

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 899.—VOL. XVIII.

[Registered as]

SATURDAY, APRIL 2, 1898.

[A Newspaper.]

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SATURDAY, APRIL 2, 1898.

[a Newspaper.] PRICE TWOPENCE.

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SPECIAL NOTICE.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that any communication intended for that issue must reach us by Monday morning.

NOTES BY THE WAY.

The series of gatherings in Manchester, from April 8th to 12th, deserve the cordial approval and support of all Spiritualists. The Bazaar, in St. James's (small) Hall, will be open each day; but on Good Friday and Easter Sunday there will be important meetings in the great Hall. On Good Friday, tea at 4 p.m., and 'a happy evening of song, music, and speech' at 6 p.m. On Easter Sunday, at 2 p.m., a United Lyceums' Demonstration, with procession, and march to the Hall: and at 6.15 p.m., 'A public Spiritual Service.'

The Programme indicates considerable courage and zeal, and everyone will be heartily glad to hear of successful results.

We have received a copy of a remarkably original book 'by Catherine Alice Gibbons, A Woman of Israel, Widow.' It is entitled 'Sinless Life on Earth,' and is published by Morton and Burt, London. It is a work by no means easy to describe. To some people it would only be so much rhapsody and rant: and yet there is not a little beauty and many brilliant flashes of pure light in it. But we are afraid it is, in the main, too highly pitched, both in sentiment and style.

The writer pleads fervently and excitedly for the sinless life; and a vital part of this appears to be the surrender of home and money, in order to help the poor. 'Oh, can we not all do more?' she cries. 'Can we not give up more? Not a tenth—but *all* we have. Give it to whosoever requires it. Can we not all go into the streets, and, at our very doors, pick up the starving, the homeless, the broken-hearted, and give them rest and peace? Can we not give up *more, more, more, all, everything* we have?' Yes; we could: but can we guarantee the result? We are afraid this 'counsel of perfection,' if followed, would do an immense amount of harm. Whether it would do more harm than good, it is not easy to say.

It gives us no pleasure to even thus far chill off this splendid enthusiast, but we have been asked for an opinion, and we give it. The book is beautifully produced, and, we believe, is moderate in price. It contains a very high-class portrait of the writer, followed by a curiously naive reason

for inserting it. But the whole thing is curious,—intense Theology and passionate adoration of Christ included.

'Spiritualism: whence is it?' published without author's name (London: Lucas Collins), is, we are inclined to think, a work of fiction. But the story *may* be true. We have known experiences like it. If true, the story mainly shows the perils of ignorance; for, if the writer had been better informed, she could not have got into her horribly ridiculous messes. An introduction, by a Mr. Holland, vigorously endorses the reality of spirit-communion. He says: 'A careful and thoughtful observance of spiritualistic phenomena must bring the conviction home that the facts of Spiritualism are true.' Then follow the usual stale but hysterical references to Satan. There is, however, one fresh suggestion here. It is put forth in the form of a quotation from one who 'with wisdom' has said that the *denial* of the genuineness of Spiritualism may proceed from Satan! Surely, Satan is being worked a good deal too hard!

If the story told by the lady is true, we are sincerely sorry for her. She was unfortunate, and she was unprepared; and she is now extravagant in the conclusions she so vehemently draws. Her excitability is apparent in every line of her book. Her general knowledge may be gathered from the fact that she hits out at 'that debasing and logically untenable Evolution theory,' and says of it that it 'has been virtually overthrown by science.' We are indeed sorry for this poor lady.

'The Pontefract Express,' with evident appreciation, quotes the following summaries of the religious principles of Spiritualism, written by Mr. C. Ware and Mr. J. Johnson:—

I will state succinctly, for the information of your readers, what are the chief principles or doctrines of the religion of Spiritualism. These include the Universal Fatherhood of God; the brotherhood of humanity; man a spiritual being now; certainty of life after death and conscious existence for every human being; communion between earth and all other spheres of existence; unlimited progress in knowledge and goodness both here and hereafter; retribution and compensation for wrongs done and suffered; and happiness as the result of righteous living—'as a man soweth, so shall he also reap.'

It is written, and Spiritualists believe, that 'God is not mocked; he not deceived; for whatsoever a man soweth, that shall he also reap!' If a man is wicked here, as a universal law of the creation he shall reap the reward of the same, not as a punishment, but as the inevitable sequence of his wrong-doing. Not a word is here said of the remission of sin. To speak, then, of a vicarious atonement in this age of education, is repulsive to reason.

Then the Editor adds the following statement, which, as Hamlet said, 'must give us pause':—

From these two passages the ordinary reader, we think, will have no difficulty in arriving at what constitutes the line of cleavage between Christianity and Spiritualism as systems of religion.

That is just the mistake people are apt to make. 'Christianity' ought not to mean Calvinism or any system of belief. It is an inspiration, a spirit, a life. Any way,

there are multitudes of persons to whom the thoughts set forth by Mr. Ware and Mr. Johnson are pre-eminently the thoughts they identify with Christianity. 'The line of cleavage' is *not* where 'The Pontefract Express' says it is.

'Whence and Whither?' by Anna Blackwell (London: George Redway), is a very small book with a very great thought in it. Its sub-title is 'Correlation between philosophic convictions and social forms.' Recognising the inflooding of Materialism with its 'denial of the ideas of a Creative and Overruling Power distinct from the Creation, of the Soul, and of human duty, responsibility, and destiny,' this writer sees in it 'less a denial of those fundamental intuitions of the human mind than a rejection of the unsound and arbitrary theoretic assumptions on which they have hitherto rested.' 'The Materialistic hypothesis should, therefore, be regarded as only a passing phase of the reaction of modern science against assumptions which must necessarily be cleared away before those fundamental elements of human belief can be securely established on the solid ground of scientific and rational conviction.' Hence, 'the Materialistic protest' has done 'immense service to the ideas which it aims at destroying.' How, this little work proceeds to show.

Materialism is teaching us a great lesson in the unifying of all forces, and of all forms of life. But it halts far too soon, and takes no account of the greater while it magnifies the less. The corrective is rapidly coming to the front; and, as usual, in a despised form. What that corrective is may be gathered from the following passage:—

It is evidently impossible to overrate the influences which the establishment of intelligent communication between the surface and the spirit-sphere of our planet must necessarily exercise in shaping the new phase of conviction and action towards which we are tending.

