

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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(Signed) 'W. T. STEAD.'

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## CONTENTS.

Notes by the Way .....	121	Stanislas de Guaita.....	125
'Revue de la France Moderne' .....	122	A Scotch Criticism .....	126
Spiritualism and Theosophy .....	122	Mollie Fancher .....	127
The Coming Congress—An Appeal.....	123	Japanese Ghost-Houses.....	128
Micro- and Macro-cosm.....	123	A Friendly Criticism .....	129
Lantern Lecture by Mr. J. J. Morse.....	125	Blind Credulity.....	129
		Mrs. Besant and Spiritualism.....	130

## NOTES BY THE WAY.

A circular, issued by our friends, C. E. Smith and Brian Hodgson, gives particulars of 'The Spiritual Fellowship' which has just been set on foot in Birmingham. The 'Fellowship' has grown out of a desire to base Spiritualism upon something more personal and spiritual than phenomena.

Its declared aim is 'to awaken the spiritual nature in those to whom existing religious organisations do not appeal, and to cultivate the spiritual life in fellowship:—to endeavour to promote harmony and union among religious workers by fostering friendly relations, wherever possible, and by emphasising elements of agreement in all religious faiths; and to work for a social state, based upon co-operation as against competition, and international arbitration as against warfare, and to help to secure conditions of life conducive thereto, without confining such assistance to any one method, or encouraging a party spirit.'

We are glad to observe that 'no profession of faith is required,' and that 'no rules have been formulated,' and we hope they never will be. The bane of most enterprises of the kind is officialism. We hope our friends everywhere will keep as free as possible from officers, rules, constitutions, resolutions, minute-books, voting papers, authorities and declarations.

We like the simplicity and the sweet reasonableness of this 'Fellowship.'

A well-known Spiritualist, writing in 'The Ripley Advertiser,' repeatedly insists that certain spiritualistic phenomena are produced only by the suspension of natural laws. Thus he says: 'I have many times witnessed a large, heavy dining-table rise from the floor half way up to the ceiling, and descend gently to the floor again as though it were light as a feather, without even the touch of a mortal finger. This could not be done without the suspension of the law of gravitation.'

We respectfully submit that this is nonsense. The law of gravitation works just the same when a table is lifted, and in whatever way it is lifted. In like manner, when a mass of iron is lifted by a magnet, and rushes to it before contact, the law of gravitation is not in the slightest degree suspended. 'The magnet attracts up more than gravitation pulls down,' is all we can say. If the law of gravitation were suspended, the rush up would be enormously increased. When a stone is flung up, the law of gravitation does not cease to act as it goes up. That law is operating all the time, to retard it, and will finally pull it down, when it has spent the force that flung it up.

The writer we refer to has a glimpse of this, and says: 'May there not be laws which, when understood, may

enable the operator to suspend one law by putting into operation another law?' But, if a spirit raised a table, it would no more suspend a law than the housemaid does when she lifts up the mat to dust under it. The spirit would have to use some occult power akin to magnetism, and magnetism never suspends a law, it only obeys it—as all things do.

Whatever anyone may think as to the virtue or the viciousness of Vaccination, no one worth reckoning will treat lightly or disregard the mature conclusions of such a man as Dr. Alfred Russel Wallace—as patient an investigator, as intrepid a thinker, as pure a seeker after truth as any man in England.

Dr. Wallace's judgment on this subject is no thing of yesterday. It is the result of prolonged investigation and thorough mastery of the subject from every point of view. What that judgment is, the title of his new book shows: 'Vaccination a delusion. Its penal enforcement a crime. Proved by the official evidence in the Reports of the Royal Commission.'

We do not intend to discuss the subject, to go into the evidence, or to give any summary of this extremely important little work. The book is published by Swan Sonnenschein and Co., at one shilling. Those who are seriously interested in the subject, or whose duties make it desirable that they should know the truth about it, will, of course, give this work their careful attention.

If anyone wants to see a thrillingly interesting specimen of the emergence of the new thought from the old, the birth of rational and spiritual truths from irrational and earthy dogmas, let him read a volume of Discourses by the Vicar of Yardley Wood (near Birmingham) on 'Creed and Life,' published by Simpkin, Marshall and Co. It is full of fine thought and scholarly knowledge, and, withal, is delightfully simple. The price is only half-a-crown. The writer must know a good deal of our special subject, and has evidently been influenced by it.

Our friend, the Rev. Minot J. Savage, has just published a discourse on the question, 'Is life a probation ended by death?' It is, of course, inspired by tender reverence and good sense. Here is the passage in which the discourse culminates, driving the question and the answer home:—

The end of life, then, the object of life here on earth, is to develop ourselves to the utmost. It is to learn to know, take possession of our inheritance, this earth, control all its forces for the service of civilisation. It is to rejoice in all this self-development, in all this help, in all this knowledge, in all this power. It is to feel ourselves thrilling with the consciousness that we are sons of God, and are co-operating with Him in bringing about the grand result of the ages—the perfection of man.

And then what? Death? This is only one stage of our career. We are here at school; we learn our lessons or we do not; we attain the ends we seek after or we only partly attain them or do not attain them at all; and then we go on. Does that mean that it ends there? I do not believe it. I believe that it simply means that we go out into a larger opportunity, from the planet to the system, to the galaxy, to the universe, wider knowledge answering to more magnifi-



cent resources in the infinite universe. We with undeveloped powers that may increase and advance forever, and a universe so complete, so exhaustless, that it may match and lure and lead and rejoice us forever, we being trained as God's children in God's likeness and helping others to attain the same magnificent ends. This I believe to be the significance, the meaning, the purpose, of life.

A deeply thoughtful Essay is Sylvan Drey's 'A theory of life deduced from the Evolution Philosophy.' (London: Williams and Norgate.) The writer is a disciple of Herbert Spencer, but with independent lines and modes of expression of his own. He is a pure idealist, but, at the same time, he is a pure evolutionist, and looks for the perfecting of the ideal only through the working out of natural law and the unfolding and accumulating of human experiences.

He defends the Spencerian phrase 'the unknowable,' but leaves ample room in that for adequate objects of religious reverence and inspiration. Nor does 'the unknowable' shut out the hope of immortality, based on a faith that may even 'afford to defy reason'—a faith which holds that 'there is an everlasting meaning, a never-ending purpose in life and the universe, which our inability to grasp the entire scheme of things hides from us.'

We find this Essay very refreshing and inspiring, though all strictly within the limits of the scientifically known or knowable.

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on the evening of Friday, the 25th inst., commencing *punctually* at 7.30, when

MRS. C. T. DIXON

will give an Address, illustrated by lantern views, descriptive of her personal experiences in the investigation of

#### PSYCHIC PHOTOGRAPHY.

A ticket of admission will be sent to each Member, and to each Associate; and admission will be by *ticket only*.

#### 'REVUE DE LA FRANCE MODERNE.'

Under the signature of 'Ismala,' an article on some topic connected with the phenomena or philosophy of Spiritualism is published month by month in this magazine, which, for the rest, is distinguished by its fervid devotion to the Napoleonic dynasty. We have watched the uninterrupted appearance of these papers for several years past, and have come to look for them with interest, though it is scarcely possible, in our columns, to refer to them except at long intervals. Among the recent issues which have come to hand there is a short study of the magnetic aura, which makes a kindly reference to Mr. Stainton Moses, and quotes some communications on the subject in question which are recorded in 'Spirit Teachings.' We note, also, that 'Ismala' has made acquaintance with the memoirs of Madame d'Espérance, given in her recent book, 'Shadow-Land.' We congratulate our contemporary on the good work which it is doing, and offer our best wishes for its success.

#### '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.

#### SPIRITUALISM AND THEOSOPHY.

I went to India a Theosophist; I return finding Spiritualism quite sufficient for me.—DR. WILD.

He who speaks upon a subject of which he is ignorant speaks foolishly. — PROFESSOR ROBERT HARR.

So many years have now elapsed since I contributed anything for insertion in your columns, that comparatively few of your numerous and intelligent readers will know of my existence.

However, to quote the language of the late M. Thiers, ex-President of France, 'I am a Spiritualist and an impassioned one.' It was the late Mr. James Burns, the originator, proprietor and editor of 'The Medium,' during the whole period of its existence, to whom I am indebted for my introduction to Modern Spiritualism in 1865, and one who, during his natural existence, did all he could to spread the knowledge of the 'New Jerusalem' now descending from God out of Heaven. Before this, however, I had become a 'Swedenborgian,' namely, in 1857, through the cogency and rationality that characterised the discourses of the late Rev. E. D. Rendell, soon after which I contributed largely to the local Press letters, &c., on behalf of what are called 'The New Church' doctrines, though Swedenborg himself never wrote a single line in favour of the 'Church' as at present constituted. Among the 'letters, &c.' to which I have adverted, was a biographical chapter on Swedenborg; but whether it was this or something in my letters that provoked William Howitt, the champion of Modern Spiritualism in England, to reply, will be best known to himself. As, however, he could not substantiate the allegations he made against me, a literary encounter followed in the columns of our leading local journal, during the continuance of which I, in the plenitude of my ignorance, denounced the spiritual movement with all the eloquence and bitterness of which I was capable, and many like myself, 'ignorant of their ignorance,' as Professor Faraday once said, were 'foolish' enough to say that I 'had the best of the argument.' The encounter took place in 1860, just about the time that the late Mr. Charles Bradlaugh had his two nights' debate with the Rev. Woodville Woodman, in the Public Hall, Wigan, on 'The Existence of God,' which was the first time I ever had the pleasure of seeing Mr. Bradlaugh, whose opponent in that debate, Mr. Woodman, 'New Church' minister, wrote far more powerfully against Spiritualism than myself, but who in his disembodied state was for many years its uncompromising advocate, his medium or instrument being my brother-in-law, who passed over to the majority a few years ago.

