, of which we have many examples in the last century; and, except for a difficulty of date, it might be attributed to the inventor of 'The Black Pullet.' The scene is laid in Ireland, but there is a complete absence of local colouring. Indeed, the two sections are chiefly taken up with conversations after the manner of the first 'Comte de Gabalis'; but, on the whole, they are tiresome and trifling. We believe, in conclusion, that the work has been printed privately for subscribers. It is a thin quarto of one hundred and fourteen pages, issued in a wrapper; but the fact that the edition is limited to one hundred copies may be an inducement to some collectors.

\* 'The Assistant Genies and Irreconcilable Gnomes, or Continuation to the Comte de Gabalis.' Translated by John Yarker, Esq. Robert H. Fryar, Bath, 1897.



## THE JUBILEE OF MODERN SPIRITUALISM.

MARCH 31st, 1898.

BRITISH SPIRITUALISTS' LYCEUM UNION.

The Committee of the Lyceum Union having been instructed at the Annual Conference in May, 1897, to make arrangements for striking a medal in commemoration of the Jubilee, have pleasure in reporting that they have completed the preliminary work in connection therewith, and that they are now open to receive orders from Lyceums, societies, or friends who desire to have a supply of the medals.

The design decided upon, of which an illustration is here given, requires no explanation, save that one side has been reserved for recording the Jubilee, and the other side for recording the institution of Lyceums. The medal will be the same size as the illustration.

The portrait of Andrew Jackson Davis has been specially obtained for this purpose, and was taken at the latter end of 1897, and is therefore the latest presentment of the founder of Lyceums.

All orders for these medals will be executed strictly in rotation, and as no ledger accounts can be opened, all orders must be accompanied by a remittance.

As the cost of producing steel dies and the other initial expenses have been met by a number of friends of the Lyceum movement, the Committee are enabled to offer the medals at the following prices, carriage paid:—

	per dozen.	singly.
Best White Metal ...	4/9	6d.
Bronze ...	25/-	2/6
Silver ...	—	13/6
Cases ...	10/6	1/-

At the Conference of the Lyceum Union to be held in May, 1898, a motion will be introduced to have the steel dies destroyed.

All communications to be made to

THOMAS O. TODD,

Sans-street, Sunderland.

[The medal is from a design by Mr. T. O. Todd, and was executed by Messrs. Baddeley Brothers, of London.]

## 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.]

## 'Perplexities with Planchette.'

SIR,—I desire to thank you for so kindly printing my letter and also the interesting and helpful answers it has brought. The writers of those letters I would also thank.

I want you now to do me the further favour of printing my address, as I should be very glad to receive communications *direct* in regard to the other part of my letter, viz., as to spirits coming for help. We still have them come, at least Planchette says so. One said: 'You help others, do help me.' Another said: 'For God's sake help me, I am most miserable. One said that 'God was good, very good to him, and had given him time to repent of his many sins (during his illness). He wanted a message given to his mother, and wrote: 'Get her to come.' I explained that probably she would not wish to come. I got this pathetic answer: 'Won't my mother care to hear from me? Tell her, tell her.' He gave me his mother's address. I intend to make inquiries, and feel urged to tell her, but wish to know more on the subject first.



## SOCIETY WORK.

BRISTOL.—On Sunday last Mr. Woodland gave an address on 'There is no Death.' Mr. Webber's control also gave good results.—A. H. CAM, Sec., 60 Wine-street.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last the service was conducted by Mr. E. G. Sadler, who gave a good address upon 'The Dawning Day.'—E. A.

193, BOW-ROAD, BOW.—On Sunday last Mr. and Mrs. Clegg occupied the platform, Mr. Clegg taking subjects from the audience. Mrs. Clegg's guides gave good addresses. These two earnest workers should be encouraged by societies.—H. H.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—Mrs. Whitaker's guides spoke to us on Sunday evening last. Will any kind friends help us as speakers for Sunday evenings? Next Sunday, at 7 p.m., speaker, Mr. Bradley.—W. CHAPLIN.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last, Mr. Davis gave an address, which was highly appreciated by the audience. His clairvoyance and psychometry were all recognised. On Sunday next, Mr. Dales will take the platform. Every Thursday, at 8 p.m., a public séance will be held.—E. FLINT, Sec.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday evening last Mr. Funnell, having briefly addressed some inquirers present, Mrs. Holgate's guide continued his discourse on 'Spirit.' 'Sunshine' also gave advice on healing to one of the sitters. A hearty welcome is extended to all genuine inquirers. Next Sunday, at 7 p.m.—H.F.F.