Apropos of our notice of 'The Gospel of Common Sense,' Cav. Sebastiano Fenzi sends us certain of his poems intended to set forth such a Gospel. They are in Italian and English. Of the Italian we cannot judge: but the English rather beats us too. The sentiment is excellent; but we are disposed to think that the writer would, on the whole, have done better with the medium of plain prose. However, the verses have a quaint simplicity which is not without character; and such verses as the following are, at all events, entirely wholesome:—

Let us fight bravely on, and cheer
In this our race our brethren on,
As all, both strong or weak, are dear
To Him who guides the mote, the Sun.
We all shall reap, as here we've sown,
Our harvest in the near beyond;
And they a richer boon shall own,
Who did to goodness best respond.

During Lent, Father Ignatius preached at St. Sepulchre's, Holborn, and at St. Andrew's by the Wardrobe, City. The congregations are put down as 'enormous.' At St. Andrew's, on one occasion, he said;—

Gentlemen, you seldom hear in these days of the personality of the Devil, yet this Book (striking the Bible), which needs no justification from me, contains his history, which is the very *raison d'être* of the existence of Christianity. While, however, the Devil is seldom mentioned in our churches, he is openly worshipped in Europe and America. When, too, you read Sir Edwin Arnold's accounts of Buddhist priests you are not reading the history of men, but of men inspired by demons described by St. Paul as the powers of the air.

We are quite familiar with this egotistical and insolent weapon. It is so easy to back up one's own inspiration by God by saying that the people across the road are inspired by the Devil. It was this Christian arrogance which, in days gone by, led to the so-called 'religious wars'; and

it is this same arrogance which underlies the damnatory creeds of Christendom and the too familiar assertion that Spiritualism is of the Devil. It is only by a miracle of mercy that a man who *really* thinks he has an infallible revelation can be either decently charitable or perfectly sane.

'The Lyceum Banner' comes out this week as 'A grand Commemoration double number,' containing 'A brief account of the Origin of Modern Spiritualism,' 'Our Lyceums; Past, present, and future,' and a variety of Articles and Illustrations specially bearing upon what is called 'The Jubilee of Modern Spiritualism.'

Really, these astrologers must rub their eyes. This, from 'Coming Events,' is surely a record bad shot:—

THE WEATHER.

In England, March opens with cold weather, chill winds, and some downfall; milder in second week, but windy; third week, mild and fine for the season; last week warmer, with fine growing weather. The month will be boisterous in the first half and genial in the latter half.

'Zadkiel's Almanac,' however, did much better. Its forecast, written last June and published in October, said: 'March comes in like a lion, with stormy and biting weather, much snow in places. Storm periods: 2nd, 8th or 9th, 16th, 22nd, and 25th.'

We gladly give publicity to the following paragraphs from a declaration lately sent out by The Society for the Protection of Birds:—

It is with sorrow and shame that we have to confess that the fashion of using the plumage of birds for millinery purposes continues unabated, that, in fact, it has assumed greater proportions than ever.

This can be fully evidenced by studying the catalogues of the firms who sell the freshly imported birds' skins and feathers by public auction. For the kingdom of Great Britain, the year 1897 has been one of jubilation, but for the bird kingdom a record year of pillage, devastation, and unmerciful destruction. The recuperative powers which birds possess are of no avail against this excessive drain on their numbers.

If birds and their allies prove incapable of resisting such remorseless foes, the present generation of mankind will have to bear the everlasting odium of having blotted out of existence some of the loveliest of created beings. And not this only, but of having done so often by barbarously cruel means, such as inflicting on sentient creatures, high in the scale of animal life, the horrors of a slow and painful death; for, in this pursuit, parent birds of some species are shot in the act of feeding their young, and the tender nestlings are consequently left to die of starvation.

It is not a pleasant statement to make, but it is the painful truth that the more we protest against the foolishness and the vulgar cruelty connected with plume wearing, the more resolute the wearers seem in their determination to abet the cruelty and the folly. Original sin, we presume.

LONDON SPIRITUALIST ALLIANCE.

The closing meeting of the winter series will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30 p.m. on Friday, the 15th inst., when there will be a social gathering of Members and Associates, for friendly intercourse and the interchange of thoughts on topics of mutual interest. In the course of the evening Mrs. A. P. Essington Nelson will make a few remarks upon 'Spiritual Art,' and will exhibit some specimens of automatic paintings. Tickets of admission will be sent to Members and Associates, and admission will be by ticket only.

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

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ASTROLOGY.

- 1.—THE CIRCLE OF 360°.
- 2.—THE DEGREE = YEAR PRINCIPLE IN ASTROLOGY.

Mr. Joseph Clayton, in 'LIGHT' of March 19th, asks two questions: (1) Why is the circle divided into 360°? (2) What is there in nature or revelation to warrant the equivalence of 1° to a year in astrological directions?

I.

It is not man, but nature itself, that divides the circle into 360°, says one of the most profoundly illuminated writers of modern times, Claude de St. Martin. And I will endeavour to convey the demonstration as I find it in two of his works, 'Des Erreurs et de la Vérité, ou Les Hommes Rappelés au Principe Universel de la Science,' and the treatise, 'Des Nombres.' But that it may be at all intelligible to the 'general reader,' I must be allowed some preliminary observations.

For there are two principles involved, with neither of which can familiarity be assumed. The first is the intrinsic significance of numbers, or their essential relation to ideas. Such relation, indeed, suggests itself as soon as we apprehend the problem of existence, in our attempts to pass from the conception of Unity to those of Multitude and Totality, or to find the former in the latter. The metaphysics underlying the very nature of numbers, as several totalisations, is not recognised in our arithmetical use of them, which nevertheless entirely depends on the possibility of bringing multitude under unity, or of finding unity in multitude. All numeration is the expression of new *unities*, and all natural numbers are, in the philosophy here represented, differentiated self-manifestations of Unity itself, the First Principle. This is the evolution of the supreme and all-comprehensive Wisdom, and the evolution itself is the Universal Logic which in its ultimate expression is Creation. Identify Unity with the First Principle; admit that all which exists is by evolution therefrom; grasp the conception that all number is *contained* in Unity, and comes forth from Unity into manifestation as its activity and product; recognise that Unity is the principle of every whole or number, which is impossible without that pre-supposition; and you will acknowledge as an immediate consequence that every form in nature has its number, which is its essential truth or idea. These numerical ideas are distinct qualities or virtues, and in their universal relations lies all the significance of things. So also the 'powers' of numbers (their squares, cubes, &c.), express veritable powers or the efficacious activities of their virtues.