From 1860 up to the time of his entering the spiritual world, I became a reader of many of the productions of Mr. Bradlaugh's prolific pen, and did not hesitate to find fault with many of his assertions, and particularly what appeared in 'The National Reformer,' which he alone edited for many years, and afterwards with the valuable co-operation of our friend Mrs. Besant, with whom I have occasionally corresponded years ago. I may, however, state that although my library comprises most of the productions of so-called Free-thought authors, and more volumes of 'The National Reformer' than are to be found in the bookcase of any outsider, yet I have never experienced from any of the conductors of Free-thought journals a willingness to insert the free-thoughts of others. The following is one among other instances. A correspondent named Roberts, from Bradford, wrote to the Editors of 'The National Reformer,' Mr. Bradlaugh and Mrs. Besant, for their opinion about writing on a locked-up slate, when Mrs. Besant replied as follows: 'All such experiments as those of slate-writing are frauds by fraudulent mediums upon more easily-frauded dupes.' The particulars, however, of Mr. Gladstone's experiment in this phase of mediumship would have given the lie direct to this dogmatic reply had they been permitted to appear, but, like other communications I have sent from time to time to the journal in question, the answer returned to my application for them has been, 'Your MS. was immediately destroyed.'

Since then I find, from your issue of February 16th, that our intelligent and benevolent sister has made some progress towards 'The New Jerusalem,' whose walls are impregnable and defy the whole army of atheists, materialists, agnostics, &c., for as Spiritualism is founded on facts and not on



theories or beliefs, and as facts require no arguments for their support, we need not wonder at so many from the above ranks having become Spiritualists or at the accomplished lady in question uttering, as a prelude, 'I acknowledge to the full the reality of the phenomena that may occur in the séance room.' This is a noble confession from one whose intelligence and wisdom are of such a high order, unequalled, in my opinion, judging from what I have read of her literary productions, by any other embodied spirit. Indeed, I told her in one of my letters years ago something to the effect that the only permanent and abiding peace to the sincere searcher for the truth is that which is evolved from the investigation of modern spiritual philosophy, for the very first sentiment that I heard from a disembodied spirit was: 'Most important! Most important! Spiritualism is destined to supersede all existing systems.'

47 (late 50), Friargate, Preston.

E. FOSTER.

### AN APPEAL.

It is never a pleasant thing to have to beg for money, and even the reluctant donor would probably affect some degree of alacrity could he but realise the painful misgivings of the one who solicits. True, there are sturdy beggars in abundance—beggars to whom nought is due; but it is not of such we speak; not to such we propose to give. We plead for a Cause; for a persecuted and unrecognised truth; for a science, if you will; or a religion, if you will; for a new light and a further revelation which we strive to make known. In a word, we want 'to be faithful to our trust,' as Dr. Oliver Lodge once said.

For some few years now, the London Spiritualist Alliance has sought in various ways to enlighten public opinion upon matters of pressing and paramount importance to every human being. One would have expected all Spiritualists to rally round such an institution and help it in every possible way; but this has not yet been done. The abuse and misrepresentation of those who are either hotly prejudiced or grossly ignorant is bad enough to contend with, but the apathy of others who are presumably sympathetic is still harder to bear. So for lack of funds the Alliance has had to curtail its methods and relinquish its cherished ideals, and it says something for the courage and earnest purpose of its President that in spite of so much that is disheartening in the extreme, an International Congress of Spiritualists is convened to meet at St. James's Hall in the forthcoming month of June.

Beginning the year 1898 with a deficit in consequence of the somewhat inadequate response to the appeal for funds towards refitting the new offices, it may well be that at this moment the treasurer of the Alliance is not exactly 'a happy man.' But this unsatisfactory condition need not last, and surely will not be allowed to. Surely, also, we shall not plead in vain for donations towards defraying the expenses of the Congress? In order that our meetings may be conducted with due dignity and decorum, the various rooms required have been secured in St. James's Hall, and to this heavy cost must be added that of efficient advertisement; for with all our hearts do we desire to noise abroad our pregnant facts and proclaim our advancing knowledge. It is computed that a sum of £250 will be required, and it ought not to be difficult to collect that among Spiritualists. Are there not five-and-twenty Spiritualists in London alone who will give £10 a-piece? There must be many more than five-and-twenty bereaved homes that have been brightened, and aching hearts that have been relieved, by the assurances attained through Spiritualism! Let us all then do our share. We may not often have the opportunity of testifying our gratitude in so special a manner, so let us ease the minds of the Executive, and in supporting our precious Cause, prove ourselves to be alive to its great and glorious mission. Enclosed is cheque for £10.—'BIDSTON.'

Mrs. BARKLY is preparing a book of authentic ghost stories for the Roxburghe Press, and experiences of ouija, planchette, automatic writing, table-moving, and of telepathic communications, and will be grateful for any contributions of true stories and experiences. She may be addressed at 'Brooklyn,' 10, Warwick-road, Earl's Court-square, S.W.

### THE RELATION OF MICRO- AND MACRO-COSM.

BY 'QUESTOR VITÆ.'

(Continued from page 113.)

As cells in our body receive the life of the self in whom they are comprised, through the organs in which they are constituted, so must we receive our inner life-flux mediately through the particular hierarchy in the Solar-Self in which we originated. And it is this law that governs communications of thought and form-transference, or control, from inner sources to particular instruments in outer states.

But in our organisms vitality is not communicated directly from the heart to the personal cells constituted within the organs. It is mediated through the process of the relay blood corpuscles, while the organs are related and governed by the vital circulation in the dual nervous system, and that mediation is effected through converting relays or plexi. Similar laws obtain in the transmission of thought and form-transference from inner states to human instruments. While all transmission to selves here is really from the hierarchy in the Solar-Self, to which they pertain and represent, yet such transmission is not immediate, but mediate. It is effected through relays in the intermediary states or planes of the Universe; relays which pertain to the same original hierarchy as themselves, and who, consequently, are of a relatively similar quality as themselves. It follows, therefore, that the quality of the communicators who transmit thought or form transference through any human instrument may, to some extent, be gauged or estimated by that of their human representative on this outer plane, and some conception, perhaps, formed with regard to the special hierarchy represented.

This law, therefore, explains the variations presented in the different systems of thought impelled into external expression in this manner, from different hierarchies in the Solar-Self, through intermediary relays. It is because transmission from the hierarchies in the Solar-Self has flown through relay-selves in the state of spiritual personality, and again through the personal consciousness of their human representatives, that the conditioning and translating down of the original thoughts into forms of experience pertaining to embodied life is entailed. Such thoughts necessarily become personified, clothed in personal allegory, parable, or romance. Revelation is constituted by thought-transference, and can only occur by interiorisation through a human instrument and exteriorisation through him into our mental plane.

It is only through instruments in whom the individual consciousness has been unfolded, and personal limitations, self-interest, ambition, &c., transcended, that thought-transference can be transmitted direct from the state of individuality of the Solar-Self without passing through relays in the personal state; without consequently being translated down into personified allegory and limited forms pertaining to personal consciousness. When that occurs then teachings with regard to the universal process will be transmitted in terms carrying universal applicability, general, and not merely personified bearing. But as the heart or organ of individuality is discreted from cerebral volition, such communion cannot be volitionally controlled by the personal will of the recipient. No 'reaching up' or 'training' can attain it. It is a gift from above and not a snatching from below.

The study of bio-magnetic and hypnotic phenomena shows us that where a subject or medium is 'controlled,' the thought-transmission occurs through his psychic sub-consciousness. It follows from analogy that such transference has been transmitted through a supplementary relay, either a relay in the earth's sub-conscious, psychic sphere, or that it has been transmitted through the sub-consciousness of a relay self in the state of spiritual personality temporarily induced into a secondary state, *i.e.*, entranced, who himself is used as a medium.

Some people would prefer to imply that so-called 'spirit return,' control, &c., are very simple matters, but the



implications carried above show the necessity for the study of psycho-physiology, of biology and histology, and of electro-magnetism, in order to arrive at a true comprehension of the process of mediumistic phenomena, and of the *a priori* and *a posteriori* process of becoming; or, in other words, of transcendental involution, evolution, and psychology.

The human organism itself illustrates the macrocosmic planes correspondentially. It illustrates the descending circuit of life, involving through the blood and psychic system into fixation, coagulation, into physical embodiment. It illustrates the return circuit or evolution by transmutation or volatilisation, into our nervo-vital circulation, or planes of consciousness.\* It shows that these two circuits meet in the nuclei of our cells. It shows that it is in and through selves that Self gives itself away and constitutes not-self. It shows that it is in selves that the not-self is taken into and comprised in Self, not only logically or in perception, but in substantial being. It is by the study of the universal process, as illustrated in biology, that it will be found how vitality is transmuted into bio-magnetic aura, which constitutes the basis of mesmeric, hypnotic, magical phenomena in man, and of the phenomena of thought and form transference from beings in inner personal states; or of the exteriorisation of psychic phenomena, whether from embodied or disembodied spirits.†

The vital not-self thus communicated is the noumenon of all external phenomena—the 'thing-in-itself.' It is because it emanates from Self, and is identic in character though varying in mode, that perceptual relation of it is possible. But the external world or 'appearances' is, consequently, not merely a series of perceptions or product of sensations in a mental synthesis, but is real in itself. It cannot be said, therefore, that the thing-in-itself is unknowable. Nor are the appearances presented to selves illusion. Selves can

\* This not only illustrates the discreted planes of macrocosmic being, but it also illustrates the involution and evolution or becoming of selves through those planes, from sub-consciousness to self-consciousness, and consequently refutes repeated re-incarnation on any one plane. And if re-incarnation on this external plane had any validity, it would have to be the representation of a similar law occurring in prior order in inner planes. The whole process, therefore, would be one of endless re-incarnation, in which there would be no room for becoming.

† An American author, Dr. J. Wilkinson, says: 'Through certain channels, occult to the microscope, quite uncertain to anatomy, the nervous system pours forth through the skin a subtle radiation of tremendous efficacy on other creatures. Through this battery of surfaces man is constantly impressing a character upon external nature, literally magnetising it and producing new forms in its plastic matrices. There is round each man an atmosphere which has a formal existence equally with the interiors of his body. This spherulic atmosphere is the basis of the sympathy or antipathy manifested by persons coming together.'

