

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 895.—VOL. XVIII.

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[A Newspaper.]

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SATURDAY, MARCH 5, 1898.

[a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We have read with much satisfaction a full report of an Address, through the mediumship of Mr. E. W. Wallis, published in a handy pamphlet (Manchester: M. H. Wallis, 164, Broughton-road). It is entitled, 'Death's chiefest surprise,' a phrase which occurs in a well-known poem by Sir Edwin Arnold, here printed as an introduction to the Address.

In a pleasant, homely way, but with a certain poetic tone pervading it, the Address gives a great deal of just such information as most beginners need. Indeed, the whole spirit and drift of it are so wholesome and informing that only good could come of its wide use as a missionary tract. Its price is only twopence.

An 'Introductory Note,' of a useful personal kind, describes the medium's feelings before, during and after his addresses:—really interesting.

For several years now, both in this country and in America, there have been strong indications of a broadening of Judaism: so much so that, if we are to believe some of its foremost Rabbis, Judaism, instead of being exclusive, racial, and spiritually aristocratic, is becoming or has become purely humanitarian, the new Universalism of Religion.

A discourse by Rabbi M. Perez Jacobson, lately delivered at a Congress held in Nashville (U.S.), has once more suggested this 'consummation devoutly to be wished.' The concluding sentences are very fine, and will be highly acceptable to the vast majority of Spiritualists:—

God in humanity, humanity in God, God's fatherhood, man's brotherhood, religion as the consciousness of the individual and as the universal intuition of the race, with love for its keynote, duty for its service, and an open hope for its reward, this, and only this, is not merely the spirit, but the Alpha and Omega of the religion of the prophets. And this, the religion of the prophets, no more and no less, is what we mean to-day and what our recognised illustrious authorities in all ages have ever meant by Judaism. It is a simple creed. But as all the vast and intricate operations in mathematics are performed by means of but a few simple axioms, so there is not an ideal in the human race, or a social problem, which can fail to attain through this prophetic religion of Israel its fulfilment and solution. Therefore is this religion of the prophets already become the banner-cry of all the advanced minds and all the advanced hearts, even in Christendom. To this prophetic religion of Israel belongs the divinity of the future. By it must be adjudged the divineness in the present. It is the standard, too, by which must be and will be, nay, is even now being, assigned their rank to all the God-commissioned prophets of other races and nations. For God in His mercy (it is a Talmudic doctrine of liberal Israel) has left no people without His revelation. Only it is the glory of Israel in the past that unto her was granted that revelation in its purity and its completion. And Israel's continuance in glory is only in her continuance in living up to this illustrious priesthood of God and man, by a world-wide love, a broad justice, a humble virtue, and a sustained hope.

We have received from an 'Interviewer' a copy of a report concerning the power of Mr. J. J. H. B. Moss (of Gateshead), as a healing medium. If a tithe of the results here recorded are literally true,—and we have no reason to doubt anything here set down,—Mr. Moss has a most precious gift entrusted to him.

We learn from the 'Prabuddha Bharata' (Madras) that the Prince of Siam, a cousin of the Emperor, has renounced his position, and adopted the yellow robe of a Buddhist monk, with strong leanings towards Theosophy. But his reference to Theosophy was an earnest deprecation of its tendency to dissipate itself in theorising. He said:—

If Theosophy would undertake, in addition to the work of bringing men together into one universal brotherhood, the duty of leading men by example and practice, and train them, instead of teaching them any religious truth, by their exemplary lives as they were either true Christians, or Hindus, or Buddhists, whatever be their religion, instead of hypocrites as they now appeared to be, and would for the present leave alone such things as the astral body, the knowledge of which was of no salvation to anybody, it would be conferring the greatest of all boons of the century. The one work that was needed now was, he believed, example and practice, and not theories.

This is precisely the view that has been expressed in London, and from an altogether different point of view.

There is a paper called the 'Rivista Antispiritaica,' whose mission it is to put down spirit-communion. To this paper, a certain Bishop (of Lecce) writes:—

A copy of your paper has providentially fallen into my hands. May you be blessed! Your journal appears very opportunely in this commune; for, in nearly every family every evening, spiritual sittings are held around the table. They believe that they are being brought into communication with good spirits, and positively refuse to be convinced that the intelligences who present themselves are diabolical.

Now is not that singularly encouraging? As for the 'diabolical' inference, that is simply arbitrary and a matter of course.

Mr. J. Bowles Daly, writing from the School of Arts, Sydney, to 'The Harbinger of Light,' says:—

Psychic students might very profitably employ some of their time in making experiments which would lead to useful results. Baraduc, De Rochas and others have added considerably to the sum of human knowledge by their painstaking and daring researches. Are there no Australian students willing to penetrate the obscure jungle of mental phenomena, and bring back some of the treasure awaiting exploration? Psychometry, clairvoyance and clairaudience are now almost accepted facts of nature, admitted by even some advanced scientists. The branches have, however, received little systematic care or attention by a great many Spiritualists who acknowledge their existence. Yet the knowledge which may be derived from the study would be of incalculable value to history, botany, and science in general.

I am acquainted with a medical man in England who has several volumes of manuscript bound, all treating of disease, and all given by a clairvoyant. Such knowledge has never been admitted. Why should this useful channel of information be hid or ignored? Ought prejudice, bigotry or false pride to stand in the way of acquiring stores of useful information? The time is past for all reticence; small groups of students should lose no time in approaching the subject in a

proper scientific spirit, taking one or either of the subjects, and pushing it to its further intrenchment.

The writer then gives several most impressive accounts of experiments in this direction. He makes the interesting remark that he has found the capacities of Australian subjects infinitely superior to Orientals.

In 'The Editorial Department' of 'The Journal of Practical Metaphysics' there is a breezy article on 'The Dawning Era,' with an anticipatory glance at the brand-new century now nearly turning the corner. Instead of the conventional glorification of our knowledge,—of which, in truth, we have had far too much,—we have the following astringent and tonic :—

Our knowledge is surprisingly insignificant ; and we are just finding it out and learning what treasures lie before us. Catch a Theosophist, pin him down to what he really knows about astrals and reincarnation, and he will writhe about awhile, finally telling you that a friend of his has an idea that he can remember how he once met death in a former age. But out of his own life he can give you absolutely nothing of positive value. Question a physiological psychologist, and ask him what he has learned about the mind by his laboratory experimentation, and he will serve you little besides chaff. The doctor knows so little about disease that the best verdict of the greatest specialist may be utterly false. As for remedies, the French physician has disposed of them all and of all doctors in one sentence : 'We amuse the patient, while nature heals the disease.' The physical scientist will tell you how force acts and how atoms combine in the ether. But what is force ! Well it is a mode of motion in the ether. What is ether ! Oh, it is a hypothetical substance got up to account for the forms of matter and the modes of motion. And it is well not to push him farther. The preacher could once give you a directory of the streets of heaven. But tickets which secure one a safe passage through purgatory on payments of mere belief are not so readily obtainable nowadays.

We are glad of it. There have been far too many finalities and only ways of salvation. We predict that the coming century will dump down a lot of our rubbish, both scientific and philosophical, and teach us to be content with a few great but simple facts.

'Mind,' referring to Dr. Lyman Abbott's famous 'Jonah and the Whale' sermon, says :—

But no pulpit utterance in recent years has so startled the orthodox clergy or lent such encouragement to the friends of liberal theology as the following remark by the same preacher, made only a few Sundays ago : 'I do not see why an agnostic cannot enter the kingdom of heaven. I do not think God will fail to know him because he has failed to know God.'

Newspaper discussion of this statement has revealed the interesting fact that many other clergymen, of various denominations, hold almost the same view of the agnostic's fate, though some apprehend that the concession is a dangerous move toward the alluring horizon of heterodoxy. To our mind, however, Dr. Abbott's position on this question is far less 'liberal' than his opinions on certain other religious topics. He apparently adheres to the old superstition that heaven is a *place*, to which some of God's children are admitted while the majority shall be forever excluded from its holy precincts. Forgetful of the logical requirement that a 'place' for the good implies the necessity of a 'place' for the wicked, these liberal clergymen are prone to concede the non-existence of Hades ! Verily, it would seem as if the clear teaching of Christ, that 'the kingdom of heaven is *within you*,' were lost on even the most progressive of our religious leaders.

'The New Age' has completely misunderstood the late Spiritualist Alliance meeting. It says, Mrs. Besant's address was 'an address by a Theosophist to an audience of Theosophists,' and it also says, 'The proceedings of the evening had a special significance, for they were, so to speak, the sealing of the bond which is henceforth to unite the Theosophists and the Spiritualists, who for some time have been somewhat bitterly opposed to one another.' Why do respectable papers send reporters who could write such obvious nonsense ! or, if they will not send reporters, and

yet want to notice the subject, why do they not ask someone who knows at least a little about it !

At the very touching service at St. John's Church, Westminster, in memory of Miss Willard, conducted by Canon Wilberforce, the congregation was exhorted to kneel and pray 'that God would grant to their sister peace and rest in the Paradise of Christ.' That is beautiful, in its way ; and we are so used to the sentiment that we do not usually notice its frequent incongruity. Frances Willard does not want a 'Paradise,' she wants 'the glory of going on.' To shut her up in a Paradise while there is any sort of a Hell would be terrible to such a spirit as hers, unless death transforms us—for the worse.

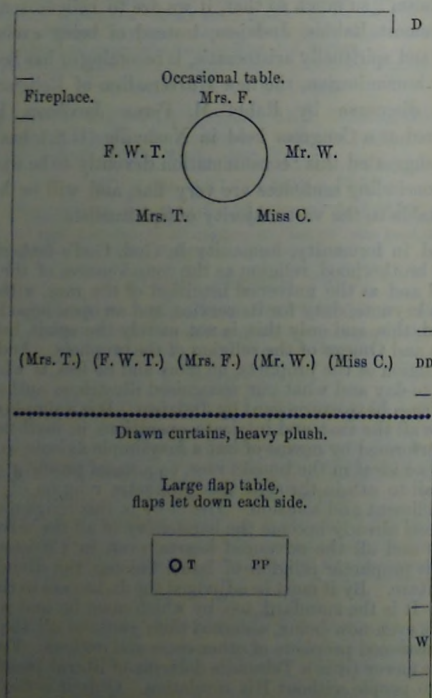
Mr. Frederick Tennyson, the elder brother of the late Poet Laureate, passed away on Saturday last at Kensington. The 'Daily Chronicle' says that Lord Tennyson, when visiting him in 1887, 'disagreed with him curiously about Spiritualism, in which Frederick was a profound believer.' It is quite true that Frederick was a Spiritualist, and for several years was a subscriber to 'LIGHT.' But we do not believe that Lord Tennyson ever 'disagreed with him curiously' on the subject, for we happen to know that Lord Tennyson himself also took a great and a sympathetic interest in the question.