The second principle, closely connected with the foregoing, involved in the demonstration of the number of the circle, is that of the recognition (in distinction) of productive act and sensible result, in ascertaining the number of a form. We have to get rid of the false abstraction of the statical from the dynamical which absolutely precludes any radical and total conception of truth. That is to say, we must not consider the circle simply in its *out-there-ness* and passivity as circumference, without regard to the law or idea of its genesis, or construction from the centre, or from unity. The active and immaterial principles of the construction project their numbers on to the circumference, composing, when to them is joined the cipher expressive of the circumference itself, the total number of the circle. I should here remark that for the Arabic numeral characters is claimed a natural symbolism or conformity; 'they are not conventional,' says St. Martin, 'but are founded on the laws of nature and of sensible things, which, as well as intellectual things, have their own numerical signs.' But concerning this final cipher in 360, we shall hear him again, and meanwhile we must take the figures in their order, and first ask the reason of 3.

Now three is the universal number of production, or the manifestation of unity. Without three, no personality and no world.

It is only as three that unity can assert itself in its first direction as two. Two without three is the number of

separation and opposition. It expresses that dualism of forces whose equilibrium in three is necessary to all existence and stability. It is the negative in the suppression of which all process consists. Two would be chaos were it not merely inchoate. Unity must go *through* two to three; the 'moment' of two can never be escaped. But two straight lines cannot enclose a space: the triangle is therefore the first figure of production. The circle we are to conceive as an explosion from the centre, rectilinear in every direction. Were there no limit to this centrifugal expansion, there could be no resulting product or figure; all production requires bound for its completion. This is the reaction, equal to pressure, and contracting towards the centre, thus necessarily a continuous line or curve. This line, falling on the rectilinear rays, or lines of productive force, makes the circle a system of triangles. And it is because the circle must be measured by triangles that the ternary, or 3, governs its numeration. Moreover, the circumference is triple the diameter, and the diameter is the principle of the circle, representing its centre in extension.

The principle of production and the element of the circle being represented by 3, we find the constant quantity of the circle in the 6 perfect or equilateral triangles which it contains. And it only remains to add the proper numerical sign of the resultant form of that quantified production. Here my author shall speak for himself:—

'To no one will it be repugnant to consider a circumference as a zero, for what figure can more resemble a circumference than the zero? Still less objection will be offered to regarding the centre as a unity, since it is impossible that a circumference should have more than one centre; everyone knows also that a unity joined to a zero gives *ten*, 10. Thus we can view the entire circle as making ten or 10, that is to say, the centre with the circumference.'

But we can equally regard the entire circle as a corporal being of which the circumference is the form or body, and the centre the immaterial Principle. Now we have seen already that this immaterial Principle ought never to be confounded with the corporal and extended form; that though the existence of matter is founded upon their union, it is, nevertheless, an unpardonable error to take them for the same being, and human intelligence ought always to separate them.* Now, to separate this Principle from its corporal form, is the same thing as to separate the centre from its circumference, consequently the same thing as to take the unity 1 from the denary 10. But to do this is to leave only *nine* in number, while in figures there remains the zero, 0, or the circular line, or the circumference. . . . And considering this relation between the zero, which in itself is nothing, and the number nine, or that of extension (matter), it can be judged whether those should be lightly censured who have contended that matter is only apparent.'

In fact this nine, which is the proper number of the circumference, is equivalent to zero in the essential significance which is alone regarded in the total number of the circle. For it is an utterly impotent and ineffective or dead number, as is apparent when we consider that joined with any other number whatever it cannot alter the intrinsic numerical value of the latter.† Nor has nine the reactive, or life-quality, which would enable any other number to alter it. The multiples of nine are all reducible to nine by the process given in the note. It is the *caput mortuum* of numbers, and is that of matter or extension abstracted from idea and productive action.

Having severally deduced the figures upon the principles above indicated, St. Martin concludes as follows:—

'Is it necessary to set out these numbers in their natural order? Every production is ternary, *three*. There are six of those perfect productions in a circle, or six equilateral triangles, *six*. Lastly, the circumference itself completes the work, and gives nine or zero, 0. Reducing these numbers into ciphers, we have first 3, secondly 6, and lastly, 0, giving collectively 360.'

I hope to answer Mr. Clayton's second question next week. C. C. M.

* That is, of course, only to abstract for the very purpose of exposing the result of abstraction. To know the nullity of matter or form by itself, we must hold it up in separation from its Principle.

† For the benefit of those who are unused to the calculations called by St. Martin 'theosophic arithmetic,' I give an example of what is meant. Add 9 to 25, the result being 34. Is 34 = 25? Yes, if we reduce both numbers to their simple expression: 2 + 5 = 7, and 3 + 4 = 7. So of all other additions to 9.

THE OLD MESMERISM AND THE NEW.

A DEFENCE OF PHRENO-MAGNETISM—THE
PHYSIOLOGY OF 'SUGGESTION.'

BY JOHN RUTHERFORD.

(Continued from page 154.)

My friend, Mr. Nicholas Morgan, of Sunderland, who is now in his seventy-sixth year, and who has retired from active service, was, in his day, one of the most powerful mesmerists that England has produced. I am happy to say he is still hale and hearty. In a letter to me, he gives his experience as follows:—

DEAR MR. RUTHERFORD,—The conversation we had a while ago of one mind acting on another by phreno-mesmerism has been ever since 1841 of deep interest to me; and particularly on the platform. I have often had from fifteen to twenty and more sensitive patients under my control by manipulating their respective heads phreno-mesmerically, as you may probably have witnessed.

I have put my finger, for instance, on veneration when the patient has been dancing, and he or she has instantly assumed the attitude of prayer and manifested the character of the emotion; and while the patient is in this solemn state, I have put the tip of a finger on combativeness, and he instantly manifested the pugnacious attitude; and *vice versa*.

Now comes the question: What caused the sudden change of feeling in the patient?

I have generally assumed that some stimulus or force passed from my finger into the organ touched, which excited it to activity. Furthermore, I have passed my hand over the part of the head affected without touching the patient, and he has become calm at once.

Now such cases as these are quite common. In experiments of this kind similar results might be produced without the operator touching the subject at all. The whole of similar phenomena could be produced on a duly sensitive person.

The operator might not come near him yet influence him as successfully by his mind alone.

And I shall now give you a most striking case in point.

Some years ago I had a very sensitive patient. He was a strong, vigorous fellow, and a local preacher, named George Smith, whom I had often mesmerised on the public platform; he occasionally paid me a visit, and we enjoyed a social chat on kindred subjects. He enjoyed a pipe of tobacco. I did not smoke, but usually kept both pipes and tobacco for my friend who did smoke. He filled his pipe while I sat quietly by, and he rolled up a piece of paper and went to the gasolier to get a light; and I sat perfectly still, but willed intently that he should not be able to get a light. And he could not; the 'spell' went, as it were, up to the gas-light, but, do as he would, he could not come near the light. The 'spell' went up and round about the light until he sweated profusely. Then he took a handkerchief out of his pocket, and I willed that the handkerchief should appear a baby, and, father-like, he nursed it in an endearing style. Then I willed that the kerchief should appear a devil, and instantly he threw it down with malignity and jumped upon it. Then, thinking I had teased him long enough, I broke the spell; and he said: 'I knew what it was I had in my hand, but could not help acting the part I have.'