Dr. Hoffmann, of Rome, in a recent lecture stated that the astral-body of the occultists is no other than the nerve-fluid of modern psycho-physiology. It is formed of cosmic, or odic (Reichenbach), or radiant matter (Crookes). This body, thus constituted, encompasses and permeates every physical molecule, and creates around us a species of atmosphere, which radiates from all points of the organism and through all the senses. It is, in short, an aura or stratum of subtle and luminous matter perceptible to the lucidity provoked in hypnotism. It varies in quality and colour according to the person's mental and physical health and intellectual condition. It is by its means that we are enabled to place ourselves in magnetic relation with others and exercise a certain influence over them even unconsciously, or, as is well known to all those who have studied it, in hypnotism.

We continually throw off vital atoms or invisible monads into space, and thereby influence other organisms which inhale or absorb them. Flourens has shown that the entire body is reconstructed in six months, being decomposed and recomposed with every breath we draw. Hence, says Dr. Hoffmann, man transforms the life of others physically, mentally, and morally. The minute beings that live in the drunkard issue forth, poisoned by alcohol, to infect other organisms. These invisible beings emigrate from us, and, with the impress they have received, they go to constitute other forms in the mineral, vegetable, and animal kingdoms, so that, physically speaking, we may be said to be the creators of the world in which we live. The world that envelops us is made of the material that we furnish it with at every moment of our lives, and is being continually modified according to the nature of the substances we pour into it.

This neuric or bio-magnetic or psychic emanation has been described by Reichenbach, by Dr. Lays, by De Rochas, it will be remembered; while Dr. Lays, Durand, De Gros, and others have identified it with man's nervous vitality. In the above remarks the effect of efflux is well described, but the fact that it is the result and consequence of precedential influx is, as usual, lost sight of.

only know the relative or partial. Only the Universal Self can comprise His-Her being; can know the whole absolutely. But all the experience of selves is actual, and is true in relation to their state.

The modes of consciousness functioning in association with our organism illustrate in a subordinate and correspondent manner the division that has existed between the several discreted planes of being in our universe. The outer, normal, waking, cerebral, empirical, volitional personality is discreted from the inner spiritual personality. It is even discreted from the somnambule, sleep, psychic, sub-conscious, involuntary personality, that constitutes the nexus or connecting link with the higher personality. These personal states are associated with the head, and the head or brain is discreted from the heart or organ of individual consciousness.

Yet it is conceivable that man's organism may also come to illustrate the evolutionary process under which the central hierarchy of the Solar-Self is bridging over the gulfs of discreted modes that separate the outer from the inner states of being in our universe, and projecting thought and form transference to us in outer states as demonstrations of their efforts to assist our evolution.

From the fact that the memories of outer states is transiently obliterated till selves enter into the state of individuality,\* the evolution of outer states has been determined by the interconnecting process of the Infinite Life, without the participant derivative units in the Solar-Self consciously co-operating in that process; as similarly occurs in our microcosmic organisms, in which the processes of cellular involution and evolution are determined by the vital process of the self, without conscious co-operation on the part of any of the derivative units. But the heart hierarchy of our Solar-Self has grown in potency, as its children evolved back from outer states and are now bringing their contributive efforts to bear on their children occupying personal states; as is illustrated in the electrical field by the fact that induced magnetic, vibratory circuits may be transmitted along a main electrical circuit. The evolution of the integral, associative Solar-Self is consequently not only being effected through the main continuous electric process or circuit, to which the vitality-mediating blood circulation in man corresponds, but its derivative unit selves (who may be compared to cells in the Solar-Self) are also being consciously directed, through the process to which man's induced, magnetic, vibratory nervous circulation corresponds. The process is dual, therefore. In fact, the Solar integral Self is evolving from the state represented in man's organism, in which the self cannot consciously relate its integral, derivative cells, into the state which would be represented by a self whose consciousness and volition extended through the whole of his dual nervous system, and who consequently not only could cognise his organs, but even the derivative cells therein, and co-operate in their evolution. His self-consciousness would then extend through the whole of the vital not-self integrated in his organism, or selfhood. This possibility is subordinatedly illustrated in some mesmeric sensitives, in whom the faculty becomes developed of 'seeing' their own internal organs; though it is most improbable that they could cognise the integral cells thereof.

The dual selves in that hierarchy are now bringing their influence to bear on the individual mode of consciousness of their children among us, and by action exerted from the heart to the head, are causing that consciousness to vivify, permeate, and irradiate their personal consciousness; thus illustrating and reproducing the macrocosmic process of evolution microcosmically.

This evolutionary development necessarily begins in the central hierarchy, but when the similar stage will have evolved in the other hierarchies in the Solar-Self, and they also consciously contribute to the evolution of their children on this outer earth, then the intervening veils entailed by discreted modes of being in the universe and modes of consciousness in man will be permeated from within. Then

\* This macrocosmic law is necessarily illustrated in man, in the now well-known fact that the waking self-consciousness cannot cause the memories of the secondary personality (whether spontaneous or induced) to emerge into its conscious inclusion. In man, occupying the most external plane, the secondary personality is intra-normal. But when man evolves into the inner personal plane, the abnormal memories then pertain to the outer personality; the inner becoming the normal one.



man will have conscious relation with the organs of his organism. Then the stage will approach on this outer earth when each unit will subordinate his personal interests to the interest of the social community, and it will regulate its action in accord with the good of the planetary social organism. Then the universe and man will become 'all light from within to without.'

The above is the only true system of spiritual evolution, *i.e.*, from within to without; from above to below; from centre to circumference; from transcendent to subordinate. The methods taught in occultism are an inversion of the truth, inasmuch as they are based on efforts exerted from below to above; from without to within; of the subordinate to coerce the transcendent. All growth in Nature is from within to without. The methods of occultism are, therefore, to that extent, in contradiction with natural law. While they may reach the astral plane, they cannot, by personal effort, go beyond.

ERRATA.—Page 113, footnote. For 'the making, empirical consciousness,' read 'the waking,' &c. For 'cognition' read 'cognition.'

## LONDON SPIRITUALIST ALLIANCE, LIMITED.

LANTERN LECTURE BY MR. J. J. MORSE.

On Friday evening, the 4th inst., in the French Drawing Room, St. James's Hall, Mr. J. J. MORSE delivered a lecture entitled 'Modern Spiritualism: Its Origin, Growth, Work and Workers,' illustrated by one hundred dissolving views shown by means of a powerful oxy-hydrogen lantern. Mr. E. DAWSON ROGERS occupied the chair, and there was a very large attendance of the Members and Associates of the Alliance. Naturally the pictorial display formed the main feature of the proceedings of the evening, the address consisting, for the most part, of a description of the lantern views. Needless to say, Mr. Morse's long association with the movement, and his wide and varied experience of its workings, both here and in the United States, qualified him in a high degree for the position of interpreter. The first part of the exhibition took the form of an imaginary journey from London to California, which gave scope for the display of interesting views of scenes *en route*. Arrived in New York, and after the display of many pictures of spiritualistic interest connected with that city and State, a *détour* was made to take in various towns and cities associated with the work of the movement. Amongst the pictures shown in this series were views of spiritualist camp meetings, which, as exemplifying a purely American phase of the subject, excited a great deal of interest. After a rapid survey of Transatlantic Spiritualism, as represented by its chief workers and institutions, the lecturer returned to the old country, and presented a series of portraits of the leading British speakers and mediums. Interspersed with these were shown pictures of various halls and meeting places, Lyceum gatherings, and sundry objects of interest in connection with the phenomenal side of the subject, as, for example, photographs of fruit and flowers brought to circles by spirit-agency, of direct writings, and of materialised forms. In addition there were shown photographs of various papers and documents of historic interest, including copies of early magazines and newspapers devoted to the interests of the movement. Altogether the array of pictures presented was one of a most interesting and instructive character, while the running commentary of explanation and description supplied by Mr. Morse derived additional value as coming from one who was personally acquainted with the originals of most of the views shown. The lantern operator was Mr. H. R. Rumford, formerly associated with the Marylebone Association of Spiritualists and now secretary of the Junior Spiritualists' Club. The views were mostly from photographs taken by Mr. Morse himself, and were in general very creditable productions.

The usual vote of thanks to the lecturer terminated the proceedings.

MR. W. H. EDWARDS wishes us to mention that he has now returned from Scotland and desires correspondents to note his London address, 56, Lyndhurst-road, Peckham, S.E.

## STANISLAS DE GUAITA.

A special number of the philosophical and transcendental review, 'L'Initiation,' is devoted to the memory of Marie Victor Stanislas, Marquis de Guaita, whose death on December 19th, 1897, at the early age of thirty-six years, has removed a gifted writer from the ranks of French occultism, and a much-loved friend from the group of zealous students, of whom Dr. 'Papus' is the name best known by us. M. de Guaita began his literary career by the publication of two volumes of graceful verse, 'La Muse Noire' and 'Rosa Mystica,' which identified him with the school of Baudelaire. When he was twenty-two years old, however, he discovered, as he tells us, the existence of the sun of perfect truth, and became so absorbed in metaphysics that he never wrote a verse afterwards; in a word, he devoted himself wholly to the occult sciences. To this enthusiasm we owe three remarkable books, 'The Threshold of the Mystery,' 'The Serpent of Genesis,' and 'The Key of Black Magic,' the last appearing very shortly before his death. A fourth work on 'The Problem of Evil' had been planned but not written. In occultism M. de Guaita belonged to the school of Eliphas Lévi, and his literary style had a charm like that of his master. He founded a Kabalistic Order of the Rose-Cross, which dispensed degrees to its members, and of which he was president till his death. It had no occult tradition, but seems to have been conducted circumspectly and to have exercised considerable influence, though, needless to say, it did not escape the cynicism of the French press. The special issue of 'L'Initiation' discusses the position of the dead occultist as Kabalist, artist, and alchemist; M. Barlet gives excerpts from his private correspondence, and 'Papus' sketches his active propaganda. It is altogether a memorable number, and the various groups and orders with which Stanislas de Guaita was connected will command the sympathies of English occultists over the loss which they have sustained for a moment.