MANIFESTATIONS IN A PRIVATE CIRCLE.

REPORTED BY F. W. THURSTAN, M.A.

(Continued from page 104.)

On Saturday, February 12th last, we held another circle for experiment at Buckingham Gate Mansions, where the manifestations were so similar to those obtained in the same room on December 10th, and reported in 'LIGHT' of February 12th, and obtained in the presence of other new witnesses, that I think it advisable to publish the account of them at once as forming a strong corroboration of the other meeting, especially as, in some respects, the phenomena were more pronounced.



D—Door to passage.
DD—Door to adjoining room.
T—Tambourine.
PP—Writing memo. pad and pencil.

There were present of the regular circle only Mrs. T. and myself—Mr. T. at the last moment being unable to attend, owing to a severe cold; of new sitters, a Mr. W., a gentleman who has long attended the meetings of the Delphic Lyceum here; a Mrs. F., a lady from Australia, who has recently joined the same; and a Miss C., the lady who sat with us in our meeting at Hampstead on January 22nd—reported in 'LIGHT,' February 26th.

We sat from 6.30 p.m. to 8.30 p.m., in a light in which we could very clearly distinguish one another, and I could read the time of my watch. The usual arrangements of the room were made. The above diagram shows the positions.

At first we sat round the occasional table. 'Nellie,' as usual, shortly made her appearance and tried to harmonise us by her chatter, giving Mr. W. one or two little proofs of her ability to see the arrangements of the house where he lived. 'Alexander' then took power and rapped out the names of some of the visitants present—'Estelle' being spelt out for me and 'T. T. Sharpe' for Mrs. T.

As the table showed signs of jumping while our hands rested on it, I asked 'Alexander' if he could move it while we sat away, in order to convince the new comers. He answered by giving the code signal of four quick raps three times repeated, signifying his ability. Accordingly we pushed our chairs away, and waited some five minutes but in vain. The power seemed being concentrated for something going on behind the curtains. Miss C. was controlled by her nephew 'Reggie,' the same who had spoken in the direct voice at our last meeting. He came in a great state of excitement to say he had been sent to tell us that all sorts of preparations were going on behind the curtains but he was not to say their nature; he was so interested in watching them that he must go back at once.

The chairs of both Mrs. T. and Miss C., now seated with their backs to the curtains, were several times dragged nearer them, and Mrs. T., putting her hand against them, felt touches; so I obtained permission for all of us to stand in front of the curtains, holding up our hands for the usual signals from the other side. Our new position may be noted in the diagram by initials enclosed in brackets.

As before, I held both of Mrs. T.'s hands in mine without releasing them a moment.

The movements of a heavy figure moving about were soon distinctly heard by all. We were told they were 'Akbar's.' Then each of us in turn felt the patting of his hand through the curtain. There was no uncertainty, they were the distinct impressions of something solid behind. The heavy flap of the table was heard being banged as before. Then 'Akbar' apparently sat in Oriental fashion on the rug in front of me. We could hear him shuffling his hands there and several times he touched me below the knee.

Mrs. F. and Mr. W., who were standing before the opening between the two curtains, thought they noticed the inner room filled with a strange diffused light. On former occasions we have fancied we saw the same light, but we could never tell whether it might not be the effect of light filtering through the skylight above or the glass partitioning over the curtains. But on this occasion it was noticed a few minutes afterwards to have disappeared, and 'Nellie' came to say that it had been caused by 'Akbar's' presence. 'Clare,' my sister, controlled Mrs. T. to greet me, but she could not use the direct voice. She was followed by 'Annie,' Mrs. T.'s sister, who, speaking through control, told me to inform Mrs. T. that she had been hunting lately for their lost sister Kate, who had gone to Australia and not been heard of for years, and that she had found her at last settled in San Francisco, deserted by her husband, but with a daughter of about twelve years. She was working for her living in some great hotel or building, and fairly contented with her lot. I mention these details in case some day they may be verified.

As the physical phenomena on the other side had now apparently abated, we all resumed our former seats round the occasional table, as marked in the diagram.

Previous to sitting down I drew the curtains aside, half open. We laid a folding slate on the table. I opened it to show all that there was no writing. Then we all laid fingers on it, in the hope of getting writing there; but although we thought at times we felt a vibratory movement going on within, no results were found at the end. But meanwhile our attention was diverted by raps on the floor underneath

us. 'Alexander,' in this way, gave us messages from some more visitors. One of them was for Mrs. F., a favourite young aunt of hers, now on the other side. The first letters of her name were correctly given, also the name and surname of another relative purporting to have come with her, names which Mrs. F. did not recognise at the time, but which on subsequent inquiry have been found to be perfectly correct and veridical. The other name given was of a lady still inhabiting her mortal coil. It was said her sub-consciousness was directed towards us, as she had a favour to ask. This desire of hers—to be privileged to attend our circle—was spelt out, and we were told we might comply with it.

Some five times, while the message was being rapped out, the small table round which we were seated, with our fingertips all clearly observed lightly resting on it, rose steadily a foot or so straight upwards. I glanced underneath, to be satisfied that no foot was under the pedestal. Indeed, as soon as the table rose we were all of us quick in drawing our feet well out of the way, for it generally fell back with a heavy thump, as if suddenly released, and with a force that nearly smashed the pedestal. But the last time it was let down quite slowly, as if just to show us it could be done. It was at this late stage that what was perhaps the best manifestation took place.

I had remarked that we had got raising of the table when our hands were on, but not, that evening, when our hands were off. Suddenly the big table with the heavy flaps in the other room was seen and heard by everyone rising up and down and rocking to and fro for two or three minutes, as if somebody alive were underneath it. It must be remembered how perfect the conditions are for this case: (1) Apartments—a private room, without apparatus; (2) medium—an unprofessional lady; (3) curtains drawn in light, where everyone and everything was clearly distinguishable; (4) company all known to one another—no accomplices—all earnest, serious investigators; (5) position of table—eight feet, at least, from the nearest sitters; (6) continuation of the phenomenon for some minutes while all could calmly observe. Then, as if this was not enough, another marvel took place. On this table I had placed a tambourine and a jotting slip-pad with a pencil beside it. The tambourine had not been heard sounding on this occasion, except so far as it slipped about when the table rocked. But now the pencil was heard rattling on the table, and writing on the pad, and then falling. I thought I saw it moving. 'Nellie' immediately afterwards controlled to say her Auntie 'Annie' had been trying to write her name on the pad. She was not sure whether she had succeeded, but she had also tried to throw the pencil on the other side of the further room.

After closing proceedings, I went myself and picked up the book, which was lying on the floor, as if fallen from the table. On the first page I found written largely, in a hurried way, 'Annie,' the last letter not being quite finished. I had assured myself at the commencement, when placing the pad on the table, that it had no writing on it. Mrs. T. had not approached near it all the evening. The pencil was lying fallen in a far and different part of the room. If it had fallen by the tilting of the table, it would have fallen near the book, alongside of which it was lying on the table.

Mrs. T., to whom I have submitted the above for approval, writes:—

'I am sure I saw the writing pad and pencil moving, and also a light vapour around them. I thought our friends were trying to write, for while the phenomenon was occurring, I felt the same sensation in my arm that I always get when they attempt writing.—R.T.'

'I have read the above, and find the details rightly described. While watching the movements of the large table in the other room, I also thought I noticed a patch of luminous, cloud-like drapery on the table where the writing was going on.—L.T.F.'

'I have read the above and find the statements correct in every particular. As we stood with our hands placed against the curtain, I several times distinctly felt hands from the other side pressed against mine with great firmness, although I was standing at the other end from Mrs. T.—T.C.'

'I have read the above account, which is perfectly accurate in every respect. I distinctly saw the strange light, which was said to be occasioned by 'Akbar's' presence, and which disappeared after a few moments. I also distinctly felt the pressure of a solid substance, like a hand, behind the curtains, at such a distance from Mrs. T. that it would have been impossible to have been done by her.—H.W.'

MRS. BESANT AND SPIRITUALISM.

BY EMMET DENSMORE, M.D.

I have read with much care and interest Mrs. Besant's Address published in 'LIGHT' of February 19th; and I write to correct an error into which Mrs. Besant has fallen.

It is quite true that the magazine which Mrs. Besant edits, during the years which she has edited it, has not contained much, if any harshness toward Spiritualists; but the same cannot be said regarding that magazine when edited by Madame Blavatsky—and it is the initial alienation of Spiritualists from Theosophists upon which Mrs. Besant lays special stress. She admits that Mr. Judge taught that nearly all the phenomena came from 'spooks and shells,' but that 'instructed Theosophists'—whatever that may mean—do not endorse that view. Mrs. Besant is a comparatively late comer into Theosophy. I was a close student of it when Madame Blavatsky, Colonel Olcott, and Mr. Judge constituted the head and front, the Alpha and Omega, of the movement; and Madame Blavatsky, quite as vociferously as Mr. Judge, proclaimed the spook and shell doctrine. I am delighted to have Mrs. Besant make overtures to the Spiritualists, and have no doubt that much good will come of it; but I think it better that the facts be correctly stated. The 'initial mistake' which Mrs. Besant deplures—and the initial assault as well—was made by Madame Blavatsky, and not by the Spiritualists.

Mrs. Besant puts forth the rather startling view that both the movement called Spiritualism and the one called Theosophy were started by a band of Mahatmas, or 'great occultists,' as she now seems to prefer to call them. I have been a close student of Spiritualism since 1855; and since 1860 I have had no doubt that the phenomena were caused by those who have been separated from their bodies by death. I have also taken a warm and friendly interest in Theosophy since the formation of the first Theosophical Society in New York, and from its first inception I have had no doubt that it also is a movement having its origin in powerful minds of the spiritual spheres—the realm of causes. I am profoundly convinced that this movement was set in motion in order to minister to minds who are so constituted as to be repelled from Spiritualism, and at the same time so immersed in materialism as greatly to need the ministration of the spirit. Madame Blavatsky was a medium, pure and simple. In her presence, paintings were precipitated—both upon silk and canvas; bells were rung, and objects brought from a distance. She even had the earmarks common to a large majority of the mediums for physical manifestations, namely, the ability and willingness to supplement the manifestations when conditions were not favourable to the production of genuine.