This is an excellent illustration of how one mind may affect another. It was my chief pleasure to assuage pain and strengthen the weak to the best of my ability; and the curative power with which I am enriched is extraordinary; and not only so, I seem to be gifted with a remarkable capacity for diagnosing disease, both as to its nature and position. Moreover, it often happens that a few passes of my hand suffice to chase away most acute pains and severe aches; but I am also liable to become inoculated with the same complaint, hence the necessity of being self-protective. Consequently, to avoid infection, I generally, after operation, ask for a vessel with water to wash my hands, and to dash them into it. The operator has to withdraw a morbid influence from the patient and impregnate him with his healthy force. Now, I attended a lady many years ago, but omitted to use water afterwards, and my right arm has been weak ever since.

My experience is that the higher phases of mesmeric phenomena are always best attained by passes. I do not believe in a person being stupefied by staring at a metallic 'disc.' Such a practice must prove exhausting to the mind, and therefore the will. Will, it need not be said, expresses power, spontaneity, capacity of acting independently, and for ourselves. If this spontaneity be withdrawn our life sinks down at once into a mere link in that mighty chain of

cause and effect by which all the operations of Nature are carried on, from the commencement to the end of time. Without will, man would fall back from the elevation he now assumes to the level of impersonal nature; in a word, we should be things, not men at all. Will, personality, spontaneity, and all similar words, express as nearly as possible the essential principle of the human mind. By phreno-mesmerism on the centres of Firmness, Conscientiousness, and Self-esteem, the will-power can be brought to a high state of perfection. But no one should continue to be a permanent mesmeric subject. The object of all influence, whether by men or angels, is to perfect the human organisation. The great seer, A. J. Davis, wisely declined to be magnetised as soon as he found he could enter the clear-seeing state spontaneously. The same advice applies to mediums. They should not for ever be 'controlled,' but advance in culture and control themselves. Believe me, there is no higher spirit anywhere than the God within the soul.

I believe the best means to resuscitate a failing memory is by phreno-mesmerism; the digestive organs should at the same time be stimulated by the application of the wet compress and massage. Those who have not faith in the healing power of the mesmeric touch may apply gentle massage to the organ of 'eventuality'—the centre which gives remembrance of facts, circumstances, emotions, &c. Memory doctors too often do more harm than good by setting their patients to commit to 'heart' verses of Scripture, poetry, &c. Often the substance of the brain on the centre referred to needs rest and vitalising.

The great mission of phreno-magnetism and Spiritualism is to enlarge our powers of thought and feeling, and then the widened range of our actual experience will naturally elevate our whole being, when once awakened to a proportional higher degree of development. The object of earthly existence is to individualise the divine element—the soul; to furnish it with a spiritual body that shall outlast the ages; but the soul is—and for ever will be—dependent upon the divine aura of the Supreme. The reception of this aura gives intuition or direct revelation. The inspired thinker, A. J. Davis, says: 'Inspiration is a quickening and vivification of the truth-attracting affections natural to man; and revelation is the appropriation and comprehension by the truth-containing faculties of the resultant thoughts and ideas.'

In both instances alike there is a reception of truth without the intermediate step of any inferential process. Perhaps this view may be made clearer if we consider the perception of beauty. Thus we may seek to reduce the sense of the beautiful to scientific expression by the logical process of definition; but the primary perception itself is the result of an original sensibility—it is an intuition, and, generally speaking, may be termed a 'revelation.' So it is also with the elementary conceptions of moral truth; the idea of the good—the eternal law of right—cannot be inferred, nor can it even be grasped, simply by the understanding alone. It may, indeed, be thrown into a scientific form: but the elementary idea comes directly from the moral sense—the sphere of innate wisdom of the soul; it is an intuition in like manner as is the perception of beauty, and may with equal propriety be termed a revelation. With Browning, then, we say:—

Truth is within ourselves; it takes no rise
From outward things; whate'er you may believe.
There is an inmost centre in us all,
Where Truth abides in fulness; and around
Wall upon wall the gross flesh hems it in,
This perfect clear perception—which is Truth!
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.

Roker-by-the-Sea,
Sunderland.

JOHN RUTHERFORD.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

'SACRED MAGIC.'*

The name of Mr. S. L. M. Mathers will not be altogether unknown to occult students, though he has not made many contributions to the literature in which they are interested. In the year 1887 he translated a small portion of the 'Zohar,' which has served English readers as a specimen of the whole. Two years later he edited from some MSS. in the British Museum, a curious work on Ceremonial Magic passing under the name of the 'Key of Solomon.' With the exception of a minute pamphlet on the Tarot, a method of divination, we have had nothing further from his pen until the publication of the present volume, which is the translation of a French MS. in the Arsenal Library of Paris, and is supposed by Mr. Mathers to be almost unique. To the few who study the literature of ceremonial magic it will be, no doubt, a matter of satisfaction that so rare a work has been made accessible in English, and even outside that select circle we are not sure that more ordinary readers will not find something to entertain them in the memoirs of its ostensible author; in the instructions which he gives for the evocation, government, and so forth, of innumerable spirits; in his full account of their offices; and in the wonderful achievements which are supposed to be accomplished by their assistance. Mr. Mathers dwells in his introduction on the importance, from an occult standpoint, of the treatise he has brought to light, and, if we interpret him rightly, seems to consider its operations possible and to regard its claims seriously. We can, of course, only approach it as a literary curiosity. Described briefly, it instructs the reader how he may deal successfully with spirits, chiefly evil—Lucifer, Leviathan, Satan, Belial, Astaroth, Beelzebub, &c.—by the help of his guardian angel and using a clairvoyant boy as the instrument, or medium. Assuming, for the sake of argument, the existence of such an infernal hierarchy as magical classifications describe, we should think that its princes, sub-princes and 'spirits common' are best left alone; we cannot regard the magic which deals with any of them as entitled to call itself 'sacred,' and we much misdoubt the 'guardian' who would assist us over such pursuits. In the matter of spirit communications we should prefer not to touch what is evil, whatever the pretext or however great the apparent guarantee. When we come, however, to examine the work more closely, we are unable to conjecture on what grounds Mr. Mathers can regard it otherwise than as the literary curiosity which we have agreed to consider it. The ancient Israelite who is made to vouch for the memorial tells us that he obtained three million golden florins by its operations, and also secured a wife. We must be pardoned if we shrink from attaching a high degree of credibility to this statement. But the offices of the various spirits include even greater wonders—the manufacture of all metals; the transformation of men and women into asses, stags, elephants, boars, dogs and wolves; the secrets of all arts; the revivification of dead bodies, &c. The descending hierarchy also confers invisibility, renews youth, enables a favoured person to fly through the air in a cloud or in the form of a bird, and to walk upon the water. It seems a little ludicrous to take this kind of thing literally, but as a record of old notions concerning the doctrine of spirits it is exceedingly interesting.