A. E. WAITE.

## NEW PUBLICATIONS.

- 'The English Mechanic and World of Science,' for March. London: 332, Strand, W.C. Price 9d.
- 'From the Tropics to the North Sea.' Including Sketches of Colonial Life. By FANNY A. BARKLEY. London: The Roxburgh Press, 15, Victoria-street, S.W. Price 3s. 6d.
- 'The Book of the Dead.' The Chapters of 'Coming Forth by Day.' An English Translation, with Introduction, Notes, &c. By E. A. WALLIS BUDGE, Keeper of the Egyptian and Assyrian Antiquities in the British Museum. London: Kegan Paul, Trench, Trübner & Co., Limited, Paternoster House, Charing Cross-road, W.C. Price 25s. net.
- 'The Holy Lance.' An Episode of the Crusades; and other Monographs. By W. STEWART ROSS. London: W. Stewart & Co., 41, Farringdon-street, E.C. Price 2s. 6d.
- 'The Building of the Bible.' Showing the Chronological Order in which the Books of the Old and New Testaments appeared, according to recent Biblical Criticism. By F. J. GOULD. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 3d.
- 'Tales from the New Testament.' A Sequel to the Old Testament Series of 'Tales from the Bible Told to My Daughter.' By F. J. GOULD. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C. Price 2s.
- 'Mind,' for March. Among the contents are: 'Unity in Variety'; 'The Vedantic View'; 'Medical Doctor and Mental Healer'; 'Breath Vibration'; 'Re-incarnation, a Study in Destiny'; 'The Civilisation Bacillus'; &c. New York, U.S.A.: The Alliance Publishing Co., Life Buildings, 19 and 21, West 31st-street. Price 20 cents.
- 'Annales des Sciences Psychiques.' Paris: Baillière et Cie, 108, Boulevard Saint-Germain.
- 'Revue Spirite.' Paris: 42, Rue Saint-Jacques. Price 1fr.
- 'Il Mondo Secreto.' Italy: Libreria Detken & Rocholl, Piazza Plebiscito, Naples.
- 'Nova Lux.' Italy: Viale Castro Pretorio 82, Rome.
- 'The Lyceum Banner,' for March. A Spiritualist Magazine for Old and Young. Edited by J. J. MORSE. London: Florence House, 26, Osnaburgh-street, N.W. Price 1d. monthly.



[March 12, 1898.]

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

Assisted by a Staff of able Contributors.

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PRICE TWOPENCE WEEKLY.

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### A SCOTCH CRITICISM.

Occasionally, we come across the statement that Spiritualism is 'a passing craze,' and that already it is fading away. That can never be said from knowledge. It is either the product of sheer ignorance or of the proverbial wish that is father to the thought. The mere reading of the newspapers and the reviews, to say nothing of the shoals of mystery novels, ought to be sufficient to convince any live person that Spiritualism, in various forms, is one of the most alive subjects of the day.

We know what we are talking about when we say that there were never more signs of wide-spread interest and even anxiety on this subject. Sermons and hymns as well as novels, newspapers, reviews and plays, all testify to the sensitiveness of the public in relation to this matter: and, if our angry or scornful critics will permit us to say so, their constant scolding is itself one of the surest signs of the times. At this moment, we have before us another pile of newspaper cuttings, from east, west, north and south, all discussing the subject. We should like to introduce many of these to our readers, but must be content with one.

The specimen we select is 'The Dundee Advertiser,' and we select this because it is a highly respectable paper and one with a good literary character. The 'Advertiser,' then, has lately favoured us with a very long and prominent Article on Mr. Daniel D. Home. On the whole it is written with knowledge and is not unfair, but it pays its tribute to public opinion by calling Spiritualism a 'mania,' a 'mental disease,' 'a very ancient superstition,' and 'Sorcery.'

But the 'Advertiser' pours forth a veritable cataract of important admissions. Here are some of them: This 'very ancient superstition' is 'a survival from the infancy of the human race.' Table moving by occult power was known long before the Christian era. The great philosopher, Thales, knew something about it, and connected it with the rotary power of the sun which was communicated to man. 'The sculptures on Egyptian tombs and obelisks show the priests making "passes" in front of devotees, precisely as the modern mesmeriser does. In Rome the revolving sieve or riddle was a portion of the apparatus of every sorcerer; and the balanced stones or "cromlechs" of the Druids were really tables put in motion by the imposition of human hands, just as in the table-turning of the present day.' Cicero knew of it. Lucian referred to it. Tertullian denounced it. The tripes or three-legged stool (a sort of planchette) was used by the priests of Greece and Rome for obtaining answers to questions. 'Ammianus Marcellinus (330-395 A.D.), in his history of the Roman Emperors, tells of a conspiracy which was discovered by

table divination, and describes the whole process employed.' In the seventeenth century, 'epidemics' of spirit-communion broke out, with violent attempts at suppression on the part of the authorities. But we need not follow 'The Dundee Advertiser' step by step, though the admissions we have noted, and many that we do not refer to, are extremely useful.

We would put it seriously to its able and logical-minded editor, whether he can bring himself to contend that this ancient practice, dating from 'the infancy of the human race,' and witnessed-to, all along, by philosophers, historians, politicians, and poets, is a mere delusion. But we are not quite sure whether he would call it a delusion. He probably thinks it real enough—too real to be agreeable. But that is just where many of these clever men get wrong. They do not like the thing, and therefore it is a thing to be repressed. It is uncanny, and therefore it is 'a mental disease.' It is not in the ordinary routine of business, and therefore it is 'a superstition.' It is dependent upon mediums, and therefore it is 'sorcery.' But all that is really very weak. The unfamiliar is always suspected or dreaded, but it ought to be the business of able editors and public instructors of all kinds to help the old woman over the stile, and not to encourage her in bothering about the butcher or the dog.

But we are half forgetting Mr. Home, though, in this, we only follow 'The Advertiser's' lead. In 1850, we are told, spirit-communion 'over-ran the civilised world like an epidemic,' and Mr. Home was its 'high priest.' This is rather an exaggeration; but let that pass. What is important is that this writer gives a fair summary of Mr. Home's public life, without passion and without a sneer. Home, he says, 'challenged the scientists to refute his allegations, or to prove that he was a mere conjurer.' 'To the end, he maintained the reality of his spiritualistic revelations'; though 'spiritualistic revelations' is hardly the right phrase, in relation to Mr. Home.

We are glad to notice, in this, another sign of the times, so different from the Browning blackguardism of 'Sludge, the medium,' which already jars upon everyone who knows what is really going on. The vindication of men like Mr. Home and Mr. Stainton Moses will come: very slowly, but very surely: and it will not be necessary for men to be Spiritualists in order to help on their vindication. On every hand it is being admitted that the human organism contains, or is associated with, powers that make possible all the old stories that have excited the mirth of ignorance or the anger of fear; and it will be increasingly remembered that mediums have had to pay a price for their mediumship, in enduring the scorn and contumely of the world; or, as in far-off days, in laying down their lives because of the possession of powers they would not repress or could not deny.

'The Dundee Advertiser' makes the naïve remark that Faraday's explanations 'had little effect in stemming the tide of the spiritualistic mania.' We do not wonder at it. Faraday's explanations were crude and childish in the extreme. He never troubled himself to acquaint himself with the elementary facts which he nevertheless thought it proper to 'explain.' We are a long way past that; and hundreds of men, as able as Faraday, but a great deal broader, know and admit that we have put down before them a very hard nut to crack.

HELP IN CONGRESS WORK.—Will any friends resident in London who are familiar with the French, German, Spanish, or Italian language, kindly assist in the translation of communications which the Council of the Alliance are expecting to receive in view of the approaching Congress? If they will do so they will greatly lighten the labours of the President and Council.



## THE PSYCHOLOGICAL MARVEL OF THE AGE.

BEING A NOTICE OF SOME WONDERFUL PHENOMENA IN THE LIFE OF MISS MARY J. FANCHER, OF BROOKLYN, NEW YORK, U.S.A.

Some years ago a good deal of interest was excited by reports of wonderful phenomena in the life of 'Mollie Fancher,' and as I think it somewhat important that those phenomena should not be lost sight of, I venture to ask for the publication of this notice of a work\* in which Judge Dailey has rendered great service to the students of the sciences of biology and physiology, as well as to the psychologist and Spiritualist, for it undoubtedly presents problems of the profoundest interest for the materialist as well as the Spiritualist. The facts relating to the subject of this notice are given with a clearness that leaves nothing to be desired in that respect, but the meaning and philosophy to be derived from the said facts are questions easier raised than solved. Such an experience of life, in many phases of its expression, I take to be unique, both from a physical and spiritual point of view. As will be seen in what follows, the case is an extraordinary one, as showing what a human being can do and suffer, for surely such an amount of physical torture, extending now over some thirty-two years, is unparalleled, and cannot do otherwise than claim our sympathy for the sufferer. Her history, briefly stated, is as follows:—

Miss Fancher was born of respectable parentage August 16th, 1848, at Attleborough, Mass., U.S.A., received a liberal education, and became a proficient in the studies of *belles lettres*. She was fond of horse exercise, and received serious injury in 1864 by being thrown. She appeared to have got pretty well over this trouble when another and much more serious accident occurred. She was leaving a street car when her dress caught, and she was dragged a very considerable distance over the stones before she could be released from her dangerous position. This was in June, 1865. She was conveyed to the house of her aunt, Miss Crossby, in Brooklyn (who tended her for many years, until the aunt's death, which took place recently). Miss Fancher suffered much, as may be imagined, but a sudden change came over her on February 2nd, 1866, and was the prelude to the series of sad experiences which have continued from that day to this. Her head and feet came together, and she would roll like a hoop. On February 8th she went into a trance, and was to all appearances dead. Before the end of the month she lost her eyesight, speech, and hearing; the fingers closed, the jaws locked, and the legs took a triple twist, and continued so for nine years. In addition to all these, her throat contracted so that she could not take food; her stomach collapsed, and by placing the hand in the cavity the backbone could be felt. Spasms and trances followed in rapid succession. She never sleeps in the ordinary way, but says that the trances supply the place of sleep. What little sustenance she does have consists of juices of fruit and water, which are absorbed by her mouth, and none passes into the stomach, so that practically she has been twelve years almost without food. The only sense that remains is that of touch, and by means of this she is able to distinguish colours, read papers and books, &c. During the first nine years her eyes were closed, and after some of her limbs relaxed her eyes opened, but they were, and continue, sightless.