Mrs. Besant tells us that although Spiritualism was started by the efforts of wise men in the body, nevertheless 'it failed to meet the hopes of its teachers,' and that 'the movement was blocked by the very means (phenomena which had become practically useless) which were intended to forward its high progress.' And Mrs. Besant leaves us to infer that these wise men abandoned their first movement and started another—to wit, Theosophy. This pitiful outcome is quite consistent with the theory that it was originated by men yet in the body. On the other hand, if, according to my view, both these movements originated in powerful minds of the spiritual spheres, it would be natural to expect that both movements have fulfilled and are fulfilling the designs of their projectors—and this is precisely what I claim has taken place. 'The continual repetition of many phenomena' has, in my view, been 'inestimably useful' in bringing immortality to light and in ministering to hosts—tens and hundreds of thousands—who otherwise would be without hope; and the theosophical movement has ministered and is yet ministering to yet other hosts who are so constituted that they could not be prevailed upon to pay the slightest attention to phenomena, even although the dead were made to rise. Mrs. Besant and Mr. Herbert Burrows are conspicuous examples of those hosts of materialists who have been brought to a joyous knowledge of the spirit, and who were not attracted to or fed by the phenomena of Spiritualism.

Rome, February 22nd, 1898.

THE
RELATION OF MICRO- AND MACRO-COSM.

BY 'QUESTOR VITÆ'

(Continued from page 100.)

Biologists do not know how our nervous vitality is generated, whence it emanates, how it gets into our nervous system. It is only by tracing the analogies between the individual circuit of becoming, in involution and evolution from sub-consciousness to self-consciousness, with the similar process in our organism, that they will come to realise how vitality is involved and evolved therein and therefrom.

It must be remembered that the microcosm represents symbolically the Solar-Self or macrocosm. The fact that the unity of our organism comprises a variety of distinctive organs demonstrates that in the precedential Solar-Self, of which it is the most external reflection, there must be various hierarchies with special functions, symbolically represented in our organs, constituted of selves having an individual distinctive and an incorporate, identic existence.

Modern histology has shown that every cell in our organism is born (by polarisation or karyokinesis and metakinesis) within the organ in which it lives. Consequently, it follows by analogy that each of our selves must have been born in, emanate from, and pertain to particular hierarchies in the Solar-Self, whose special precedential functions we represent here. Histology shows that each cell in our organism is of dual constitution, comprising two poles within their nucleus. Cells are constituted by the nucleus dividing into two equal parts by a process of polar reaction. The vitality of the self is communicated into disparation and incorporated or embodied into the serum or physical substance coming through the blood from the chyle or digested food. The cells so constituted and embodied remain in permanent connection with, and dependent on, the vitality of the Self in whom they were born; that vitality continues to flow through them and they again divide in their turn.

By precedential analogy it follows that we also must have been communicated through dual-parents in the Solar-Self; that we also must primarily have been of dual constitution. We also, though embodied in matter, must remain in permanent vital, recipient connection with the hierarchy in the Solar-Self who constituted us, to whom we pertain and whom we represent. As man's vitality is permanently mediated to the cells of his body, through their nuclei, so must we permanently receive communicated life from within, through our nucleus or heart from the Solar-Self in whom we are comprised, as well as drawing life mediately from the vital not-self or etheric atmosphere, from without by the blood, and from the physical world in material food. The fact that selves are thus dually related to the Solar-Self or macrocosm by means of a dual process or communication of life, is most important and has not yet been insisted upon. This dual process constitutes an immediate and a mediate relation; the former relating from within and the latter relating the without. The former pertains to Self, the latter to not-self. By the internal process, selves are included and comprised within the Self of our Universe and within the preconditional Universal Self. By the external process selves include the not-self; the etheric, substantial and physical elements or atomic life.

This is the dual equivalent in the process of being, in ontology, to what is represented in the process of knowing or consciousness, by the dual faculties of identification and of distinction. It is the internal process of Self that constitutes the *a priori* unity in the Universal Self; by which the Universal Self includes and comprises all its derivative selves while ever transcending them. And it is by means of its consecutive links, or externally insulated relays, in its process, that it distinguishes its derivative unit selves; that it establishes distinctions within the Universal Self; finitude within Infinitude.

Man never can comprise and include or cognise this precedential, *a priori*, unifying process of Self. It ever recedes before the regarding mind of empirical or personal

self-consciousness.* That mode of consciousness can only relate the *a posteriori*, subordinate, external not-self, the without; as similarly and co-ordinately man's organism lives upon, exists on, and comprises only substance pertaining to the external world; the etheric, vital, and physical not-self, and cannot seize and include the transcendent Self. Occultism or magic only deals with relations with the external, subordinate not-self; with the influence of man on the etheric elements; the limitless light or negative existence (the projection of thought-forms, &c.); thereby displaying that, like metaphysics, it only pertains to personal consciousness. It ignores the dependence of man on, and his determination by, the internal *a priori* communication of the process of the transcendent Self, and, as shown on p. 39, is pantheistic and not Deistic; is anthropocentric and not Theocentric.

The fact that personal consciousness can only relate the without, is the consequence of its own internal dual-unity not being unfolded in its perception; the consequence of the true individual being divided into two personal beings. The internal aspect of relating is then limited to the vital connection unifying these divided aspects of being. (But this cannot be cognised.) But when these reunite and reconstitute the real individual, then the internal relation, till then restricted within the limits of functioning between and within the two poles of their divided personal being (uniting these in discreted unity), transcends those limitations, from the fact that the two poles are reunified, and joined in associated unity. Functioning inwards, it recedes into the unity of the hierarchy to which they pertain, participating therein consequently. It subsequently extends along the internal, precedential process of the Solar-Self and identifies the derivative selves with their precedential Unity; their Perfect Whole.

The fact that relation is necessarily dual in mode is exhibited in the electrical law that all minor circuits induced by the communication of the major, continuous electrical circuit, are dual, *i.e.*, carry positive and negative elements, or attraction and propulsion.† Induced circuits are vibra-

tory in mode, it must also be noted, as thinking has been found to be.

These induced circuits correspond to that which unifies the two poles or aspects of the dual individuals when divided into masculine and feminine persons, and which flows within them, uniting them, when living as divided persons, but which radiates forth when the two poles are united into an individual electro-magnet, so to say. The main electrical continuous circuit corresponds to the Infinite process of Life.*

It is by this internal circuit that inspiration, illumination, revelation, genius, invention, the conceptions of idealist art, poetry, and music are transmitted. But the higher pole of the divided dual self occupying inner states, may be used as the relay of transmission, thus transferring the ideas directly to the other pole of him or her self still on the outer world, provided that responsiveness has been unfolded in the latter. That such transference on an induced circuit is possible has been partly illustrated by Marconi. The word-clothing or form of expression given to the ideas transmitted, in their externalisation through the recipient, will be conditioned by the associated forms previously registered or stored in the mind (soul) of the recipient instrument (as in a phonograph). Inspiration is consequently conditioned by the quality of the instrument used, and, further, is related to the period of civilisation in which it is expressed.

(To be continued.)

HOW TO SEE ROUND THE CORNER.

A wonderful invention has just been made in Austria (says a Vienna telegram to 'The Chronicle') consisting of an apparatus called 'Fernseher' (far seer). The apparatus renders visible an object with all its colours situated 'round the corner,' or at a great distance, by means of the transformation of light waves into electric waves. In other words, the machine conducts optic appearances along electric wires and renders them visible in another place. It is said to be the solution of a problem on which Edison has been engaged for twenty-four years. The inventor is a poor Polish village schoolmaster named Szczepanik. The apparatus is in the shape of a telephone box. The inventor is at present staying in Vienna. According to the 'Telegraph's' correspondent, 'Szczepanik states that the picture is separated by means of two mirrors into a number of dots, which are distributed upon an endless line. The different vibrating rays of light from these dots produce in the first apparatus electrical currents of varying strength, and in the second apparatus, where the currents are received, they are changed again into rays of light, two swinging mirrors transforming them into a united picture. In scientific circles opinions are reserved as to the merits of this invention. Herr Szczepanik, who has the support of a banker, says that up to the present he has been successful in all his experiments. He intends to take a pavilion at the Paris Exhibition of 1900, where, by the aid of his teleoptical apparatus and a skiopticon, he will show to a gathering of 10,000 persons the manoeuvres of the French Army and Navy when many hundreds of miles distant from Paris.'

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind those Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1898, which are payable *in advance*, that they should forward remittances at once to Mr. B. D. Godfrey, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

by association, says: 'The electrical effect of the nerve impulse transmitted along such and such nerves, has been tracked and measured.' The validity of the analogy is, therefore, indisputable.

* Recent electrical research has shown that the insertion of a relay in a continuous circuit induces minor circuits in dual-mode, *i.e.*, backwards and forwards, or duplex. The analogy of this with the process of individuation in the Universal process is striking.

* The making, empirical consciousness cannot relate the sub-consciousness of the sympathetic system; still less can it relate the individual consciousness functioning in the spiritual nucleus of the heart. The cerebral consciousness is ever dependent on the heart, not only for its supply of cellular vitality through the blood, but it is dependent on the sympathetic nervous system for its supply of circulating nervous vitality, and becomes quiescent when the sympathetic indraws its mediation of nervous circulation, as in digestion, in sleep, in somnambulism or trance. It is, therefore, dually subordinate to the heart.

This discretising in the process both of knowing and of being (vitality) between the several planes of the microcosmic Self has its similar expression in the macrocosmic or Solar-Self. In man it is a vital circuit, flowing through his nervous system, that constitutes the dual process both of knowing and of being, *i.e.*, the cerebral-sensor-motor or reflexual, and the sympathetic-ganglionic or pleural systems, that interrelate his discreted planes of knowing and being in unity. So similarly and precedentially, it is a vital process (to which man's nervous system corresponds) flowing between the several relay-selves pertaining to the same hierarchy or function in the discreted planes of the macrocosm, that interconnects them in the unity of the Solar-Self or perfect whole. This vital process is equivalent to the nervous system of the Solar-Self. It is shown in its processes through man to be a dual-unity, carrying consciousness and feeling, implicit in vitality, imparting knowing and being. It is this *a priori* mediatory process along which man cannot project his cognition: cannot ingress; whether within himself microcosmically, or in its transcendent, macrocosmic process in the Solar-Self.