We are also unable to agree with Mr. Mathers as to the authentic character of the MS. in which he places so much trust. We see no reason to suppose that it was written so far back as the year 1458, or that it ever existed in Hebrew. The script of the Arsenal copy belongs, says Mr. Mathers, to the close of the seventeenth or the beginning of the eighteenth century. The only occult bibliography in which we have seen it noticed, refers it to the end of the latter period, and states that it is translated from the German. As Rabbi Abraham, the reputed author, was apparently a Bavarian of Wurtzbourg, it is possible that we here obtain a glimpse of its true history. The question may be scarcely worth arguing, certainly not at any length, but the internal evidence seems, in any case, opposed altogether to a Hebrew

source; and again, it seems difficult to understand how some of its anachronisms have escaped the notice of the English editor. To enumerate a few of them only, the treatise quotes the Latin Vulgate continually; has many sayings which recall passages in the New Testament; mentions St. John by name and terms his Apocalypse an excellent book of prophecy; refers more than once to Antichrist; always speaks of the festival of Easter and not of the Passover; and cites the authority of the Apostles. We submit also that a Jew, writing to his son in the Hebrew language, would not have occasion to inform him that Saturday was the day of the Sabbath; that the 'Holy Land' was the place where 'our forefathers dwelt,' and so forth. Nor would a work belonging to the middle of the fifteenth century speak of operas and comedies; that recalls more readily a period three hundred years later. If more positive proof be wanting, we may refer to the close of the work, which counsels Lamech to use a Bible in the vulgar language, and not to say his psalms in Latin. This from a Jew writing in Hebrew to a son sufficiently acquainted with the language to be able to make use of the document! And this, too, before the period of Luther and the first German version of the Scripture!

The status of the 'Book of Sacred Magic' among works of its class does not, however, depend very much upon the authenticity of its date or upon the truth of its claim to a Hebrew origin. The whole literature of post-medieval Black Art and its dilutions is in precisely the same position. It is all founded in forgery, and is scarcely less curious to the student on this account. For example, the Pentameron of Peter d'Abano, to which Rabbi Abraham, unfortunately for his antiquity, refers, has been described as a spurious sequel to a spurious book attributed to Cornelius Agrippa, who was not born till twenty-eight years after the ascribed date of 'La Sacrée Magie.' Where the interest of this alleged 'testament' does lie we have already indicated, and although Mr. Mathers regards it from a standpoint which seems to us frankly impossible, our thanks are due to him for making the MS. available, and he must have taken no little pains over the explanation of its 'squares of letters' and the conjectures as to the meaning of the spirit names.

We must not dismiss the work without a word of congratulation to Mr. J. M. Watkins who has produced it in so creditable a manner.

COST OF THE APPROACHING CONGRESS.

Contributions are earnestly invited to a fund for meeting the expenses incident to the approaching International Congress, which are estimated at £250. Remittances may be forwarded to Mr. B. D. GODFREY, Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., and cheques may be made payable to the Treasurer, Mr. H. WITALL. The following sums have already come to hand, and are hereby gratefully acknowledged:—

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* The Book of the Sacred Magic of Abra-Melin, the Mage, as delivered by Abraham the Jew unto his son Lamech, A.D. 1458. Translated from the original Hebrew into the French, and now rendered from the latter language into English. By S. L. M. Mathers. London: John M. Watkins, 16, Charing Cross, S.W. 1898. 21s. net.

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A BEAUTIFUL RELIGION.

We have not the slightest intention to revive the much-debated question, 'Is Spiritualism a Religion?' The truth is we have never been quite able to understand the question, and, in so far as we have fancied we understood it, we have not felt inclined to give an affirmative answer. All we feel inclined to say is that true Spiritualism has affinities with all sorts of Religion. We do not want to draw the usual lines about our *ism*, with palings and a gate, and perhaps sharp nails all round, and a Trust Deed and a Shibboleth,—in fact, all the usual apparatus of 'A Religion.' We much prefer to live in the open and to find, as we say, affinities where we can; seeing traces of Religion everywhere, as indeed we do, often to our surprise and joy.

But what is 'Religion'? A late writer has truly said that 'any set of ideas that become sacred to man and control his life make a religion.' So then, each man may have his own Religion—his ten or twenty commandments written in his own conscience; his private altar and incense and rite in his own heart; his Holy Ghost in his own ghost or spirit:—a beautiful ideal!

'Religion,' said the writer to whom we have referred, 'is essentially reverence, a sense of something inviolable. . . . If there be a setting of this apart from other things, if it begets scruples, if it causes a line to be drawn between what may and may not be done; if, in short, it creates a conscience, it is distinctly the object of religious feeling. . . . The irreligious person is one who knows nothing superior to his own will.' That is good as far as it goes, but that does not seem to us to be sufficient. As the reader may have surmised, that is the deliverance of an Ethical Society advocate; and it is precisely the Ethical Society advocate who needs the great enlargement of our testimony. He is a splendid emancipator from the old shackles, but he pays too great a price for freedom,—too great a price, simply because it is paid unnecessarily, and even wastefully; and he is, in this, as prodigal and as much a spendthrift as the Positivist, who also, in his protest against superstition, denies or even denounces the open vision of the Unseen.

But we *must* have that vision of the Unseen, or faith in it. In no other way can we account even for the seen. What, for want of a better word, we call the 'Secular' does not even explain the Secular. There is something in Religion which calls for more even than conscience and the Ten Commandments, precious as these are: and this something, we for our own part, very much associate with spiritual beauty.

Now it is just here that the Spiritualist is obliged to

come into some sort of conflict with certain old forms of Religion, most of which were simply terror-stricken with the gross dreads of idolatry: and we must be very patient with those who feel called upon to go on a crusade against these births of the darkness. Take, for instance, the utterly unspiritual idea that every child is 'born in sin and shapen in iniquity.' No enlightened Spiritualism can give that any quarter. Or take the notion of endless, hopeless and therefore purposeless punishment beyond the veil. It is idle to tell us that we have no message and no mission concerning that. No one can go far along our road without being very vigorously challenged to make up his account with that agent of Giant Despair. Even children are taught to sing such paganisms as the following appeal to Jehovah, to crush unbelievers:—

Awake, Almighty God!

And call Thy wrath to mind;
Give them like forests to the fire,
And stubble to the wind.