What is most remarkable is the fact that although her right arm was up in a rigid condition at the back of her head, and the fingers of both hands rigidly closed, she wrote in those nine years upwards of six thousand five hundred letters, and worked up one hundred thousand ounces of worsted, besides a great deal of beautiful work in wax, cutting and colouring the flowers in a perfect manner. The work was done above her head, the left hand being carried up to meet the position of the right one. Her writing was done by

inserting a pencil or pen between the fingers of her left hand, in the palm, so that they were held in her fist.

What is still more extraordinary, her mental state, instead of being impaired, greatly developed, and she became possessed of powers that unquestionably are in accord with what we know as mediumship. She will read off, without the slightest error, the contents of sealed letters which have never been in her hands; can visit distant houses and accurately describe the attire and occupations of the inmates. Walls offer no impediment to her visual powers, as she can see all over her house, and can see persons—with whom she is acquainted—in any part of the city. She is well up in the history of her times, and reads books and newspapers with avidity, and, according to the testimony of those who are in her confidence, her conversation is at times brilliant; and yet with these experiences she is subject to paroxysms of pain, and longs to be delivered by death, which for her has no terrors, but would be welcomed as an Angel of Life.

I now come to a remarkable phase in the history of Miss Fancher. At the end of nine years from the beginning of her affliction she went into a trance lasting one month, at the end of which time her right arm relaxed from its rigid condition, her hands opened, her limbs untwisted, and, coming to consciousness, she looked around her room. She burst into tears when she realised that she had been nine years in a sleep. When told of what she had done, and shown the work of her own hands, she could not believe what was said, nor recognise her own work. She could not believe that the diary which she had kept during those long nine years was in her own handwriting. She says:—

'When I looked upon the wax flowers, the work of my hands, I could not realise that they had been done by me. They were repugnant to me, and the sensation I experienced was that they were the work of one who was dead. I am told that there are five other Mollie Fanchers. Who and what they are I cannot tell or explain. I am usually unconscious of what has passed—in the trance state—but sometimes realise and distinctly remember where I have been, who and what I have seen, and what I have observed. I am satisfied that in some manner, inexplicable to me, I was either absent from the body and was with *them*, or was able to make my observations without the obstruction of material objects, unaffected by distance. At times, at least in spirit, I am away from the scenes of this world, and I am with friends in heavenly places. I often see my mother and other friends, and in seasons of depression can hear her tender voice bidding me to bear up, to be brave, and endure.'

I now come to perhaps the most important phase of this remarkable case, viewed from a psychological standpoint, and that is the appearance of no less than five different personalities, as they are termed. The manner of their coming is by what looks like the 'control' of ordinary mediumship. From the evidence given there is a change in expression of countenance—at times almost amounting to a transfiguration—with voice and action corresponding to the different ages of the different Mollies. Their appearance in all cases is preceded by spasms and trance, during which they speak through Miss Fancher.

It appears that a Mr. Sargent, the business friend associated with Miss Fancher, had been much impressed with these apparent changes of expression, and not being a student or investigator of psychical science he was much perplexed, and in order to distinguish one from another he, at their own request, gave to each a name which they seemed to appreciate and understand, and it is only by questioning and converse that they appear to gain the knowledge that there are other 'Mollies' besides themselves.

Mr. George F. Sargent, at the request of the biographer (Judge Dailey), wrote out a statement of his experiences, from which I extract a few details as follows. He says:—

'My first acquaintance with "Idol" began April 8th, 1886. I was sitting in the room with Miss Crossby (aunt of Miss Fancher), when Miss Fancher went into trance, and I was nonplussed and confused by being asked who I was, and it was after her aunt introduced me as a friend that I became cordially received. The aunt said it was three or four years since that Mollie had made an appearance, and she was distressed because, as she said, it meant added suffering for poor Mollie.

"Idol" was Mollie No. 2; while "Sunbeam" was No. 1—referring to Miss Fancher in her partially normal condition. Soon after on another occasion another, or a third, Mollie

\* 'Mollie Fancher. The Brooklyn Enigma.' By Abram H. Dailey. Published by the G. F. Sargent Company, 814, Broadway, New York, and may also be obtained through Mr. J. J. Morse, 26, Osaburgh-street, London, N.W.



put in an appearance. I named this one "Rosebud," who, upon my asking her age, replied that she was seven years last August, and told me all particulars as to the school she went to, and about her friends and teacher. She still maintains that she is only seven years old and presents all the characteristics of a child of that age. Not long after, there appeared a fourth Mollie, and about a year later a fifth Mollie, whom I know as "Pearl" and "Ruby." They generally come in the order as named. The disposition and temperament of each Mollie, it seems to me, are quite different from all the others, and to me it would be quite difficult to believe that they can be the same being, were it not for the fact that they all seem more or less identified with some parts of the life of Mollie Fancher. Each one seems to be wholly unconscious of the existence of the other, and I believe them to be so.

The incidents as above narrated are substantiated by Judge Dailey, who had interviews with all the five Mollies on and after February 16th, 1893, and who gives many interesting incidents gained by himself during his converse with the various Mollies. Strange to say, there is no recollection whatever, either by Miss Fancher or the other Mollies, of the nine years from 1869 to 1878. And so that portion of her life continues a blank to this day.

The great enigma as to who and what are these various so-called personalities is, at first sight, no doubt, perplexing, and even to psychical researchers will present an insoluble problem. But to those students who are conversant with mediumistic phenomena, the mystery is not so great. It is irrational to think that the five 'Mollies' are distinct and different entities. From the fact that they each represent some portions of Miss Fancher's life's experience, it is most rational to think of the operation of some law not yet fully recognised and understood. That all these experiences are resultant on the effort of Miss Fancher's will power, *per se*, is denied by the facts, and can only be resolved on the hypothesis that all is effected by some unseen Power, for some wise purpose to be afterwards made clear. Who, or what, is that Power, or Operator, is a question that does not come within the scope of the present article.

I can cordially recommend Judge Dailey's work noticed to all Spiritualists and psychologists, and others who are interested in biological and physiological subjects.

WILLIAM OXLEY.

Higher Broughton, Manchester.

### JAPANESE GHOST-HOUSES.

'The Harbinger of Light' prints the following notice of a curious book by Mr. Lafcadio Hearn, lecturer on English Literature in the Imperial University of Japan:—

In his latest work on Japan entitled 'Gleanings in Buddha-Fields,' Mr. Lafcadio Hearn, who is lecturer on English Literature in the Imperial University of Japan, explains that what are called shrines or temples, in the Far East, are really 'Ghost-houses'; that is to say, they are 'haunted rooms or spirit chambers' consecrated to reverent communion with those 'lesser divinities,' who are 'veritably ghosts,—ghosts of great warriors and heroes and rulers and teachers, who lived and loved and died hundreds of thousands of years ago.' And such were originally the gods of Greece and Rome. Zeus and Poseidon, Dionysus and Heracles, Hermes and Hephaestus, were human beings,—conspicuously gifted mediums, and the channels through which great benefactions were conferred upon their race. After their death their memories were venerated, then they were worshiped, and ultimately they were deified and adored as superhuman and divine. Precisely the same thing has taken place during the last eighteen centuries with respect to the grand and noble Jesus of Nazareth, who is being worshiped as a god by millions of people, who despise, as superstitious pagans, the people who worshiped Ares or Mars, and Pallas-Athene or Minerva.

In like manner, the Japanese worship their great dead in their 'ghost-houses,' and believe those buildings tenanted by viewless, conscious personalities. Is not such a belief far more rational than that of the modern Roman Catholic, who bows down to an image of wood or stone, and seriously contends that this effigy, under certain circumstances, can and does bow its head, shed tears, and even sweat drops of blood? And, instead of sending missionaries to Japan for the conversion of these Eastern spiritualists to the childish

superstitions of the Church of Rome, would it not be well to invite Japanese Buddhists to Europe, to enlighten the Pope and the College of Cardinals as to the sublime truths that are being taught in the Far East?

Speaking of the beliefs entertained by millions of people, during thousands of years, with respect to these 'ghost-houses' being the resort of conscious spirits of the so-called dead, Mr. Hearn dwells upon the difficulty which any Western mind must experience in attempting to prove that such beliefs are absurd. 'Nay!' he goes on to say, 'in spite of Occidental reluctances,—in spite of whatever you may think it expedient to say, or not to say, at a later time about the experience,—you may very likely find yourself for a moment forced into the attitude of respect towards possibilities. Mere cold reasoning will not help you far in the opposite direction. The evidence of the senses counts for little; you know there are ever so many realities, which can neither be seen, nor heard, nor felt, but which exist as forces,—tremendous forces. Then, again, you cannot mock the conviction of 40,000,000 of people while that conviction thrills all about you like the air,—while conscious that it is pressing upon your psychical being just as the atmosphere presses upon your physical being. As for myself, whenever I am alone in the presence of a Shinto shrine, I have the sensation of being haunted.' In other words, Mr. Hearn is a highly impressionable medium, without being conscious of the fact; and he proceeds to fancy how he would feel, if disembodied:—'Elfishly small my habitation might be, but never too small, because I should have neither size nor form. I should be only a vibration,—a motion invisible as of ether or of magnetism; though able sometimes to shape me a shadow body, in the likeness of my former visible self, when I should wish to make apparition. As air to the bird, as water to the fish, so would all substance be permeable to the essence of me. I should pass at will through the walls of my dwelling to swim in the long gold bath of a sunbeam, to thrill in the heart of a flower, to ride on the neck of a dragon-fly.

It requires no great powers of discernment to perceive that Mr. Hearn has arrived, by intuition, at some of the most beautiful truths of Spiritualism.

'LIGHT' SUSTENTATION FUND.—The Treasurer acknowledges with thanks the receipt of £2 2s. from Mr. H. A. Calame, and 19s. 2d. from Mr. J. D. Hugo, as contributions to the 'Light' Sustentation Fund.

PROFESSOR D'ODIARD.—We shall give in our next week's issue the report of an interesting interview by Mr. Arthur Lovell with Professor D'Odiard, including a description of Mr. Lovell's experiments with the Professor's wonderful instrument for registering cerebral forces and indicating the character of the prevalent emotions.