But selves who have evolved to the state of individuality can, and do project their cognition along this macrocosmic circuit, from within to without, and comprise and include within their cognition their representative relay-selves on earth; as in man the heart supplies the brain with vitality, and the individual consciousness in the heart relates the personal consciousness through the sympathetic.

Our nervous vitality has been recognised to be electro-magnetic; so precedentially is the process or nervous circuit of the Solar-Self. Consequently, space is no hindrance to its flow. Space has been recognised to be filled with ether, and Keely has shown ether to be magnetic, while Lodge infers it to be electric. Consequently, ether may constitute the conductive medium of inductive action in macrocosmic transmission, as in wireless telegraphy.

Man cannot project his cognition through his own nervous system, *i.e.*, within; he cannot cognise his own organs and the cells therein; he can only cognise externally. But selves in central macrocosmic states can and do project their cognition along this macrocosmic nervous system and circuit, and cognise their external representatives through whom it flows, and cognise earth states through them. This constitutes a transcending and unifying mode of consciousness, of which personal consciousness has no knowledge. It is the process of transcending in actual being, which metaphysic postulates theoretically, but knows not empirically. It is the unfolding of this inner mode of consciousness carrying internal relating that entails the transcending of the appearance of separate personal being and independence of will; and the recognition of the solidarity of each in the unity of the perfect whole; the Solar-Self.

† Several leading psychologists, such as Sabatier, Durand de Gros, Barcy, Boirac, Bn  , &c., recognise that nervous vitality carries a similar mode of process to that of electricity. Krapetkin, summarising recent psychological discoveries and speaking specially of the process of memory

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IS SPIRIT-COMMUNION UNKIND?

To some this will be a novel-question. We have all heard the question, 'Is spirit-communion injurious?' and, of course, that has always referred to mediums or investigators. The only reasonable answer to that question has been, 'Try it, and see'; and, upon trial, it has been found that mediums are, on the whole, as sane, as sensible and as happy as, let us say, the young gentlemen who report for 'The Telegraph' or 'The Chronicle,' or the old gentlemen who adorn the Bench of Bishops. Besides, where spirit-communion seems to do harm, we can, as a rule, easily trace it to the folly of people who treat it as something uncanny, and who make it dangerous by thinking it is.

But, as we say, it will come, to some of us, as a novelty, and as a very perplexing novelty, too, to be asked the question, 'Is not spirit-communion unkind?'—unkind, that is to say, to those who communicate, and who by us are encouraged to communicate. This question was recently put before us and urged upon us by Mrs. Besant. The passage which enforced it is too long to quote in full, but here is the central thought of it. Speaking for Theosophists, our visitor said:—

We consider that it is injurious to the souls on the other side to draw them back into the earth atmosphere as they are continually drawn back in the ordinary séance rooms. We consider that the souls passing out of the physical body are reaching a stage in the cycle of evolution in which they should progress to higher and higher spheres; that if we entangle them again with the past interests of earth, with the daily concerns of our physical existence, we are tending in the most literal sense to *materialise* them, and to delay their higher progress, their greater possibility of growth.

That was said with such charm of voice, such grace of manner, such confidence of authority, that probably only a few of the more tenacious of her listeners saw what it really meant. And what it means is this:—that our very foundations are bad—that the experiences upon which we rely and the communications we have established are, in a sense, criminal; for would it not be criminal if we knowingly injured the dear souls that are gone, if we deliberately kept them from progress and bliss by unlawfully entangling them with earth interests and the concerns of our own lives, if we materialised them by entrapping them into séance rooms? We say deliberately, It is simply awful. No; that is not a bridge between Theosophy and Spiritualism. It is a 'great gulf fixed.'

Mrs. Besant, however, offered us a substitute. We must not draw them back, she said, by using the body of a medium for automatic writing 'or in any other way,' but we must go to them in spirit. We must try and develop the power of our own souls, 'to pass into the invisible world at will, to talk with those who are there, to see them and hear them.' The suggestion has a germ of truth and

usefulness in it. It is indeed well to uplift the spirit from the sordid things of sense, to believe that we may even now live in the spirit-world and hold communion with the blessed 'dead.' But 'to see them and hear them!' How many of us could accomplish that? How many would be driven insane in the solitary effort to do it? Mrs. Besant says that each person must try to push out into the spirit-world, to see and hear those who are there 'because he is himself in the world of spirits.' It is perilous advice. We believe it is possible for only a very few; and we also believe that the persistent isolated effort to accomplish it would be, to many, highly dangerous; and surely it would be far more easy and far less perilous, for those who have gone on to linger a little and hold out the mediating hand of sense, than for us to strain unduly beyond our earthly bounds.

But where is the evidence? Why invent these arbitrary doctrines, from this side? Who has told us that it is doing an injury to our beloved ones or to our spirit-helpers, to encourage them to communicate? We can understand our excited critics who are never tired of crying 'Devil! devil!' for they have half-a-dozen stale Hebrew texts to go upon; and, so long as they believe that God forbade 'witchcraft' to the ancient Jews, and that this forbidding applies now to modern mediumship, they have their warrant, such as it is. But where is the warrant for this summons to shut up every séance room in the world? For fifty years, at least, the modern form of spirit-communion has been going on; and millions of messages have been received,—messages the genuineness of which Mrs. Besant would not largely deny. Well, what have they said? They have almost exhausted the vocabulary of endearment and delight, in telling of their peace and joy in being able to send signals across the valley of the shadow,—no longer 'a valley of the shadow' to them. When have they reproached us for dragging them back? When have they reproved us for hindering them in their ascent? When have they told us we were unlawfully entangling and materialising them? All this is pure imagination,—a fragment of a huge speculative system beginning in reincarnation and ending in the clouds.

No; we believe the testimony of those who send us greetings from the other side, who tell us they are glad to be of use to us, and who tell us, too—O, joyful tidings!—that they can well afford to wait for us a little while, until we pass beyond that hiding veil. Why should we assume that we are injuring them? Ask them. Surely they know best. But even if it is, in a way, true, what then? It is perhaps a mother who is being 'injured' by clinging to her forlorn earth-child. Dear soul! when she was here she gave up willingly her nights and days, her pleasures and chances of progress, that she might bless her child: why should she leave it now? Perhaps she sees, or hopes she will see, ways of more profoundly helping it, with deeper insights and larger powers, and she stays, a blessed ministering angel,—if she is wise and good enough for that. She is in no hurry. If what we say is true, she has all eternity before her. She can afford to wait. Nay, who can tell but that her progress, her enlightenment and her bliss may all depend, not on leaving her child and going into strange lands of splendour, but in being 'faithful unto death'?

We have no theories about it: and we want none. We are very humble and homely explorers, where the path is very dimly seen; and, for the present, we take the proffered hands and bless the love that offers them; we listen to the voices and are grateful for them. If our unseen helpers have to pay a price for their helping, and suffer loss, that is only what many of them did cheerfully on earth. And we know that such loss is most blessed gain.

LIMITS TO INQUIRY.

ON LIMITS PROPER TO THE INQUIRY KNOWN AS
MODERN SPIRITUALISM.—A SEQUEL.

ADDRESS DELIVERED BY MR. J. FRED. COLLINGWOOD, F.G.S.,
TO THE LONDON SPIRITUALIST ALLIANCE,
FEBRUARY 18TH, 1898.

When, in December, 1893, I had the honour to address the Members of this Alliance, my essay took the form, largely, of a string of authorities in sequential order, with which it seemed to me important that all Spiritualists should be acquainted. I deemed those authorities acceptable to my hearers; and readers afterwards, through the courtesy of the Editor of 'LIGHT,' were put in easy possession of the great difficulties which men of scientific pursuits have to meet when their notice has been called to our subject through accident or by propaganda. It was then shown that the admirable methods of science, if applied to Spiritualism, would yield the uniform results of advancing knowledge. But the Inquiry has its limits, beyond which the methods are inapplicable.

It is my purpose this evening to present in rapid review the limits which, in my opinion, are put, by Nature and by those methods, to our Inquiry known as Modern Spiritualism. And in order to trace their range, it will be necessary to define the terms here employed—to give two or three definitions which may or may not be acceptable to some persons present, but, nevertheless, are required by the argument.

Spiritualism, which dates from the dawn of history, has engaged the minds of the greatest among men through the ages, and has been thus defined in later generations, and is so understood in philosophy and theology:—

'Spiritualism is the doctrine of the existence of spirit as distinct from matter. Spiritualism, as distinguished from materialism, is that system according to which all that is real is spirit, soul, or self; that which is called matter, or the external world, being either a succession of notions impressed on the mind or else a mere educt of the mind itself.'

With that we have nothing further to deal, my contention being that its place is fixed, and its limits are known and generally acknowledged.

Modern Spiritualism is our special subject of Inquiry, *i.e.*, by questioning, experiment, and research. It was instituted only as recently as 1848, and is recognised as the doctrine that departed spirits hold communication with persons now living. The intelligence that answers to the inquiry cannot be described otherwise than as 'spirit,' the only term in our language which connotes the thing to be identified. It was the first systematic questioning as to the source of existing facts. Of course we know that through history there have been many recorded instances of this questioning, but they have been sporadic and usually disbelieved, and the inquiry has ended with the individual experience. Since that date it has been organised, and much patient labour and research have already enlarged the boundaries of our knowledge.

In the front of the Inquiry it is a matter of detail what or who the 'spirit' may be. The fact of a supposed intelligence from an unknown source is sufficient in importance to demand a long, close, and earnest investigation into its manifestations. There is the great fact, which remains, which has multiplied to an incalculable number in many countries, showing many phases; and new facts are ever coming to light. Spiritualism (to use the word for convenience entirely in its modern application) cannot, therefore, now escape from its self-established definition, in spite of deniers and doubters and quibbling critics. I have formerly dealt with deniers and doubters; and as to the quibbling critics, I cite a paragraph which illustrates the necessity above urged of our defining the terms in use.

An American correspondent, writing to the Society for Psychical Research, says:—

'I am not a Spiritualist—do not believe in so-called Spiritualism; but do believe that the living are often visited, often warned of danger, and often comforted in times of affliction by the spirits of departed loved ones. I do not

know how far away the spirit world is from this, but I know that the spirits of departed loved ones are often very near to me.'