Convince their madness, Lord,
And make them seek Thy name;
Or else their stubborn rage confound,
That they may die in shame.

Then shall the nations know
That glorious, dreadful word,
Jehovah is Thy name alone,
And Thou the sov'reign Lord.

What are we to do with that? Nothing? It is impossible. No: we are bound to find what we have called 'A beautiful Religion'—something which shall satisfy human nature at its best, and be in harmony with the deep longings of the soul to find and love One whom we can intelligently and without prevarication call 'Our Father, who art in Heaven.' Of course, if the ugly and awful things are true we ought to believe them and make the best of a bad business; but, if they are not true, we must bear our share of the general burden—of rubbish which has to be cast into the depth of the sea.

And, in relation to Christianity, we believe the Spiritualists of the future will have a highly important work to do in freeing Christianity from its parasites, not in trying to cut it down because of them. The great founder of the feast poured out the wine of self-sacrifice and the milk of human kindness, but too many of his so-called followers have substituted for these the acid of self-assertion and the vitriol of persecution. He turned water into wine, they say. Alas! how often have we turned wine into blood!

It is all alterable: and the elements of A Beautiful Religion are all around us and within us. Nature has her dark and sad sides, but, on the whole, she works for beauty and seems to love it; and the only sorrow is that the vast majority of us never know how beautiful she is. But if we could commune with Nature more, and enjoy the society of her unpolluted creations, and truly understand her, and be at peace, her beauty, as Emerson has shown us, would be like the revelation of a new Religion, if we let the heart within answer to the loveliness without. And, as with Nature external to man, so with man himself, whose career, indeed, is only another manifestation of Nature's intent and power. Here, again, there are dark and sad sides to the tremendous process of human evolution; but look at the process in the distant past, and look at the product now! Ugly enough, in places: but, on the whole, a miracle of beautiful creative power. Shakspeare, who knew nothing of the modern unfoldings of the doctrine of Evolution, said, merely of the spectacle before him, taking the product at its best: 'What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God!' True as yet only of a few; but one day to be true

of all, if we may judge of the future from the past. The human conscience, the sense of justice, the emotion of pity, the leadings forth of self-sacrifice, the passionate sympathies of love, have all been evolved from coarse animalisms—from almost devilisms. What a revelation! If there is a God at all, He is plainly signalling to us through men: and if we will be patient and observant, He will give us the Beautiful Religion by the road we know best;—*ourselves*.

PSYCHIC PHOTOGRAPHY.

On the evening of Friday, March 25th, MRS. C. T. DIXON addressed the Members and Associates of the London Spiritualist Alliance at St. James's Hall, her remarks being mainly explanatory of a series of lantern views reproducing abnormal pictures of the kind somewhat vaguely known as 'spirit photographs.'

In the unavoidable absence of the President,

THE REV. JOHN PAGE HOPPS opened the proceedings of the evening, and in the course of some introductory remarks said that as a representative of the Council of the London Spiritualist Alliance, he had to say that they (the Council) in no way guaranteed the genuineness of the pictures which were to be exhibited. The Council had simply thought it desirable that the results of Mrs. Dixon's experiments should be made public. On the other hand, speaking personally and apart from his connection with the Alliance, he could testify to his entire belief in Mrs. Dixon as a shrewd and honest experimenter. Of course, a margin would have to be allowed for error; shrewdness and absolute truthfulness were not the only qualities required in such an investigation. They were two most precious qualities in the character of an investigator: but there were other requisite qualities, which would readily occur to any one of those present. He would go no further than to say that he was anxious the audience should understand that he believed Mrs. Dixon to be one of the most absolutely patient, shrewd and truthful persons he had ever met.

MRS. DIXON then addressed a few remarks to the meeting preliminary to the production of the pictures on the screen. She explained that the photographs had been obtained in two ways—with a camera and without a camera. Those obtained without a camera were taken in the dark, in some cases being acted upon while they were retained in her pocket. Some people might suggest that the portraits were thought-pictures, but this was negated by the fact that she had frequently obtained results quite different from her wishes and expectations. In some cases the portraits were those of persons she had known in earth life; in other cases they were those of persons of whom she knew nothing; and she had, in addition, obtained portraits of persons who were recognised, but of whom no photographs were previously in existence.

The pictures were then projected on to the screen by means of a powerful oxy-hydrogen lantern. The first three represented an attempt on the part of the supposed invisible operators to produce a form, the plates bearing an appearance suggestive of 'a light thrown into the camera by them, in some mysterious way.' During the exhibition of these, Mrs. Dixon said, 'No one ever touched the plates except myself. The plates were bought by me, marked by me; everything that was done was done by me.'

Then followed portraits of 'spirit forms,' some of them presenting an appearance sufficiently palpable to more or less obscure the sitter (Mrs. Dixon herself). The photographs proper were followed by a number of pictures taken without the use of the camera, the plates having been exposed in the dark, and in some instances held by Mrs. Dixon over her head, or carried in her pocket, as previously explained. All, or nearly all, of these pictures obtained without the camera presented a background having a curiously 'marbled' appearance, the portraits being heads of persons, male and female, and having all the appearance of ordinary photographs. They rather recalled the description given by the late Mr. Traill Taylor of pictures obtained during his experiments which looked as though they had

been 'cut out with a can-opener and stuck on to the background.'

The meeting having, at the suggestion of Mr. Hopps, resolved itself into a conversational party, an animated discussion was carried on regarding the various points of interest about the production of the pictures. In the course of her replies to inquirers, Mrs. Dixon stated that all the photographs were obtained under the advice and directions of her unseen friends given in the 'direct voice.' She had, however, obtained no information regarding the manner in which the pictures were produced, nor any explanation of the curious backgrounds resembling sections of marble or rock surrounding the faces.

Some of the faces, Mrs. Dixon stated, were those of spirits seen clairvoyantly by persons present. With a few exceptions, all the plates were marked by herself. These exceptions were productions of a somewhat remarkable character. They were four plates in the centre of an unopened packet of twelve. She was told that they had been acted upon, and that she should open the packet and take them out and develop them, which she accordingly did, finding the fact as stated. Reproductions of two of these plates were thrown on to the screen; the other two bore only vague markings. That nothing in the nature of Röntgen rays had produced this effect was evident, Mrs. Dixon concluded, from the fact that the remaining eight plates were not affected.