2, FORD'S PARK-ROAD, CANNING TOWN, LONDON, E.—On Sunday last 'Blearton' gave an interesting address on 'What is Religion?' It is very encouraging to see some of our own people coming out so well, and taking a bold stand on behalf of the cause; we are now beginning to find the benefit of the Friday developing circle. 'LIGHT' is on sale at all our meetings.—J. DAVIS, Sec.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Mr. Walker gave a stirring address on 'Spirit Communion,' after very successful psychometry. Sunday next, at 10.30 a.m., Lyceum; at 7 p.m., Miss Finlay; Monday, at 8 p.m., public séance; Tuesday, at 8 p.m., developing circle for members. Thursday, at 7.30 p.m., Mr. Kemeys, 'Spiritual Gifts'; clairvoyance, Mrs. Weedemeyer.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—At our anniversary meeting on Sunday last Mr. Catto read the report of the year's work of the society. Mr. Brenchley spoke on the same subject. We wish to publicly thank Mr. Whyte and Mr. Dalley for devoting one Sunday a month to our society. Mr. Neander, president of the Hackney Society, related how he became a Spiritualist. Next Sunday, speaker, Mr. Brenchley, on 'Death: What is It?' Circle on Thursday, at 8 p.m.—C. D. CATTO, Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last we could scarcely find room for our friends, who welcomed Messrs. Whyte and Peters to our platform again. Mr. Whyte's subject being 'Spiritualism: Is it True?' Mr. Peters' clairvoyance was vivid and well received. Next Sunday Messrs. Whyte and Peters: 'Spiritualism: What Good will it do for Humanity?' 'LIGHT' can be obtained by applying to the hon. sec., Mr. T. H. McCallum, after any of our meetings.—T. McCALLUM.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last we had a most interesting time. Mr. Cowderoy's introductory remarks were well received. Mr. Rist then gave a very able account of how he became a Spiritualist, and his experiences since. Mr. Emms, a veteran worker, spoke well, taking the audience back to primitive religions, and also narrating his own remarkable experiences. Mr. Harriss then followed. A piano solo was given by Mr. S. E. Rist (who has kindly offered to conduct a choir just being formed). Miss Harriss gave an address, which was well received. Performances on the violin were given during the evening by Mr. White and his two little sons. On Sunday next, at 6.45 p.m., Mrs. Hillier, trance address and clairvoyance. Wednesday, as usual. On February 27th, Miss MacCreadie.—H. BROOKS, Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Last Sunday evening's service was conducted by Mr. Jones. Mr. Beaver read a paper on 'The Destiny of Man,' emphasising the satisfactory nature of the answer of Spiritualism to the universal query, what, whence and whither? Mr. Kinsman read a chapter dealing with the question of spirit photography, from 'The House of Dreams'—the latest work from the pen of the Rev. W. J. Dawson. Messrs. Jones, Brooks, Hewitt, Purvis and Kinsman followed with remarks bearing on the reading; and a statement was placed before the meeting showing that it

is just twelve months since the society took possession of its present home. During the year a large amount of lecturing work has been done—in the hall and in Finsbury Park, while the society has been consolidated and prepared for more propaganda work in the future. The financial statement showed a small balance in hand after the purchase of the new hymn book, an organ, and literature for distribution, in addition to the ordinary expenses for rent, cleaning, &c.—J. B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mrs. M. H. Wallis was the speaker on Sunday evening last, Mr. W. T. Cooper, the vice-president of the Marylebone Association, being in the chair. The musical portion of the proceedings included a pianoforte solo (Jensen) by Miss Butterworth, R.A.M., the choir-mistress; a song by Miss Hughes, 'To the Angels' (Zardo); and an anthem by the choir, 'Homeland.' Mrs. Wallis then dealt with written questions from the audience, and as is usually the case with the foremost trance mediums when subjected to this ordeal, her controls showed great fertility of resource in replying to the various questions sent up. The interest shown on these occasions warrants the suggestion that Spiritualist platforms might be more frequently devoted to answering the objections or explaining the difficulties of the more thoughtful amongst the audiences. Next Sunday Mr. J. J. Morse will occupy the platform, the subject of his address, we understand, being a consideration of the relationship between spiritual phenomena and natural law.—D.G.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning public circle on Sunday last was well attended, and our leaders' guides gave very instructive remarks on spirit communion and spiritual gifts. An effort is being made with a view of inducing the members or their friends to send their children to our Lyceum, which is held in the above hall every Sunday afternoon, at 3 p.m. It is conducted by Mr. Coleman, who has had many years' experience in Spiritualism, and knows exactly what should be taught to children for their highest welfare. Nothing will be spared to make the Lyceum attractive and instructive. Our evening service on Sunday was very well attended, and the subject of 'The Rock of the Church' was dealt with by our leader in a manner that was well appreciated. On Sunday next, public circle at 11 a.m. Doors closed at 11.15 a.m.; 3 p.m., children's Lyceum; 6.30 p.m., service, Mr. W. E. Long, 'Salvation by Life or Death'; Sunday, 13th, Mr. J. A. Butcher. 'LIGHT' always on sale.—'VERAX.'