It would be difficult to frame in fewer words a clearer justification of the attitude we assume when we style ourselves Spiritualists.

Modern Spiritualism has been more fully described as

'A science based solely on facts; it is neither speculative nor fanciful. On facts and facts alone, open to the whole world through an extensive and probably unlimited system of mediumship, it builds up a substantial psychology on the ground of strictest logical induction. The cardinal truth imperishably established on experiments and experiences of millions of sane men and women of all countries and creeds, is that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death.'

The spirit we speak of and believe in, and the reality of which we think we have good reason for maintaining, is not a functional result of physiological changes which are distinguished and defined by competent specialists who may apply their knowledge to our Inquiry as checks on our conclusions. Among such departments of investigation bordering on the Spiritualism of our acceptance are Braidism, or suggestion, hypnotism of the French school, auto-suggestion, sometimes thought-transference, and the influence of mind on mind in all the affairs of the world. The operating cause in each of these phenomena has not been proved to rest on spiritual external action but may be found potent on the material plane.

It will be urged, on the contrary, that incarnate spirits are engaged in all these processes. So they may be; so also in every occupation from the highest mental effort down to a game of hockey. That objection does not in any sense invalidate my contention that they are not within the proper limits of our Inquiry but belong rather to medical psychology.

If we turn to the study of mesmerism with all its implications, of clairvoyance, of evidence for the double, of thought-transference or mind-reading, and possibly of faith-healing in some of its aspects, we may perceive the action of spirit independently of purely physiological material conditions; and when we sum up the mass of cumulative evidence to be found in our records, contributed by healthy persons of strong common-sense, by cultured men who have given careful attention to these strange phenomena, inexplicable save on the spirit theory, and who before their investigations had no faith in their reality, we are driven to the conclusion that truth in these matters is to be found only when sought for in the right way, *i.e.*, on the lines of methodical science. The conviction, however, that fastens upon the majority of Spiritualists who have spent time and patient labour in this study, and have rightly inquired of Nature, has grown most strongly during communications of so private a character as to be placed beyond the reach and comprehension of outsiders. In urging, therefore, the high importance of exoteric investigation I must guard my argument against even the faintest suspicion that it alone claims, or is intended to claim, the impressive results of all our endeavours.

Leaving the class of evidence which belongs to the mental and esoteric side of the question, let us turn for a few moments to the physical phenomena that originated our Inquiry and form its true basis. But for the series of experiments in this category I hold that our present knowledge would never have been attained. We should still have our founders of religions, and our prophets, our ecstasies, our supposed hallucinated friends or madmen, whose individual experiences would only be appreciated by their fellow sufferers. Their mental condition would still be designated disease or superstition, and no progress could be made solely on account of their inward character. When, however, an outside influence could be demonstrated a new era in psychology dawned. Man's attention was arrested by the physical phenomena because they were capable of proof by twos and threes and more persons present as witnesses to experiment. There is consequently now no more doubt of the actual fact of an outside power, intelligent and human, impinging upon our life here than of any other fact in Nature. Our knowledge, so far as it goes, is exact, presentable, verifiable, and must always be sought on the lines above indicated, from which

no departure can be allowed. Bearing this attitude of mind in view, you may perceive, or see indicated, certain limits to the Inquiry.

The adjective *proper* I accordingly employ to express the fitness, the adaptability, of our methods of investigation to the aim we have to keep before us—that aim being to show to inquirers the way of affording evidence accessible to anybody who strives to acquire it, of the possibility, probability, or moral certainty that the survival of spirit beyond bodily death, and communication between the two states of existence, is true. We rest no longer on the hypothesis; we accept the theory as already established.

That which cannot be submitted to experiment with repetitions ample for demonstration should have no place in our permanent records. For it must, above all considerations, be remembered that our reason, in this Inquiry, reigns supreme or our pretensions have no basis.

The limits, therefore, we are bound to observe are continuous with experiment and research. Among the branches of our Inquiry are: Mesmerism, clairvoyance, action of the double or its appearance, thought-transference, faith-healing in some of its phases, controls (*a*) for speech, (*b*) for psychography; apparitions, objective or when witnessed by more than one person. All those are fleeting, and more or less personal. The following are constant: Physical manifestations, including raps of all kinds; lights, scents, and musical sounds produced; *apports*; levitations, movements of heavy bodies; direct writing; so-called passage of matter through matter. Another group contains: Materialisations, of masks, hands, faces, forms (*a*) unknown, (*b*) identified; substances formed, both evanescent and permanent, &c.

There is ample scope in those departments of research to occupy the loftiest minds, the acutest observers, for a long time to come. Our work is to discover the laws producing the phenomena and our relation to them; and we must be prepared to find our difficulties enhanced beyond those of the physicist through our dependence on the intelligence occupying the field on the other side of the border of our sense-world. We already know something additional to the great fact of a spirit world. To our cost we have blundered into the knowledge that, although we can never compel the manifestations, we are able in part to regulate them. When a line of communication is opened to us from the other side, our experience has told us that like attracts like and that we receive as we deserve—in quality, but by no means necessarily in the form we desire.

The benefits accruing from the communications rest with ourselves. Hence the attitude of an investigator is the most important element in every department of the Inquiry. It is not for me to address advice to Spiritualists in their capacity of private investigators, for whom always the richest fruits are yielded. All I desire to urge is that the world of ignorance in these matters will never accept the private experience of an individual, and that the only road of advance is by methodical, logical deductions from facts that all persons may reach if they honestly work with that object. The authoritative ephemeris issued by the astronomer is accepted because of the absolute faith we have in the accessibility of everybody to the processes by which his results are achieved. It is potentially with every one of us to satisfy our minds on astronomical questions. It is equally within our power to acquire a sound knowledge founded on experiment in matters relating to Modern Spiritualism.

I may seem to some of my hearers too exigent in advocating the continuous inquiry into physical and allied phenomena. But I hold to my faith in its value, and I have, moreover, my reasons for the faith, which I shall presently attempt to justify.

I need not press on this audience the great importance of the Inquiry to ourselves individually. But I must make my statement clear that for the greater audience we hope eventually to reach we hold in our keeping a vast power of enlightenment unknown to the cultured mind of Europe. Mr. F. Myers, the eminent representative of Psychical Research, has with much force and eloquence put forth the argument that the materialistic scepticism in the leading intellects of the civilised world must be met with absolutely conclusive evidence against their agnosticism.

We claim to supply that remedy. How shall we accomplish it? Not by preaching and palavering, but by work on the methods laid down in all science. It is hard to work and wait; to do only pioneer labour, to limit our speculations, to give up some cherished superstition for a grain of truth. For we must realise the fatal mistake, so often made, of attempting the work of succeeding generations when in our own time the product of our toil remains inchoate.

Who needs this instruction, this knowledge of a spirit world in communication with us here which we proclaim in words and now do so little to prove? Listen to a few words from an article in the 'Spectator' of August last, on the 'Superstitions of Science':—

'Consider what would happen if by any chance those who are now trying to investigate the phenomena of the soul and its operations should be able to show mankind beyond doubt that they had negated the materialistic explanations of the universe, had proved to demonstration the continued existence of the spirit after death, and made the world beyond the grave, and the probability of communicating therewith, a matter of certainty, not of conjecture. No doubt that may be a wild hypothesis, and we do not state it because we think it likely to happen, but merely by way of assumption. Still, supposing these spiritual discoveries were made positive facts, can anyone doubt for an instant that the effect on man would be infinitely greater than those which could be produced by any conceivable material improvement or by any of the gifts of applied chemistry? The certain knowledge of another world would indeed make a new man and a new world. Who could pretend that if an after life were to become as demonstrable as the movements of the planets, mankind would ever be the same?'

And in the same paper, on October 9th last, we read:—

'We do not even know with any certainty whether the dead retain any relation to the earth, or any knowledge of its proceedings, or even whether they recognise one another. We think we do because it is too painful to think otherwise; a violent disruption from terrestrial concerns seeming to interfere with a governing notion of continuance beyond the grave, but that is an induction only. We can know nothing about it ourselves.'

There is undoubtedly a great desire observable in the agnostic mind of to-day to grasp some truth, some unquestioned fact that will help it to formulate a more or less satisfactory answer to its need of evidence for continued existence. I think we heard, in the case of the late J. Addington Symonds,

'An infant crying in the night,
An infant crying for the light';

for in his charming autobiography occurs this passage in a letter to a friend:—

'I wonder whether you think you may lay your finger in Spiritualism on some point affecting Revelation. If you do, you have the secret. I could believe anything if somebody first knocked me flat with a club; if all the conceit were taken out of me by the proof of agencies beyond our experience realising God, I could prepare myself for mysticism.'

Again he wrote:—

'As I am prostrated and rendered vacant by scepticism, the Alps are my religion.'

And on the death of his much-loved daughter, whose young life was full of high promise, he plaintively exclaims:—

'There seems to be something pitiful in this extinction of a nature formed for a really noble life.'

The lesson to be drawn from this lamentable and common experience seems to be that it is to such persons of intellectual pride and spare humility, 'a good thump on the head'! might open their minds to a new idea. If we can reach those minds—and they are countless in number—we might well be content to have laid the foundations of our science in the present and next generation, and leave all its philosophy to some distant time and to the great generalising mind which in due course will arise in posterity.

* I am, however, happy to recognise in Mr. Thurstan's circle a serious, and so far successful, essay to recur to the old practice of careful experiment, with the added advantage of scrupulous care in recording its proceedings. It stands now almost alone in refutation of my rather hasty assertion.

† The world thinks far more of a good thump on the head or of a floating chair than of all your information.' Said to Imperator by 'M.A. (Oxon.)' 'Spirit Teachings,' p. 242.

Now, if we possess the precious knowledge we boast of and glory in, how is it that the cynics are so acidly active in their endeavours to put us in the pillory and condemn all our work and deny our results? I think the answer is to be found in the newer practice of casting your net too far.

In sketching the limits of our Inquiry it is obviously demanded that we show what is on the other side of the boundary which cannot be invaded and occupied without adequate equipment, save to work mischief, or produce confusion. It is to that territory I wish now to draw your attention, to survey it in outlines and point the dangers which threaten its invasion.

Our opponents consist of two classes—the agnostic and religious. They think alike that we do harm, the former holding that we teach superstition, the latter that our work is quite unnecessary and often misleading. Our answer to the agnostics has long been given. To the religionists I shall devote my attention for a space and ask you to accompany me in the arguments and to refute or confirm them. I will endeavour to approach this part of the subject with respect, without personal considerations, and to deal with it not too gently but with sufficient vigour to elicit a useful discussion.