There was a large audience, and a lively interest was displayed throughout, as evidenced by numerous questions and comments. But, without reflecting in any way on the *bona-fides* of Mrs. Dixon, it was evident that as regards the more experienced and critical amongst the audience, it was felt that the pictures, abstractly considered, disclosed no features in any way calculated to simplify the problem of so-called spirit photographs. The results presented were as perplexing as ever, while as regards the mystery of their production the oracles were strangely silent. The feeling of some of the more experienced students of the subject was well expressed in the remark of an old investigator present (himself an expert in photography) to a fellow-student. 'If,' said he, 'the intelligent operators on the other side of the veil are desirous of giving evidence of their existence and powers through the medium of photography, it is a pity that they cannot provide us with something more satisfactory and convincing than the productions obtained at present, which fairly bristle with elements of suspicion and uncertainty.'

The subject of spirit photography, therefore, remains still involved in 'chaos and old Night,' albeit students of the subject will be none the less grateful to Mrs. Dixon for the pains, the trouble, and the expense to which she has submitted herself in her efforts to elucidate the question.

The usual resolution of thanks was cordially accorded to Mrs. Dixon at the conclusion of the meeting.

The oxy-hydrogen lantern was operated by Mr. H. R. Rumford, the hon. secretary of the Junior Spiritualists' Club, and the thanks of the audience were tendered to him for his services.

[The 'mottled' backgrounds need not be regarded as elements of suspicion. Precisely similar appearances are by no means uncommon in the experience of the French scientists who are engaged in photographing the vital radiations from the human hand, even when the fingers have not been in actual contact with the surface of the photographic plate.—Ed. 'LIGHT.']

DECEASE OF MRS. E. LUTLEY BOUCHER.

We regret to have to record the decease of Mrs. Eliza Lutley Boucher, on March 20th, at her residence, 51, Avenue de Ségur, Paris, at the age of sixty-one. She was an earnest and active Spiritualist, and a frequent contributor to 'LIGHT.' We tender to the surviving family and friends our cordial sympathy in their temporary loss.

DR. G. B. ERMACORA.—We learn with regret that Dr. G. B. Ermacora, of Padua, editor (in conjunction with Dr. G. Finzi, of Milan) of the 'Rivista di Studi Psichici,' passed away on the 23rd ult., at Rovigo, Venetia. The March number of the 'Rivista' contains an able article from the pen of Dr. Ermacora, whose valuable services to that journal will be greatly missed.

RE-INCARNATION.

The quotations bearing upon this subject, adduced by Dr. Berridge, in 'LIGHT' of March 19th, are very valuable as showing the real position of Theosophy as opposed to the exaggerated teachings of many of its Western adherents. Moreover, they again open up the whole subject, which the mind must either accept or demolish before it can find repose. The doctrine is extremely subtle and elusive; and depends for its acceptance upon the dogmatism of the new psychic priesthood brought to bear upon minds undergoing transition from external to internal states. Its appeal is less to the rational faculty than to the emotional sense, together with the feeling of the picturesque; hence it takes a powerful grip upon many minds, and becomes in only too many cases what Carlyle would term a 'fixed idea'—a firmly-rooted prejudice. Nor is this a matter for surprise when we consider that an affirmative attitude opens the mind to the psychic influence of all those countless millions of spirits who in past ages have held the doctrine true.

That reflections of the doctrine of re-incarnation are to be found in the Hebrew and Christian Scriptures is to be expected, considering that they were written when an almost universal belief in a return into the flesh prevailed. Theosophists often appeal to those Scriptures for confirmation of their position—a really unfair proceeding; for it is their teaching that the real truth lies in the *esoteric*, and not in the *literal*, sense of the sacred writings. Besides which, the presence of such references in our Western Bible prove, not that re-incarnation is the fact, but merely that certain nations and individuals believed it to be true.

The very passage in the Gospels to which our theosophical friends so frequently refer for support, in reality goes strongly against them. Christ said of the man who had been born blind, 'Neither did this man sin, nor his parents.' In other words, the blindness was not a result of bad Karma; from which it is necessarily inferred, either that re-incarnation is not a fact, or that the law of Karma is not sufficient to explain the ills to which flesh is heir.

The author of the 'Light of Egypt' clearly shows that re-incarnation was not one of the 'secret' doctrines; for, instead of being confined to initiates, it was the doctrine of the common people. If announced to the vulgar by the priesthood, as was in all probability the case, it was doubtless for the twofold purpose of supplying the people with a powerful moral lever, and of perpetuating a real truth veiled in the garment of 'appearance' (Maya). In place of palm-ing off this relic of ancient popular belief, as one of the 'secret' doctrines, Theosophy ought to have rent asunder the veil of appearance and revealed the spiritual truth beneath it. In lieu of performing this important function, Theosophists assure us that on reaching a certain stage of sensitiveness the experiences involved in previous lives may be remembered; and certain individuals assure us that they have reached that stage, and that their recollection confirms their doctrine and convinces them of its integrity. How, then, to answer such an argument?

First of all, it must be observed that the argument from memory carries no weight except to those who believe that they recollect. For me to believe merely upon the ground that another person claims to remember, would be for me to sink my own intelligence and to set principle aside. Then comes the question of the value of these so-called recollections. Are they morbid productions of an imagination striving to recall that which has no real existence? Are they what Swedenborg has termed 'phantasmagoria' produced by 'enthusiastic' spirits, to whose influence the parties concerned have laid themselves open by self-induced sensitiveness? Or are they, as the Swedish seer suggests, the partial remembrance of incidents occurring during their conscious life in the spirit world while their bodies are asleep? Or do they partake of the nature of the visions and mistakes of fictitious clairvoyance and clairaudience? All these and similar questions must be satisfactorily disposed of before we can finally receive the supposed recollection of facts as actually representing the true state of the case.

What, then, was that spiritual law or truth which lay as a kernel within the shell of re-incarnation? We conceive it

to have been that law by which spirits recur at intervals to the consciousness of carnal states, not by re-embodiment in matter, but by a re-awakening of the sensitive plane of the mind which becomes dormant through non-use in the spirit world. Swedenborg assures us, as reason demands that we believe, that by virtue of the Divine Principle alone, operating in personal beings, can they be kept from the defects associated with the more external states. But the sense of selfhood, and thus of separateness from, and independence of, the Divine, is so persistent as to necessitate an occasional sense of contrast between internal and external psychical and spiritual states: for only thus, in some cases at least, can the requisite humility or sense of entire dependence upon the Divine, be sustained. This law is illustrated upon experience while in the body. States of strength are succeeded by those in which the sense of personal weakness and defect is overwhelming, and in which we have to cry unto the Lord from the 'pit.' We do not, and cannot, dwell for any length of time upon the mountain-heights; we must descend again into the comparative dulness and dimness of the valleys, there to learn new lessons and to take up life at new points of departure.