SEEING-ROUND-A-CORNER.—Herr Szczepanik, the poor Galician schoolmaster, of whom it was reported recently that he had discovered an apparatus by which far distant objects can be made visible, has just sold (the Vienna correspondent of the 'Telegraph' says) the right of public exhibition of his machine, as well as all the subsequent rights for France, to the directorate of the Paris Exposition of 1900. The price to be paid is £240,000. The German Patent Office has already granted a protection for the invention, and Herr Szczepanik will shortly publish details of the apparatus.

MR. ALLAN FISHER.—With reference to Mr. Allan Fisher's statement, published in 'LIGHT' of February 26th, that he never promised to return to the Battersea Society, we have received a communication signed by twenty-five persons, to the effect that they were all at the meeting on Sunday, January 30th, when Mr. Boddington publicly announced that Mr. Fisher would be there on the following Sunday, and mentioned the special arrangements which he had made with Mr. Fisher for that occasion; and that Mr. Fisher was present at the time, and in no way contradicted Mr. Boddington's statements. On the face of it this would seem to imply a perversion of facts on somebody's part; but, on the other hand, it is exceedingly probable that there has been nothing more serious than an unintentional misunderstanding.

### TO CORRESPONDENTS.

'BEN BEN.'—Another correspondent, as you will see, has dealt with the same subject.

'ORIANA.'—Thanks; we hope to use your kind communication when we have less pressure on our space.

'E.W.B.'—Next week.

'J.J.'—Too indefinite, and therefore unsuitable.



## A FRIENDLY CRITICISM.

The fact that my duties demanded my presence in Glasgow at the time the very interesting paper 'On the Limits Proper to the Inquiry known as Modern Spiritualism,' was read before a meeting of the London Spiritualist Alliance, on Friday, February 18th, prevented my hearing Mr. Collingwood deliver it at the time and place stated. Otherwise I am sure the interest with which I read his remarks in the current issue of 'LIGHT' would have been all the greater from being present. Mr. Collingwood is always thoughtful, and is justly entitled to careful attention.

I am afraid, however, that I must dissent from the title of the paper itself, for it strikes me as somewhat unwise to set any limits to an inquiry of such far-reaching consequences, and of such transcendent importance, as is the subject we call 'Modern' Spiritualism. It is, at least so it occurs to me, rather by the removal of 'limits' that the world of science has accumulated her riches.

However, the main purpose of this note upon my friend's able paper is to call attention to that portion in which he deals with the attitude of Spiritualists concerning the education of their children in what they, the Spiritualists, deem to be methods in accordance with their desires and ideas. It is considered that the Children's Progressive Lyceum, as founded by Andrew Jackson Davis, in 1864, in New York City, and a few years later in Nottingham, in this country, and conducted on the lines laid down by Davis in his 'Lyceum Manual,' in the 'Manual' of Hudson Tuttle, and in the 'English Lyceum Manual,' compiled by Mrs. E. H. Britten and Messrs. H. A. Kersey and Alfred Kitson, afford the needful spiritual education. I think if Mr. Collingwood perused the 'Manuals' referred to he would find much to admire, and but little to object to.

Mr. Collingwood quotes from some of the papers read at the 1895 Conference held in London, and really I fail to see his reason. Of course the explanation may be found a little lower down, for my friend says, 'The professed Christian has no need of other instruction than his religion gives him,' and if that is Mr. Collingwood's position, I can readily understand the passages he cites being obnoxious to him. It is also possible that the writers from whom he quotes did not have in their minds the 'advanced' religious ideas of Canon Gore and the Rev. Professor Bonny, whose utterances are 'on all fours' with those taught in the Lyceums every Sunday. It may be that the writers in question thought of the Calvinism, Salvation Armyism, and the not quite extinct Chadbandism still to be found in and out of the Church of England. When men feel strongly they speak plainly.

The simple conclusion of the matter is this: the communications received from the spirits have produced certain changes of opinion in the minds of a large body of Spiritualists throughout the United Kingdom. Rightly or wrongly they have come to the conclusion that they are justified in teaching their children the facts of continued life, communion between the two worlds, the nature of mediumship,—its possibilities and responsibilities, the necessity of pure, moral and honest lives, the certainty of reaping in the next life what we have sown in this, the reality of the Divine Existence, and the ultimate continued progression of all souls. That the work of the Lyceum involves physical culture, with literary, dramatic and vocal exercises and entertainment, is to the credit of the institution.

That the readers of the papers quoted from can take care of and defend their utterances I have no doubt; but from my position in the cause, and in relation to the 'Progressive Lyceum' work, I must seriously resent the stigma applied to the workers in connection therewith, when my friend describes them as 'presumptuous organisers,' for they are men and women who have not gone into the work blindly or carelessly. In frankly stating one's opinions it is inevitable that a 'shock of disgust,' and even 'a revolt against crude assertions' be 'observed'; but better the 'shock' and the 'disgust,' if, in the end, truth is gained. It is impossible, here, at least, for us to be all of one mind; better to agree to differ, for, without question, the 'Children's Progressive Lyceum' is a fixed fact in British Spiritualism, and while it may not endorse the doctrines of any particular religious

persuasion, I am confident it is doing no little for the truth that shall make us free. I endorse Epes Sargent's dicta, but he did not stand as accepting the Thirty-nine Articles of the Church of England as by law established! I thank Mr. Collingwood for his paper, and regret I did not hear it, and that pressure of many duties now prevents me dealing with it as a whole instead of discussing, very imperfectly, the portion upon which I have ventured the foregoing friendly criticism.

J. J. MORSE.

Florence House, Osnaurgh-street, N.W.

## BLIND CREDULITY—MISCALLED FAITH.

Here is a little plain speaking which we take from the pages of the 'Banner of Light.' Our able contemporary deserves hearty thanks for its candour:—

'Faith is the substance of things hoped for, and the evidence of things unseen,' says Paul, the Apostle. Many Spiritualists ridicule the idea of faith, and boast of having supplanted it with knowledge. They claim to be in search of truth, and declare they want evidence for every statement made with regard to religion. They taunt Christians with being credulous dupes of the priests, and vaunt their own superior enlightenment in matters spiritual before the whole world.

The truth is, many so-called Spiritualists have more credulity, and rest more upon faith, than do some of the Christians of to-day. They will swallow without question everything given them under the guise of a test, and sneer at those who refuse to do the same as lacking in intelligence. They have *faith* that the medium is perfectly honest; they have *faith* that the test is absolutely genuine; they have *faith* that it is their spirit loved one who is speaking; they have *faith* that the speaker is inspired by a Webster, or Demosthenes, or is under the control of Socrates or Abraham Lincoln, even if bad rhetoric and worse grammar be expressed by the one addressing them. Through this *faith* they are led to accept what is given them as the truth, and never think of attempting to prove it so.

What evidence have they that the test has not been deduced from an old-time obituary notice, or gleaned from a book of exchanges, or is the result of collusion between some party who knows them well and the medium? The internal evidence of the communication must be their sole guide in the matter. We have received what we thought to be wonderful tests, only to read word for word the identical statements in the Message Departments of at least three Spiritualist papers in days gone by. We have received independent messages purporting to be written by our mother in spirit-life, when she was in the form in excellent health a thousand miles away. We have been called to the cabinet by the materialised spirits of our loved ones who were yet in human form, and given messages, urging us to believe in Spiritualism.

These experiences require more faith than we possess to induce us to believe them to be genuine spirit tests. Indeed we cannot believe that such tests are to be taken as evidences of anything else than innate wickedness and downright rascality on the part of those who produced them. We decline to swallow such food without first masticating it thoroughly. Credulity is as sinful as ignorance, and Spiritualists should be beyond both phases of mental stupidity. It will not do to stop work, nor to cease to make an effort to progress. To accept every statement we hear without thought is the height of folly at all times, and spiritual manifestations are now such, in far too many cases, as to require more careful scrutiny than anything else.

We do not wish to be misunderstood. Every phase of mediumship rests upon the rock of fact, and we accept every genuine test with a keen appreciation of both the medium and spirit who gave it. But we decline to accept the counterfeit for the genuine, and declare that spurious tests are no evidences to us of the immortality of the soul. If tests stand the process of analysis, and lead to the realms of scientific fact, philosophical deductions, and religious demonstration, we are ready and willing to accept them. But we want the evidence of fact, not the evidence of blind credulity miscalled faith.



## LETTERS TO THE EDITOR.

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

## The International Congress.

SIR,—Will you allow me to make known, through the medium of 'LIGHT,' that it is proposed to exhibit some specimens of the work of invisible or spirit operators at the forthcoming Congress in June, and that I have undertaken to collect and take charge of the same? I shall, therefore, be glad to hear from any friends who, being in possession either of spirit photographs, paintings, drawings, or writings, may feel disposed to lend the same for the benefit of others. I need hardly say that every care will be taken of the exhibits, and to each must be appended a brief history of its production, with the name and address of the sender.

E. BROWNE

98, Alleyn-road, West Dulwich. (Mrs. W. P. Browne).

## 'Spirit Teachings on Mohammed.'

SIR,—In reference to the communications through the automatic writing of the late Mr. Stainton Moses, on the subject of Mohammed, allow me to say that if this is the true source of the message, if they really came, as they professed to do, from two of his 'spirit guides,' those 'spirit guides' are not versed in mundane history. Here is a refutation of some of their false accusations.

1. That he taught that God was 'a mere despot, cruel, cold, inflexible, pitiless.' In chapter 2 the Koran says, 'He is the compassionate one, easily turned.' 'God with man is kind and merciful.'

2. That women are 'slaves without souls even, save when they have purchased immortality by subservience.' I thought Lord Byron had for ever silenced that calumny when, in a note to the *Giaour*, he stigmatised it as a 'vulgar error.' In chapter 13 the Koran says, 'Gardens of Eden, into which they shall enter with the righteous among their fathers, and their wives, and their seed.'

3. That he taught 'the ceaseless enjoyments of unbridled passion in the society of forty hours. . . . A vast harem, pandering through Eternity to quenchless lust.' I challenge objectors to quote any verse from the Koran to that effect. Mohammed did teach marriage in Paradise—'there are pure wives for them therein' (chapters 2, 4)—but not a polygamous harem. The truth is that Mohammed had some perception of the doctrine of counterparts, afterwards taught more fully by Swedenborg; though he knew not all, nor would more extended knowledge have been available by the nations to whom he was sent as a teacher.