The question of Religion is the most important beyond the limits I venture to draw, and is one of the great obstacles to our progress among those persons who presumably would accept the confirmatory evidence we are able to offer. They form a large proportion of our population on whom religion hangs loosely, with no definite fit and no attachment, and is brought out for use in times of loss by death or other touching affliction; and put by like a State garment until another occasion arises. To give a definition of it with satisfaction to everybody would be an impossibility. Max Müller on that head has written:—

‘I wish that our etymological conscience allowed us to derive *religio* from *religare*, to re-bind or re-unite, for in that case *religio* would from the first have meant what it means at last—a re-uniting of the soul with God.’

As we have just heard, the late Addington Symonds declared the Alps were his religion, *i.e.*, he sought the ultimate goal in natural theology, and a very safe path to tread if his mental attitude shut out the acceptance of spirit inspiration. But no exercises in such a field would lift him above the material plain suggesting admiration; no faith, no hope, no sense of obligation, no opportunities for aspiration towards a preparation for spiritual existence of unknown duration. However sublime the contemplation of the Alps as typical of Nature's grandeur, of her infinite past, a stop to those studies must come in the course of a lifetime and then a loss of everything, unless we suppose a further life. It is acknowledged that religions—I mean the three or four that divide the world between them—give one something beyond a Byronic glorification of the Alps, whose crests, by the bye, will in time disappear, yes, and the whole elevation will be levelled with the plains. The eschatology of the magnificent in Nature is known. In religion, which is of spiritual structure, eschatology is also known—to have no ending. The Alps inspire no worship, but they do indicate for students of their long history an infinite energy, an unseen power behind phenomena; and therein to many lies the secret of their fascination.

The conception of spirit, which is the great difficulty, is assisted by the experiences through our investigations, although we are no more able to grasp its nature than we can understand the nature of electric or magnetic or etheric forces acting through the universe as we apprehend it. Yet the manifestations of the natural world supply our minds with material for ratiocative conclusions as to the existence of those powers.

So in like manner we discern in physical manifestations of Modern Spiritualism the spiritual world of infinite energy which informs us of human entities acting on our plane of life here. And we are instructed on the source of that energy, its relation to mankind, the responsibilities belonging to our nature in that relation, the laws governing the moral sense, &c., through the medium of men of supreme gifts—very few in number—to whose teaching the existing theologies are due. The principles revealed in them are recognised as of boundless application for all time. No man, no society can change them, and no inspiration in two thousand years has modified, much less added to, them.

Modern Spiritualism, then, naturally, meets with a dead wall of opposition when it takes liberties with theology and propounds as religion the self-born fancies of gropers in the darkness of ignorance.

A writer and worker of long standing in our ranks has said: ‘Spiritualism is not only a religion but it is the all of religion that man at present knows on earth.’ Epes Sargent—and he was a true Spiritualist—wrote: ‘Spiritualism contradicts nothing that the eminent saints and sages of all the centuries have recognised as eternally true, and subverts nothing of vital truth in any religion.’ I purposely contrast these two opinions that they may dwell in your minds as we proceed.

I now give some brief citations from the Conference papers in 1895. One speaker referred to

‘the divergence between the revelations received from the spirit world and the doctrines of the established religion. It was upon the lines of the former teachings that he considered the children of Spiritualists should be educated; the latter teachings he denounced as false and misleading. . . . He would have them earnestly strive to form children's Progressive Lyceums on the principle of the associations of the young in summerland.’

Another speaker declared that

‘As Spiritualists they had broken the fetters that bound them to a religion of symbol, form, and ceremony. . . . They had disestablished hell and purified their conception of heaven.’

Yet another speaker was heard to advocate the erection for this religious cult of

‘Temples of noble architecture, well ventilated, lighted, clean and warm, with good acoustic properties, adorned with statuary, paintings, flowers and shrubs. The ideal service should include the finest instrumental and vocal music. Readings from the best teachers should be given. . . . In connection with every meeting-place there ought to be ladies and gentlemen who would act as stewards.’

Without expressing my personal conclusions in this grave matter as to the higher—or lower—criticism, I would ask if the belief of Christendom, held by many hundreds of millions of people during many centuries, can be jauntily set aside and replaced by haphazard statements of irresponsible human entities (‘whether in the body or out of the body I cannot tell’) without some, and often irreparable, damage to the few who are so unfortunate as to fall under the influence of presumptuous organisers of ‘Progressive Lyceums.’

The first sensation on encountering such utterances, I have observed, is a shock of disgust, then a revolt against the crude assertions, then a condemnation of the system called Spiritualism. I speak from experience of the effect on persons whose faith in their Church has become a part of their nature. I take it, it is the manner of presentation usually that gives offence; not the private opinions so much as the aggressive, pugnacious attitude assumed to force the novel teaching as the only true one. I say, it must be accounted a presumption to claim authority to teach as new the doctrines of continued existence of the spirit after death, of communication in some manner between those existing on each side of the grave, and of the absolute nearness of the spiritual world. That is Spiritualism pure and simple. We have no monopoly of that knowledge. If the aim were to confirm the faith in these doctrines by means within our reach, nothing but praise would be due to the effort. But the advocates of religious Spiritualism are also iconoclasts and glory in their work, and go so far as to ‘break the fetters’ and ‘disestablish hell,’ &c., and would abolish all outward forms of inward spirituality. To propagate these crudities among young instructors for children's guidance will always be condemned.

Then it is wholly unnecessary. The professed Christian has no need of other instruction than his religion gives him. That contains all, and a great deal more than, the advocates of spiritualistic religionism can propound, even when they borrow largely from the Bible and the Church's interpretations. I give one or two samples of what the Church is now teaching, and has always taught. Canon Gore, preaching in Westminster Abbey last Advent Sunday, said:—

‘We know that whatever we are to be in the world beyond must be the working out of what, amid the opportunities and responsibilities of our life here, we have made of ourselves. . . . We are ever making our character, our acts are continually forming habits, our habits are continually

fixing themselves into character. Character, we have every reason to believe, is not changed with death, and so there lies the terror from which reasonably we can never shake ourselves free—the fact that we are responsible, that we are, in fashioning our character, continually fashioning our own eternal being, our own Heaven and our own Hell.

In a sermon preached on January 2nd, the Rev. Professor Bonny said:—

'In regard to our race, we believe death to be no more than the passage from one mode of life to another without any real interruption of the continuity.'

And curiously added:—

'Here we pass outside the sphere of demonstrable knowledge.'

Those of us who have heard Canon Knox Little and are familiar with his writings know how he asserts with reiteration the nearness and activity of the world of spirit, and its influence on ourselves. I am not aware that he has any acquaintance with our Inquiry, but it seems to me evident that our work would not bring him any knowledge of the least consequence.

Then, to quote the words of a very great layman who was convinced of the facts we are striving, in our own way, to demonstrate. Sir Walter Scott, writing in his diary after the death of his wife, used these words: 'She is sentient and conscious of my emotions somewhere! Where we cannot tell, how we cannot tell.'

Such men of healthy instincts and pure simplicity of character can discern the truth without our cumbrous methods of proof.

No assertion among Spiritualists is more misleading than that on leaving this world we necessarily enter a state of bliss—summerland is the usual phrase—and meet our friends in happiness. On the other hand, we have frequent assurance that character has not changed; as we die so we live again—statements of wide variance. Now there is no conceivable misery more horrible, no punishment greater, than the recollection of countless opportunities neglected, of injuries done to our fellow creatures, of abortive schemes which cost pangs of agony, of a remembered mis-spent life. Surely there is your Hell. The escape from or avoidance of all these misdeeds or misfortunes ensures your Heaven. Who then can 'disestablish' Heaven or Hell, now or ever—unless through annihilation, which is not an article in our creed? I want our well-intentioned propagandists, if they can, to take a broader view of the complications of the races of humanity and the complexities of individual character. We are not all of the same metal or cast in the same mould. Truth is relative, never absolute—outside of mathematical sciences—with us. Some are gifted with an instinct others lack. Some make guesses where others deal logically and deliberately with a problem, and the end is reached by different roads. The secret of combined action lies in a comprehension and recognition of each other's faculties.

It is here assumed that the aim of the Spiritualists is the production of evidence to sustain their mental attitude in this study in some cases; and the strengthening or recovery of an old faith in others, if and when they need it. In short, that we seek proof of a continued existence after bodily dissolution and a confirmation of the belief in which we have been reared, and have, perhaps, temporarily lost. It surely cannot be our further purpose to undermine religious faith or attempt the abolition of the science of theology and substitute for it an inquiry which has involved many methods of doubtful value concurrently with the only safe and true method known to science.

Mark Rutherford has said some good things, but none wiser than this:—

'It is much more important to believe earnestly that something is morally right than that it should be really right, and he who attempts to displace a belief runs a certain risk, because he is not sure that what he substitutes can be held with equal force. Besides, each person's belief or proposed course of action is a part of himself, and if he be diverted from it and takes up with that which is not himself, the unity of his nature is impaired and he loses himself.'

And Sir Walter Scott, when near his end, was able to say:—

'It is a comfort to me to think that I have tried to unsettle no man's faith.'

An intelligent Brahmin, writing in the 'Nineteenth Century Magazine,' asks:—

'How can observation and experiment, the mere grouping and classification of recurrent appearances, be in any way connected with questions regarding origins and essences, the creative reason, the moral law and the divine nature?'

These subjects are beyond the limits of our Inquiry, as is the consideration of all ethical and religious qualities, instinctive or acquired; and the attempt to deal with them, as some propose, is in my opinion contrary to organised common-sense, injurious to the cause we have at heart, and a source of friction which, if persisted in, will bring us into well-merited contempt. Spiritualism will then be a reproach—not on account of our experiments and researches, but solely because we invade a territory where we are not wanted, where our meddling will certainly lead to disaster, ending, perhaps, in a disruption of our army of workers and a retreat that may throw back our Inquiry for generations, so far as it will accomplish any worthy results. We play into the hands of the enemy by such rash expeditions. Let us remain in our own land doing pioneer work, if it must be only that, with energy, skill, and patience, and take our reward in the consciousness that we are helping to build the foundations of a permanent temple of science, not for our personal advantage only, but also for the benefit of those thirsting for knowledge of the greatest concern, now and in the generations yet unborn.