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—Through the kind interest of Mrs. J. Davis, of Clapham Common, we were favoured with a visit from Mr. Allan Fisher, who has lately been the subject of much correspondence in the columns of 'LIGHT.' The meeting was placed entirely in the hands of our visitor, who requested us to proceed with the meeting in the usual way while he treated sufferers. Messrs. Adams and Boddington and Mrs. Boddington dealt with the subject of 'Magnetic Healing.' Mr. Fisher preferring not to address the audience. In the meantime a gentleman suffering from kidney troubles was treated, and stated that he experienced relief. A youth, paralysed all down the right side, was the next patient. He said that he felt stronger as the result. Mr. Fisher stated that his guides tell him he can cure this lad in two weeks. If so, it will be a marvellous test of his power. We are anxiously looking forward to his promised visit next Sunday, when he will undertake to relieve or cure all sufferers. Those who desire treatment must make themselves known to the officers before 7.15 p.m., as a healing circle will be formed. The doors will be closed at 8.15 p.m. next Sunday in order that Mr. Allan Fisher may secure the best possible conditions for his work. Thursdays, at 7 p.m., choir practice; 8 p.m., developing class. Doors close at 8.30 p.m.—H. B.

## TO CORRESPONDENTS.

E.W.B.—Next week.

'A FLAIL.'—Kindly send us your name and address.

W. L.—Nothing more need be said on the subject. It will, in all probability, be fully discussed at the Congress.

COMMUNICATIONS, which would be otherwise acceptable, are frequently laid aside because they are not accompanied by the name and address of the writer. These should always be given—not necessarily for publication, but as a guarantee of good faith.

We beg our correspondents in sending communications to 'LIGHT' or to the London Spiritualist Alliance, as the case may be, to let those words appear in the address. To send merely to 'The Manager' or 'The Secretary,' 110, St. Martin's-lane, is not sufficient, as there are managers and secretaries of other papers and institutions in the same building. Want of care in this respect often causes considerable delay in the delivery of our letters.

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



## NEW PUBLICATIONS.

'The World's Advance-Thought and the Universal Republic,' Edited and published by LUCY A. MALLORY. Portland, Oregon, U.S.A.

'A Theory of Life Deduced from the Evolution Philosophy.' By SYLVAN DREY. London: Williams & Norgate, 14, Henrietta-street, Covent Garden. Price 1s.

'Star Lore and Future Events.' Among the contents are: 'The Crises in the Far East'; 'Prince Bismarck's Horoscope'; 'Looking Forward'; &c. London: Glen & Co., 328, Strand, W. C. Price 3d.

'The Photogram,' for February. Principal contents: 'Anatomy in Portraiture'; 'Choice of the Point of Sight'; 'Portraiture Characterisation'; 'Posing and Lighting'; &c. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 3d.

'Glass Blowing and Working' for Amateurs, Experimentalists, and Technicians. With coloured frontispiece and numerous illustrations. By THOMAS BOLAS, F.C.S., F.I.C. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 2s. net.

'Three Journeys Around the World; or, Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and Other Oriental Countries.' In one volume. By J. M. PEBBLES, A.M., M.D., Ph.D. Boston, U.S.A.: 'Banner of Light' Publishing Company, 9, Bosworth-street. Price 10s. 50c.

'Modern Astrology,' for February. Among the contents are: 'Planets in Signs and Houses'; 'Calendar for February'; 'Mundane Predictions'; 'Lessons in Practical Astrology'; 'Physical Health'; 'The Art and Practice of Directing'; &c. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 1s.

'The Humanitarian,' for February. Among the contents are: 'Anti-Semitism in France, an Interview with and a Portrait of Emile Zola'; 'Insanity as a Plea for Divorce'; 'Among the Women of the Harem'; 'Elizabeth Barrett Browning and her Sex'; 'Modern Penology'; 'Affinities'; &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.

'The Coming Day' (John Page Hopps' Monthly): for the advocacy of the Religion of Humanity, based on the permanent foundations of the Fatherhood of God and the Brotherhood of Man. Price 3d.—London: Williams & Norgate, Henrietta-street, Covent Garden. One copy will be regularly sent to any address for 8s. 6d. a year.

'Philosophical Journal;' founded in 1865. Devoted to Spiritual Philosophy and Phenomena, Rational Religion and Psychical Research. THOMAS G. NEWMAN, Editor and Publisher. Terms. 6s. 6d. a year, post paid to any part of the world.—Station B, San Francisco, Cal., U.S.A. English Agent: J. J. Morse, 26, Osnaburgh-street, Euston-road, London, N.W.

'The Two Worlds:' the People's popular Penny Spiritual paper. Edited by E. W. WALLIS. Sent post free to new readers for twenty-four weeks for 2s. 6d. The 'Two Worlds' is devoted to the phenomena and philosophy of Spiritualism. It contains a complete chronicle of the movement in Great Britain, and has an able staff of contributors. Specimen copies 1d., post free. Published at 18, Corporation-street, Manchester. Sold at Spiritualists' meetings, and by all newsvendors to order.

'The Lyceum Banner:' a monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. MORSE, assisted by FLORENCE MORSE. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the 'Lyceum Banner.' 1d., or 1s. 6d. per year, post free. Special terms to Lyceums. Issued for the first Sunday in each month at Florence House, 26, Osnaburgh-street, Euston-road, London, N.W.

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