It would be interesting to know the previous views of Mr. Stainton Moses on this matter. Was the message only the reflex of his own thoughts?

Another amazing blunder has been made by Mr. Oxley in his recent book, 'The Rise and Development of Religious Beliefs.' At p. 22 he writes: 'The Koran, in our language, is not from the Arabic, but from the Latin translation.' The English Koran, published in 1880 in Max Müller's 'Sacred Books of the East,' is expressly stated to be translated from the original Arabic.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

## Mrs. Besant and Spiritualism.

SIR,—Kindly allow me a few lines of your space in reply to a correspondent ('J. S.') who complains that Mrs. Besant, in an address at Glasgow, used the word 'enormous' in connection with fraudulent phenomena. I think your correspondent can hardly be a careful reader of your columns, or he would be aware that they themselves afford sufficient authority for Mrs. Besant's reference, and curiously enough you print side by side with the letter an account of two recent exposures. But what I think your correspondent has quite overlooked is that Mrs. Besant in her recent address, so well reported in your paper, was especially careful to point out how much the medium at a public séance was at the mercy of the sitters, and she urged that for the prevention of this special danger, precautions akin to those adopted by old-time Spiritualism should be taken.

From what I hear, thoughtful Spiritualists are at one with her in this opinion. Your correspondent seems to imagine that a similar danger exists in connection with Theosophy. On reflection he will, however, see that the cases are not parallel, and that in the one well-known and much-to-be-deplored example to which he refers, the palliation suggested in the case of some mediums would not hold good. Every one knows what was Mrs. Besant's action in that matter, but to refer to it in any address as a risk to be encountered by the student of Theosophy would, of course, be a palpable absurdity. 'J.S.' need not for a moment suppose that in omitting any reference to this particular event, Mrs. Besant was guilty of the slightest 'indirect disparagement,' or in any way unfair towards those whom she, at any rate, does not regard as 'opponents,' although your correspondent so classifies himself.

I venture to make this protest the more boldly because years ago, as a somewhat youthful and militant agnostic, I made my first appearance in print in a wholesale condemnation of spiritualistic phenomena, and the fact that I hold an entirely changed opinion to-day is due solely to the teachings of Theosophy, as set forth by Mrs. Besant in speech and print.

London, S.W.

EDITH WARD.

## 'Congress of Humanity.'

SIR,—It is only a few weeks ago that some words from 'A.K. and E.M.' on the other side of the veil appeared, calling for an 'International Humane Society,' and now appears what seems an answer in the 'Congress of Humanity.' May I ask 'Alice Major' whether this 'universal love' includes our lesser brethren and sisters, the animals who have for ages been oppressed and wronged by their stronger brethren, men and women? To 'love ye one another' should not there be added, 'and all the creatures of God,' or 'and all living creatures'? *For all share the one life.* I. G. OUSELEY.

## Mr. Theobald Explains.

SIR,—The sentence to which your correspondent, J. C. Russell, refers as disheartening appears in my notice of 'Letters from Julia,' as follows:—

'Spiritualism is not for all. I know I am not supported in this view by many old Spiritualists; but I have not studied the development of Spiritualism for forty years without seeing that some natures cannot, and some should not, seek communion with the dead. When the spirits seek us it is another matter.'

I have put the same thoughts, but more amplified, into the concluding chapter of my book, 'Spirit Workers in the Home Circle' (pp. 304-5); but I will endeavour to encourage Mr. Russell, as a sincere seeker after truth, by explanations which will probably put him outside the category of either the *cannots* or *should nots*!

Those who *cannot* are those who approach Spiritualism with a fixed determination to discover fraud, or those whose preconceived opinions, or materialistic theories, make them determine, as Professor Brewster did, that they will never give in to spirits! They will account for the phenomena, when they cannot deny them, by strained or impossible explanations. Many of these are in a state analogous to colour-blindness, and it is as impossible for them to see spirit above or within matter, as for certain eyes to distinguish between red and green. Many prominent members of the Society for Psychical Research are of this type. They will never be Spiritualists simply because they cannot.

It is well known that clever men who have for years pursued one line of thought on these matters find it most difficult to come into a region in which the physical laws, with which they are acquainted, appear to be overruled. It is here, as in higher things, that such teachings can be received by the unbiassed babes more easily than by the sophisticated savants.

Men who come to the research insisting on their own conditions are usually of a type of mind absolutely unfit for the prosecution of this study. Their entry into a séance somewhat resembles the appearance of a skeleton in a ballroom—the dancing ceases, and the company breaks up in scare and confusion. So with these amateur detectives, who explain everything by imposture and delusion. The facts which they seek scuttle away on their approach; they bring such



antagonistic conditions that they can only find what they assume to exist—fraud, folly, and hallucination. They are self-excluded, and must of necessity remain strangers to Spiritualism until they are themselves changed.

Again, those who *should not* may be inferred from the lines of our late Laureate, when he wrote :—

How pure in heart and sound in head,  
With what divine affections bold,  
Should be the man whose thought would hold  
An hour's communion with the dead.

But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within.

Those who are pure in heart, possessed with divine affections, and reverently seek spirit-communion, may safely seek, although their physical natures or surroundings may often prevent their obtaining satisfaction in their research. But in the 'Letters from Julia,' to which I was referring, she herself

With larger, other eyes than ours  
points out plainly, in words which I have quoted in my critique, those who 'would seek to communicate for their own hurt.'

But beyond this, there are many good, sensitive souls who *should not*, and yet it would seem cruel almost to tell them so plainly. Their very anxiety for communion, perhaps with some dear ones recently lost, places them in a position both of difficulty and danger. Hence my advice has always been to such, to familiarise themselves at first with the literature of Spiritualism, and wait until the spirits seek them.

There are cases, also, in which mediumship is possible, and may even be consciously possessed, but it is best not to exercise it or cultivate its development, for the spirits cannot *always* see the effects which might follow.

If Spiritualism would bring social discord and disturb the harmony of family life, it is best to leave it alone, and for the secret believer to remain rather a looker-on than a player in the game. And in other cases, where active participation would be seriously detrimental to worldly advancement, it may be better to avoid the sacrifice which the pursuit of Spiritualism would involve, and refuse to admit the disturbing influence to the peril of fortune and worldly prosperity. Here, again, no line can be drawn; it may be right for some to make the sacrifice, and equally right for others to shun it; and here it differs from religious claims. Spiritualism is not a *necessity*.

Mediumship comes spontaneously to some: others must exercise patience and wait long for its development. In many cases such an expenditure of time would be unjustifiable. We must not be self-indulgent in occult pleasures any more than in lower orders of enjoyment. If *poeta nascitur non fit*, so to a great extent is the medium. It is very much a matter of organisation, like the gift for music or other form of art. Those who are most capable are most likely to be led by circumstances to it; and whether thus guided or not, if they are wise and patient, they will equally attain that moral and spiritual development which is the chief end of life. And in the large results of time, wisdom will always be justified of her children.

Mr. Russell seems to assume that if either a belief in Spiritualism or the attainment of mediumship is not possible for everyone it is practically useless, because something like an election is established, and no one can tell whether he belongs to the elect or not. But surely this is a very artificial view of the subject. Spiritualism may benefit those who do not accept it, and cannot accept it, by the changed atmosphere of thought which it causes; just as there may be a Christian type of character in those who reject doctrinal Christianity. And what is limited in one generation may become largely diffused in the next, and universal in the next but one. Present-day Spiritualists are pioneers, breaking bed ground, preparing the way for those who shall follow. And this is essentially the business of specially adapted persons—not necessarily better or worse, or even more privileged, than others. It is simply a matter of function or vocation. And this answers Mr. Russell's question—

Where is the line to be drawn? No line is required; none can be defined. Drawing lines in moral, spiritual, or psychical matters is the most delusive and hopeless of all undertakings. Nature and Providence work on lines of their own, which mortal hands cannot trace—and such lines need not be traced; events discover them, and show that they belong to the hidden powers that govern, not to the subject races or societies or persons who are governed.

If Mr. Russell would like to write to me privately on any difficulty I have not sufficiently cleared up for him, I will endeavour to do so. Meantime I wish him God-speed in his interest in Spiritualism, and in seeking after truth.

This letter is very hurried and disjointed, but I hope it will answer the purpose intended, and clear up some of the difficulties raised in Mr. Russell's letter.

62, Granville-park, S.E.

MORELL THEOBALD.

#### 'The Perfect Spirit Circle.'

SIR,—My letter which appeared in your issue of 26th ult. has produced such a large crop of inquiries from strangers who have not heard the address to which I alluded, and who wish to know what I have to say as to how the perfect circle should be formed, that I must venture to crave your kind indulgence to state that I cannot enter into the matter at all adequately in a letter. I have, however, done my best, as far as my time would permit, where correspondents enclosed stamped envelopes for reply.

To the other friends who have written I would say that the lecture in which I treat the matter fully any spiritualist society is welcome to, without any fee. When I am called upon to leave London I ask third-class return railway fare; but from spiritualist societies no payment beyond this would be either expected or accepted.

J. T. DALES.

320, Upland-road, East Dulwich, London, S.E.

#### Correction.

SIR,—I regret to find that I made an unfortunate mistake in the last sentence of the article 'Spirit Teachings, concerning Mohammed.' I see that it reads: 'Mohammed was a writing medium.' I intended only to say, 'Mohammed was a medium.' It is well known that he could not write. For the sake of accuracy, will you kindly insert this correction?

H. BLOODWORTH.

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

#### Spiritualism in Balham.

SIR,—Some weeks ago a reverend gentleman came to Balham and opened up a mild sort of crusade against Spiritualism. His handbills and posters announced in large type that Spiritualism was the latest manifestation of Satan. Having in earlier days had a good deal of experience as to the kind of argument used in such cases against us, I did not think it worth while to waste time in listening to the Rev. Champness; but the thought struck me that his advertisement would be very useful to Spiritualists, and that the preacher would make for us an excellent agent in advance. Until his coming the subject of Spiritualism had never been publicly discussed; but since his course of lectures many people, knowing I am deeply interested in these matters, have come to me expressing a wish that we could arrange a good lecture; and I have now, with the help of Mr. Adams and Mr. and Mrs. Boddington, of Battersea, made arrangements for taking the same hall in which the Rev. Champness held forth, and this letter is to ask through your columns for the assistance of all sympathisers living in our neighbourhood, say West Norwood, Streatham, Brixton, Tooting, Balham, Wandsworth and Clapham.