The subject has run away with my pen, and I have not now the time to complete the sketch which it was proposed to make of other topics that are heedlessly brought under the shield of Spiritualism:—Social, political, surgical, medical, hygienic, and pseudo-sciences, all irrelevant matters clogging the Inquiry. But there is one more observation I may make before the conclusion. We are often told that Spiritualists deny the supernatural. My answer is that the natural world and the spiritual world are clearly defined in theology; that *supernatural* is a perfectly proper word to use, and has its definite and well-understood place in our language. We import confusion by our practice of shifting the meaning of our terms, and give the enemy occasion to blaspheme.

It will probably be in some of your minds to criticise my shortcomings and complain of omissions of a very obvious kind. I desire to meet one of them before its utterance. The voluminous teachings that have been given by the great seers of modern times, from Swedenborg to Stainton Moses, I have to admit contain valuable contributions from the spirit world. In the case of Swedenborg, although one hundred and fifty years have passed since his interpretations were begun, his writings have not been accepted, save by a comparatively few, as embodying truths. We are too near the time of production to have assimilated the great doctrine of Correspondence. We only know that whatever is true in it will 'leaven the whole lump' of Christian theology; and, indeed, we do hear sometimes curiously familiar phrases employed by preachers in the Church, which we trace to the influence of Swedenborg. His view was not the formation of a sect—much less one to carry his name; but the teachings which he received under spirit guidance, he maintained, would infuse the orthodoxy of the years to follow his day. And with regard to Stainton Moses' controls, we know how 'Imperator' and others solemnly urged the wisdom of observing the festivals of the Church while infusing into them the spirituality of which the rites were symbolic. Among all the high messages we have received from the other world, none have apparently met the needs of the age with such simple, practical aims as those that came through the agency of Stainton Moses. There is no iconoclasm there, only the recalling to mind much in religion that has been forgotten, and the awakening of slumbering souls to the fundamental truths of old. One generation is incompetent to determine the authority and real influence of a great personality, or of a mass of teaching through a lesser person. It requires a vista of past years to reveal the true meaning of great men, and a perspective view is necessary to enable an accepted judgment to be formed on their production and on their natural place in history. Posterity only, not contemporaries, are competent to decide who are our prophets and seers, our founders of religions which are destined to endure.

It will be gathered from the foregoing remarks that there is a right and a wrong, a useful and a mischievous, method of inquiry into the veiled mysteries. In the one you consult Nature with intelligence and draw your conclusions in a sound induction from known facts. In the other you take utterances from the uncomprehended source of all our inspiration without trial, without the test of time, and are liable to be launched on the waters of contradictions, accepting as of exclusively Divine origin the most tremendous claims which nothing in history has equalled in audacity and personal vanity. Admitting the fact of an external source of all such suggestions, it behoves those who meddle with the subject to refrain from themselves accepting the conclusions impressed upon them and to appreciate the mingling of the individual character with the control operating through the organism. There is always a dilution in the process, with the exception of direct writing and the rap, in which cases, as far as our present knowledge tells, the incarnate entity has free scope.

In the 'Edinburgh Review' of January, 1895, in a scathing article on 'Modern Magic,' are these words:—

'In spiritualistic phenomena grown-up men are not ashamed to suggest that we are to search for evidence of a Divine government of the universe, and to find proof of the immortality of the soul.'

These grown-up men have misled the Edinburgh reviewer, or he has stumbled into a pit of his own digging. We, as a body, do nothing of the kind. Our business is, or should be, to prove the existence of intelligent entities apart from the physical brain. We seek a knowledge which will become the property of everybody, and not only, as hitherto, the fluctuating hope of religionists. Modern Spiritualism, rightly understood, patiently practised, carefully studied and wisely taught, will supply that knowledge; will confirm the believer in his faith, strengthen the waverer, open a door to the doubter, and even occasionally will convince the scoffer.

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.]

'Young Beginners.'

SIR,—Can you kindly find room in 'LIGHT' to announce that we have been unsuccessfully endeavouring to hold a séance every Sunday evening, but we sadly need more sitters? If any of your readers who are inclined to assist young beginners would 'come over and help us' we should be extremely pleased to receive them, especially those possessing mediumistic powers. We commence punctually at 7 o'clock.

78, Gower-street, W.C.

STIRLING JONES.

The 'Loge de la Bienfaisance' at Lyons.

SIR,—Permit me, if you please, to interest, as far as I may be able, your French subscribers and correspondents in a matter of research over which I have been for some time engaged, and having exhausted most available channels of information, am much in need of help. It is a point which connects with the life of the great French Mystic Louis Claude de Saint-Martin, and with a part of that life which has been left obscure by his biographers, though it may perhaps be illuminated when Dr. 'Papus' publishes his two long-promised books on the 'Unknown Philosopher,' and on J. B. Willermoz.

I suppose that all instructed Masons in England are acquainted with Robison's 'Proofs of a Conspiracy,' and it is also known in France through J. Mounier's rejoinder on 'The Influence attributed to Freemasons in the French Revolution.' Now, the work of Robison, which I estimate, by the way, at its true worth, has a good deal to tell us concerning the 'Loge de la Bienfaisance' at Lyons, and it makes reference more than once to a volume entitled 'Archives Mystico-Hérétiques,' which is described as 'the annals of the proceedings of that Lodge,' though also evidently 'the work of one hand.' I have failed entirely to obtain, or, indeed, to trace any further, the existence of this work, and I beg your correspondents abroad to share with me any information they may possess, and assist me, if possible, to acquire it. My London agents are also unable to hear

of a copy of Saint-Martin's 'Ecce Homo' and of the mysterious 'Livre Rouge' attributed to this mystic by his chief biographer, Matter. Perhaps I could obtain some assistance in these additional directions if you would kindly publish this letter.

Eastlake Lodge, Harvard-road,
Gunnersbury, London.

A. E. WAITE.

'A Clear Case of Spirit Return.'

SIR,—I beg the favour of a few lines in your valuable paper to record what is to me and those who were present as genuine and clear a test of clairvoyance as we have ever had. A young man who came and sat with us had the test, and although his parents are strong Spiritualists, and wished for him to be the same as they, still he had his doubts, and was waiting for proof to convince him of the reality of spirit return. One of the guides, a doctor, gave him the description of an old gentleman who was present with him, but the young man was unable to recognise him. Then the guide told him the position the old gentleman was assuming and also that he placed the forefinger of the left hand on the temple. Still the young man was unable to recognise the spirit friend, but when he wrote home to his parents and asked them if they knew anyone who answered to that description, they wrote back to say that it was correct even to the minutest details, and stated that it was the spirit of his grandfather. And before I close let me say that there are certain people who seem to know all about Spiritualism, and who say that clairvoyance is nothing but imagination or perhaps thought-reading; but I venture to state that here is a case through a private medium which the explanation of thought-reading or imagination will not cover, as the young man never knew that he had a relative who answered to that description; therefore he was unable to recognise him. Results like this are very good as we have only sat a few months, and I think if people will meet in a circle in the right spirit (that of sincere investigation) they will have the same good results as we have had, and like us will have the pleasure of proving beyond a doubt that there is no death, but only larger life.

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W. J. GRINDLEY.

'Spirit Teachings' concerning Mohammed.

SIR,—With reference to the very derogatory statements made by '+ I. S. D.' and '+ Rector,' concerning Mohammed, in the 'Spirit Teachings,' which appeared in 'LIGHT' of February 12th, I desire that the following quotations be known to you. They are from George Sale's 'Al-Korân of Mohammed,' and appear in 'To the Reader and the Preliminary Discourse.' I cannot but think that you are unacquainted with this work, or I feel sure your sense of justice to the millions of fellow human beings (professing the religion of Islâm, which signifies the *resigning* or *devoting one's self* entirely to God and His service), would have led you to make some note or comment upon an article which accuses a people—out-numbering Spiritualists and Christians combined—of having no higher religion than Sensualism, and the founder whom they revere as being nothing but an 'arch-sensualist.'

George Sale is a Christian on his own admission, but his impartiality is to be commended. He says:—

'I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which *never felt the force of the Mohammedan arms*, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their Khalifs: yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress.'

Further on he says:—

'... Avoid weak arguments; for the Mohammedans are not to be converted with these, or hard words. We must use them with humanity, and dispute against them with arguments that are proper and cogent. It is certain that many . . . who have written against them, have been very defective this way; many have used arguments that have no force, and advanced propositions that are void of truth. This method is so far from convincing, that it

rather serves to harden them. The Mohammedans will be apt to conclude we have little to say, when we urge them with arguments that are trifling or untrue. We do but lose ground when we do this; and instead of gaining them, we expose ourselves and our cause also.'

Continuing, he says:—

'I have not, in speaking of Mohammed or his Korán, allowed myself to use those opprobrious appellations, and unmannerly expressions, which seem to be the strongest arguments of several who have written against them. . . . Nor can I do otherwise than applaud the candour of the pious and learned Spanhemius, who, though he owned him to have been a wicked impostor, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behaviour, showing liberality to the poor, courtesy to everyone, fortitude against his enemies, and above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, &c., a great preacher of patience, charity, mercy, beneficence, gratitude, honouring of parents and superiors, and a frequent celebrator of the divine praises.'

The translator again says, in the 'Preliminary Discourse,' sec. 11, p. 31, par. 3:—

'That Mohammed was, as the Arabs are by complexion, a great lover of women, we are assured by his own confession; and he is constantly upbraided with it by the controversial writers, who fail not to urge the number of women with whom he had to do, as a demonstrative argument of his sensuality, which they think sufficiently proves him to have been a wicked man, and consequently an impostor. But it must be considered that polygamy, though it be forbidden by the Christian religion, was in Mohammed's time frequently practised in Arabia and other parts of the East, and was not counted an immorality, nor was a man worse esteemed. . . . For an Arab who had been educated in Paganism, and had but a very imperfect knowledge of his duty, he was a man of at least tolerable morals, and not such a monster of wickedness as he is usually represented.'