We shall announce the date, which in all probability will be about Wednesday, the 16th, and hope to have Mr. Swindlehurst as our lecturer.

I want either subscriptions towards expenses or shall sell a few reserved seat tickets at 1s. and 6d. each.

All willing to help please call on me on Monday afternoon, the 14th inst., at 3 p.m., or write to my address enclosing stamp for reply.

B. RUSSELL-DAVIES,

Arundel House, Balham Park-road,  
Balham, S.W.



Mr. Allan Fisher.

SIR,—May I be allowed to correct an error which was published in a letter from Mr. Boddington in your issue of February 12th, in which he says: 'After considerable correspondence and constant evasion.' I beg to state that there was very little correspondence and no evasion on the part of Mr. Fisher. As it was I who did the corresponding with Mr. Allan Fisher I feel it my duty to correct the mistake made by Mr. Boddington.

Leathwaite-road, S.W.

J. DAVISS.

### SORROW.

Upon my lips she laid her touch divine,  
And merry speech and careless laughter died;  
She fixed her melancholy eyes on mine,  
And would not be denied.

I saw the West-wind loose his cloudlets white,  
In flocks, careering through the April sky;  
I could not sing, though joy was at its height,  
For she stood silent by.

I watched the lovely evening fade away—  
A mist was lightly drawn across the stars.  
She broke my quiet dream—I heard her say,  
'Behold your prison-bars!

'Earth's gladness shall not satisfy your soul,  
This beauty of the world in which you live;  
The crowning grace that sanctifies the whole,  
That I alone can give.'

I heard, and shrunk away from her afraid;  
But still she held me, and would still abide.  
Youth's bounding pulses slackened and obeyed,  
With slowly ebbing tide.

'Look thou beyond the evening sky,' she said,  
'Beyond the changing splendours of the day.  
Accept the pain, the weariness, the dread,  
Accept and bid me stay!'

I turned and clasped her close, with sudden strength.  
And slowly, sweetly, I became aware  
Within my arms God's angels stood, at length,  
White-robed and calm and fair.

And now I look beyond the evening star.  
Beyond the changing splendours of the day,  
Knowing the pain He sends more precious far,  
More beautiful than they.

—'Dublin University Magazine.'

### SOCIETY WORK.

2, FORD'S PARK-ROAD, CANNING TOWN, LONDON, E.—On Sunday last Mr. Peddie and others took the meeting. Sunday next, at 6.30 p.m., Mr. Adams. Tuesday, at 8 p.m., Miss Marsh. Thursday, 17th inst., at 6.30 p.m., tea and entertainment; tickets 6d. each. 'LIGHT' on sale at all the meetings.—D. J. DAVIS, Secretary.

EDMONTON SPIRITUALIST SOCIETY, 22, COMPTON-ROAD, WHITE HART-LANE, TOTTENHAM, N.—On Sunday last an able address was given by Mr. Lightfoot, on 'Spiritualism and the Bible.' Next Sunday, Mr. and Mrs. Branchley, address and clairvoyance.—A. G. DALLEY, Cor. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. and Mrs. Branchley occupied our platform. Next Sunday, at 7 p.m., Mr. Dalley, trance address. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Branchley. 'LIGHT' on sale.—C. D. COTTO.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mrs. Mason was with us, and gave successful clairvoyance, and replied to questions from the audience. Next Sunday, at 6.30 p.m., Mr. Peters. Monday, at 7.30 p.m., Mr. Swindlehurst and friends from Battersea Society.—M.E.C., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—Last Sunday Mr. G. Brearton gave an instructive address on mediumship. The responsible nature of a medium's position was fully expounded. On Sunday next, Mrs. V. Bliss; 20th, Mr. J. Swindlehurst; 27th, Miss Marsh. Our Jubilee social evening, 25th; tickets, 6d. each.—J. RAINBOW, Cor. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMARE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. and Mrs. Webb, of Stratford, were with us. Mr. Webb gave his narrative of 'How and Why he became a Spiritualist.' Next Sunday, Mr. Sloane, address; 20th inst., Mrs. E. V. Bliss; 27th inst., Mr. J. Swindlehurst. Wednesday, circle as usual.—H. BROOKS.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Whyte was with us again, when there was a large and appreciative audience. Next Sunday Mr. Whyte will answer questions. 'LIGHT' may be obtained by applying to the secretary, T. R. McCallum, after any of our meetings.—T. R. MCCALLUM.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Sunday morning last witnessed the birth of the Progressive Lyceum in connection with this society. On Sunday next, at 3 p.m., we hope to welcome a number of the young people of the district and enrol them as members. Parents and friends are also invited as visitors or to take active part in the good work. An harmonious meeting was held in the evening, friends, seen and unseen, joining in spiritual union.—J.B.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday last an excellent, thoughtful address was read by Mrs. M. A. Sadler, subject: 'A New Gospel.' March 13th, trance addresses by Mr. J. J. Morse (London); morning, at 11 a.m., 'Does Death End or Mend?'; evening, at 6.30 p.m., 'Our Discoveries'—a Jubilee oration. Monday, at 8 p.m., replies to questions; Tuesday, at 8 p.m., lantern lecture; admission 6d.—E. A.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last Mr. Adams, in introducing Mrs. Russell-Davies, made reference to 'witches' and the probable maltreatment of our lecturer a century ago. This lady excited keen interest with her whole-souled advocacy of Spiritualism. A soldier present aroused her warm susceptibilities for the spiritual welfare of the Army, and equally for our brave sailors. An after-circle was held and well attended. Next Sunday, at 7 p.m., Mr. J. Swindlehurst (organiser, N.F.S.), and Mrs. Webb, clairvoyance.—W. S.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last Miss Findlay gave an address on 'Love,' followed by successful psychometry. The descriptions given during the week-nights by Mrs. Weedemeyer's guide are really very remarkable. We have good phenomena and occasionally the organ is played while locked up. Next Sunday, at 7 p.m., Mr. Walker; at 10.30 a.m., Lyceum; healing from 12 till 1; Monday night, at 8 p.m., meeting for inquirers; Tuesday night, at 8 p.m., members' circle; Thursday, at 7.45 p.m., address and clairvoyance. 'LIGHT' on sale.—T. KEMEYS, Hon. Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday evening last our leader's guide 'Douglas' delivered an address on 'Universal Fatherhood, Universal Brotherhood, and Goodness the Way of Universal Salvation,' and the attention given by the audience testified to their appreciation of the discourse. Next Sunday, at 11 a.m., public circle; door closed at 11.15. At 3 p.m., children's Lyceum. Lending library open at 6 p.m. At 6.30 p.m., Mr. W. E. Long: 'I will not leave you comfortless.' At 8 p.m., election of candidates for membership. We intend to celebrate the Jubilee of Modern Spiritualism on Easter Sunday by holding a special service; and on Easter Monday by a social party; tickets, 6d. each. *In Memoriam*.—Last Sunday evening we held a special after-service circle to the memory of one of our members, Mrs. E. Bond, who passed away to a higher life, during a short stay at Northampton, on the 22nd ult.—VERAX.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. J. J. Morse occupied the platform here on Sunday evening last, with a lecture on 'Mediumship,' Mr. W. T. Cooper, the vice-president of the Marylebone Association of Spiritualists, occupying the chair. Miss Morse sang 'The Silver Cord' (Behrend), and, previous to delivering his address, Mr. Morse gave a reading from the poems of Miss Lizzie Doten. The lecture dealt with the essential nature of mediumship, and displayed all the powers of graphic description, logical force, and analytical skill which we are accustomed to associate with the oratory of 'Tien Sien Tie.' 'The psychical faculties,' said the lecturer in the course of his address, 'are the outward expression of the organic possibilities of the spiritual organisation.' While dissenting from the proposition that mediumship was better understood in ancient times, or that it was necessary to seclude mediums from contact with the world of everyday humanity, the speaker pleaded strongly for a more intelligent understanding of psychical powers and a more thoughtful and considerate treatment of the persons possessing such powers. Next Sunday evening Miss MacCreddie will give clairvoyance, and Miss Morris has kindly promised to sing.



March 12, 1898.]

193, BOW-ROAD, BOW.—On Sunday last Mr. Sloane delivered an address on the 'Philosophy of Spiritualism,' after which he gave some successful psychometry. Next Sunday, Miss Findlay.—H. H.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Walker delivered an inspirational address, followed by successful clairvoyance, &c. Sunday next, at 6.30 p.m., Mr. Preyss. Thursdays, at 8 p.m., public séance.—E. FLINT, Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE.—Our Thursday circle will in future take the form of a developing class, and any member wishing to join should apply to the secretary. Mr. Peters gave an able address, which was much appreciated by a good audience, followed by clear and remarkable clairvoyance.—JAMES HUMPHREY, Hon. Sec.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The annual conversation and ball will be held in the Cutlers' Hall, on Monday, March 14th. The splendid suite of rooms engaged for this occasion includes the ball-room, drawing-room, lecture-room, &c., so that all will be able to enjoy themselves. Objects of interest will be exhibited. During the evening, experiments in mesmerism, hypnotism, psychometry, clairvoyance and palmistry will be given. There will also be songs, short addresses and dancing. Tickets, 2s. each.—W. HARDY.

#### IMPORTANT JUBILEE NOTICE.

Will London secretaries who have not been communicated with and who wish their society represented at a public meeting to be held March 30th, in the Town Hall, Stratford, to celebrate the Jubilee of Modern Spiritualism, communicate with the Secretary of Delegates, not later than March 18th?—JAMES HUMPHREY, Hon. Sec., 6, Maryland Park, Stratford, E.

WANTED, two copies of 'LIGHT' for July 14th, 1894 (No. 705). May be sent to the office of 'LIGHT,' 110, St. Martin's-lane, W.C.

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