Now concerning the imputation made by '+ I.S.D.' and '+ Rector,' that Mohammed's idea of the after-life is entirely material and sensual, the following quotation may help to dissipate such a common error:—

'That we may know wherein the felicity of those who shall attain the highest degree will consist, Mohammed is reported to have said that the meanest of the inhabitants of Paradise will see his gardens, wives, servants, furniture, and other possessions take up the space of a thousand years' journey (for so far and farther will the blessed see in the next life); but that he will be in the highest honour with God, who shall behold his face morning and evening; and this favour Al Ghazali supposes to be that additional or superabundant recompense, promised in the Korán, which will give such exquisite delight, that in respect thereof all the other pleasures of Paradise will be forgotten and lightly esteemed; and not without reason, since, as the same author says, every other enjoyment is equally tasted by the very brute beast who is turned loose into luxuriant pasture. . . . This is a full confutation of those who pretend that the Mohammedans admit of no spiritual pleasure in the next life, but make the happiness of the blessed to consist wholly in corporeal enjoyments. . . . Before we quit this subject, it may not be improper to observe the falsehood of a vulgar imputation on the Mohammedans, who are by several writers reported to hold that women have no souls, or, if they have, that they will perish, like those of brute beasts, and will not be rewarded in the next life. But whatever may be the opinion of some ignorant people among them, it is certain that Mohammed had too great a respect for the fair sex to teach such a doctrine; and there are several passages in the Korán which affirm that women in the next life will not only be punished for their evil actions, but will also receive the rewards of their good deeds, as well as the men, and that in this case God will make no distinction of sexes.'

At another time I may endeavour to show that Mohammed was a writing medium; which will go far to prove that the popular idea of his forging the Korán is wrong.

31, Rutland-street, Pimlico, S.W.

H. BLOODWORTH.

TO CORRESPONDENTS.

ARTHUR SHAW.—Please send us your full address.

Several communications are unavoidably held over for the present.

If you take work as the holy and noble law of life, it shall save you from a thousand petty annoyances, a thousand sickly day-dreams and morbid discontents.—FARRAR.

SOCIETY WORK.

193, BOW-ROAD, BOW.—On Sunday last Mr. Davy presided, when experiences were given by Mr. and Mrs. Webb, Mr. H. Webb, and other friends. Sunday next, Mr. Sloane.—H.H.

BRISTOL SPIRITUALISTIC SOCIETY, 24, UPPER MAUDLIN STREET.—On Sunday last Mr. Woodland gave a short address on 'The Moral Influence of Spiritualism.' Next Sunday, Miss Marsh, of London, morning and evening.—A.H.C.

EAST LONDON SPIRITUALIST ASSOCIATION, LIBERAL HALL, FOREST GATE.—Our Tuesday evening meeting and Sunday services were ably conducted by Mr. Sloane. Sunday next, Mr. Peters. Tuesday, at 8 p.m., Mrs. Hawkins.—J. HUMPHREY, Hon. Sec.

EDMONTON SPIRITUALIST SOCIETY, 22, COMPTON-ROAD, WHITE HART-LANE, TOTTENHAM, N.—On Sunday last, we were favoured with an interesting address from Mr. Brearton on 'Spirit Teachings.' Sunday next, at 7 p.m., Mr. Lightfoot, on 'Spirit Teachings'; at 11.30 a.m., Building Committee.—E. G. DALLEY, Cor. Sec.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Beel gave an address on 'Is Life Worth Living?' He spoke eloquently on the subject and was highly appreciated by the audience. Next Sunday, at 6.30 p.m., Mr. Walker, trance address and clairvoyance; Thursdays, at 8 p.m., public séance.—E. FLINT, Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Davis delivered an address on 'Spiritualism: Is it Reasonable?' followed by psychometry. On Sunday next, Mr. Whyte. 'LIGHT' can be obtained by applying to the hon. secretary, after any of our meetings.—T. M. McCALLUM.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD.—On Sunday last Mr. and Mrs. Clegg's visit was fully appreciated, Mr. Clegg's relation of his early investigations being of great interest. On Sunday next, Mr. G. Brearton. March 13th, Mrs. V. Bliss. March 20th, Mr. J. Swindlehurst. Our Jubilee social meeting will be held on March 25th.—J. RAINBOW, Cor. Sec.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last Mr. Boddington, in his opening remarks, dealt with various phenomena in individual experience. Mr. Peters delivered an address, and his clairvoyant tests were much appreciated. By request an after circle was held and well attended. Next Sunday, at 7 p.m., Mrs. Russell Davies. On the 10th inst., lantern lecture, Mr. J. J. Morse; tickets, 6d. each.—W.S.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Wren gave a reading from the 'Two Worlds' on 'Death and its Consequences,' and related his experience how he became a Spiritualist. Mr. Brenchley gave a short address showing the truth of spirit return. Next Sunday, at 7 p.m., Mr. and Mrs. Brenchley. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C. D. CATTO.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS KENMARE-ROAD, MARE-STREET, N.E.—On Sunday last Miss MacCreadie, though in a poor state of health, favoured us with a first visit and gave most successful clairvoyant tests to members of the audience, which almost without exception were recognised. Mr. A. Glendinning kindly took the chair, and spoke words of sympathy and encouragement, and the attention given by the audience all round testified to their appreciation of the evening's service. On Sunday next an address by one of our oldest friends and workers in the Cause.—J. N.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—One of the greatest factors which conduce to the success attending the work of the Marylebone Association of Spiritualists is the determined and continued efforts made by many of its supporters, and this fact was again demonstrated on Sunday evening last, when Miss Rowan Vincent, although scarcely recovered from a sudden and severe indisposition, with characteristic energy kept her promise to occupy the platform and speak upon 'The Jubilee of Modern Spiritualism.' This address was most effectual in placing before the audience many of the aims of the spiritualistic movement, and the practical suggestions and able remarks of the lecturer were eagerly listened to, the great interest aroused being also sustained throughout the clairvoyance given by Miss Vincent at the conclusion of her address. Of the nine descriptions given, the first five were successful, the remaining four not being remembered at the time of giving. We again desire to express our warmest thanks to Miss Rowan Vincent for her able and self-sacrificing efforts upon the occasion under notice. The singing of 'The Better Land' by that accomplished vocalist, Miss Hughes, greatly enhanced the pleasure of what proved a most useful meeting. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address.—L.H.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW ROAD, SHEPHERD'S BUSH, W.—On Sunday last Miss Gambrell's controls gave good tests in clairvoyance, many strangers getting some remarkably good tests. Next Sunday, at 7 p.m., Mrs. Mason.—M. E. CHAPLIN, Sec.

MERTHYR SPIRITUALISTS' SOCIETY.—On Sunday last we held our anniversary services, when Mr. E. Marklew's (Manchester) excellent discourses in the afternoon and evening were highly appreciated, the subjects being 'Spiritualism a Science and a Religion' and 'The Nature of a Future Life.' Mrs. Billingsley kindly assisted by giving a few minute clairvoyant descriptions at the close.—W. M. H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN ROAD, FINSBURY PARK.—Sunday evening's meeting was conducted by Mr. Walker, of Edmonton, whose inspirers spoke on the necessity for the union of all who love in the service of all who suffer. Mr. Brooks and Mr. Purv also addressed the meeting, which was brought to a close by clairvoyant descriptions by Mr. Hyla Rushton. Next Sunday morning a special meeting will be held at 11.30, to arrange for the formation of a children's Lyceum; and it is hoped that all who are interested in the welfare of the little ones will attend and be prepared to work. On Tuesday, 8th, the organiser of the National Federation will deliver an address at 8 p.m., followed by clairvoyance. A special collection will be made for the Federation, and friends are invited to give the missionaries a hearty welcome to North London.—JOHN KINSMAN.

MR. J. J. VANGO, 283, LADBROKE-GROVE, NOTTING HILL, W., intends holding a monthly séance for clairvoyance, commencing Friday, March 11th, at 8 p.m. for 8.30 p.m., and continued on the second Friday in each month, in aid of the Order of Progressive Spiritualists' Sick and Benefit Fund. Spiritualists and inquirers will be welcome.

NEW PUBLICATIONS.

'Wisdom and Folly.' A Treatise on the Problem of Life and the Laws of Compensation. By JOHN T. DOW. Duluth, Minn., U.S.A. Price 20c.

'Narrative of the Discovery of the North Pole. The Gates of Hades and a Sojourn in the Interior.' Brighton: Secretary of O.A., 3, Evelyn-terrace. Price 6d.

'Specification,' for the Architect, Surveyor, and Engineer when Specifying. Quarterly, No. 1. London: Office of 'The Architectural Review,' Edingham House, Arundel-street, W. C. Price 2s. 6d.

'The British Phrenological Year Book, Illustrated, for 1898.' Edited by J. P. BLACKFORD, B.B.P.A. Contains a Phrenological Delineation of A. Russell Wallace F.R.S., &c. London: The British Phrenological Association, 63, Chancery-lane, E.C. Price 1s.

'The Photogram,' for March. Among the contents are: 'The Beauty of Detail'; 'Anatomy in Portraiture'; 'Photography of Clouds'; 'A Hand Stand Camera'; 'Photographing the Dead,' and a charming supplement, 'Pussy's Breakfast,' &c. London: Dawbarn & Ward, 6, Farringdon-avenue, E.C. Price 3d.

'The Humanitarian,' for March. Among the contents of this very interesting number are: 'A Cremation at Woking'; 'Aerial Navigation'; 'One Way of Happiness'; 'Morality and the Many'; 'Child Labour in Factories'; 'Occultism in Eastern Lands,' by the late SIR RICHARD F. BORTON; 'The Law of Murder' &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.

'Modern Astrology,' for March. Among the contents are: 'A Few Words to Astrologers'; 'Planets in Signs and Houses'; 'Evolution Considered Astrologically'; 'The Spring Quarter'; 'Dictionary of Astrology'; 'The Art and Practice of Directing'; 'Lessons in Practical Astrology'; 'Physical Health'; 'Theosophy versus Astrology'; &c., &c. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 1s.

'LIGHT' SUSTENTATION FUND.—The Treasurer acknowledges with thanks the receipt of 10s. from Mr. T. Hyatt, and 10s. from Mr. W. Robertson, as contributions to the 'LIGHT' Sustentation Fund.

TEST OF CLAIRVOYANCE.—Nelson Dobson writes: 'A clear proof of clairvoyance was given on February 17th. I, and a lady friend who had just returned from America, went to the meeting held at the Midland Café, Pond-street, Sheffield, when Mrs. Hardy distinctly saw and described for my friend a ring, with a stone in the shape of a star. My friend said the ring had been lost some six years ago, whereupon Mrs. Hardy told her to go home and look in a round box in a certain drawer, and said she would then find it there. The lady did so, and found it without any trouble whatever.'

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