The doctrine of re-incarnation teaches at once the value and the insufficiency of external conditions. They are necessary as a basis, but are only a means to higher states of being. They are the mould in which the soul is first formed, and in which individuality is put on, never again to be discarded or dissolved. We do not pretend that these are the only secrets the doctrine bodies forth; but we do maintain that, if re-incarnation is to be of any value, it is in some such direction that its significance must be sought.

G. H. LOCK.

THE LIFE BEYOND.

BY LILIAN WHITING.

In the issue of 'LIGHT' for March 5th I note a paragraph referring to Frances Willard in regard to the memorial service so beautifully conducted by the Rev. Canon Wilberforce, at St. John's, Westminster, when the prayer was offered that God would grant her 'rest in the Paradise of Christ.' There is a higher significance to the term 'rest' than is invariably associated with it—that significance so fully expressed by Goethe in the lines which run, in translation, thus:—

'True rest is not quitting
This busy career;
True rest lies in fitting
One's self to one's sphere.'

Rest in the sense of harmonious and inspiring activities—not in the sense of passivity—that surely is, as your comment so well suggests, the only form of rest which such a woman as Frances Willard would crave. 'She wants "the glory of going on,"' you felicitously say; and this reminds me of a communication which she has made from the ethereal world, through the hand of a medium in whom absolute confidence must be placed, and which reads thus:—

DEAR FRIEND,—Do not be surprised to hear from one who so recently joined the vast majority. It is my delight to come now that I have found the way; and I would be only too glad could I sound the note of salutation to the numbers now holding me in their thoughts of sadness. I should like to tell them how different is all from what I anticipated and how glad I am in my new surroundings. Such ecstasy to find my beloved ones! I ought to be happy, but am I! Hardly, because of my regret in having ignored while on earth this essential truth of spirit return. Now it looks to me like the foundation of all truth, and the stepping-stone to higher things than I dreamed of in my philosophy. I must now find my work and enter on my new duties as soon as possible. I am not ready to be a saint yet, but must take up my new work earnestly. Nothing stands in the way of new efforts. Nothing shall prevent my reaching our dear people in time. For what is the truth to me if I cannot share it with others who have the same right to it as I? We must try and wake up the world to see and to accept that of which it is so much in need. It will require tremendous effort, but the awakening will come.

FRANCES E. WILLARD.

To myself, I must confess, this letter bears certain characteristic evidence of authenticity. Miss Willard's first

thought was always of those whom she called 'our dear people'; her deepest desire was always to be of use in making known the truth as she herself perceived it, in the most active and earnest manner.

Surely, if there is about us, like an atmosphere, another realm interpenetrating our own, and in the closest relations of magnetic interchange with our world; a realm whose inhabitants are our friends who have just left us in that mysterious way the nature of which has, through all ages, arrested the attention of man, and for which the Christ came that He might make it known to us—if this theory is a true one, is it not a fact of overwhelming magnitude and supreme importance? Does it not necessarily re-adjust all our pre-conceived conceptions of life?

Astronomy looks backward to the year 1859, when eventful discoveries were made in stellar science, and holds that date as a crisis year from which is registered the new astronomy.

'And mount to Paradise
By stairways of surprise.'

The new astronomy dates back less than forty years, and it differs from the old in that it has ascertained the chemical nature and the physics of the heavenly bodies. Previously to this time astronomy had been merely known as an aid to the calculation of tides and time and navigation. It afforded material help in the routine of daily life. 'The sphere of the new astronomy' lies 'outside the earth,' Dr. Huggins tells us. 'Is she less fair?' he questions. 'Shall we pay her less court because it is to mental culture in its highest form, to our purely intellectual joy; that she contributes?'

Previously to 1859 any knowledge of the chemical nature of the stars 'was regarded as not only impossible of attainment by any methods of direct observation, but as, indeed, lying altogether outside the limitations imposed upon man by his senses and by the fixity of his position upon the earth,' says the great astronomer.

If the astronomers, then, had taken the ground that man, while on the earth, could never have been intended by the Creator to discover the composition of the stars, the world would now be much the worse for it. The only thing regarding a star that could be perceived was its light. In that the scientist found his opportunity. For the light is a complex thing, and when subjected to spectrum analysis the prism revealed its secrets.

In the year of the Queen's accession to the throne Mrs. Somerville wrote of the dark lines seen in the spectroscopic, 'We are still ignorant of the cause of these rayless bands.' In the year of the Queen's Jubilee—sixty years later—man comes to analyse, weigh, and measure the stars. He has discovered that the same elements that comprise the earth—iron, hydrogen, sodium, magnesium, &c.—enter into the composition of the celestial bodies. The scientific imagination and persistence of research led the way; the scientific discoveries followed.

The higher duty, the solemn responsibility, indeed, of man is to read the riddle of the universe. He is placed in the midst of marvels, but he has implanted within him powers and faculties whose design is to lead him into larger knowledge.

The same methods that render scientific progress possible render psychic progress also possible. What could have seemed more absolutely out of the reach of man than the discovery of the chemical composition of the heavenly bodies? Yet they are found to be composed of the same elements as our earth. Likewise—reasoning from analogy—the spiritual world is the abode of beings like ourselves, only that they are in a higher state of evolution. Our psychic faculties are the same as theirs; therefore, it is given to us to bridge over the difference in degree, and apprehend their nature, their methods of life, the conditions that form their environment. Shall man measure and weigh a distant star, and then assert that it is from the very nature of the case impossible that he should learn to know the constitution of the entire sidereal universe? Is not the larger truth, rather, that man, made in the image of the divine, potentially the divine being, is formed to extend his discoveries still further and further into the very nature of the universe which must include such vast realms of the Unseen?

As a communicant of the Episcopal Church, and one who loves her sacred teachings, I cannot yet feel that there is any incongruity between these teachings, in their higher and larger sense, and the belief in communion between the two worlds of the seen and the unseen. Christianity is a progressive science, and larger revelations are perceived by us as our own natures develop in spirituality.

The Brunswick, Boston, U.S.A.

THE SUBSTANTIALITY OF SOUL

TRANSCENDENTAL PSYCHOLOGY.

By 'QUINTON VILE.'

It is generally accepted that man has a spirit, a soul, a mind, and a body. But the three first terms are loosely used. If we turn them up in a dictionary we find that both spirit and soul are referred to the vital and to the thinking or intellectual part of man; while mind is generally understood to refer to the intelligence, or understanding, and also to the registered impressions accumulated and stored in the course of life's experience, as well as to mental tendencies, or lines of least resistance.

In the past the word 'psyche' was used as referring to the soul (*anima, dñe*), and is still retained in that connotation by some schools. Yet the same word has also come to be used in metaphysical psychology as referring to the nature and powers of the mind, as observed in analytical introspection of self-consciousness. A new school of experimental psychology has, however, arisen under the title of psycho-physiology, whose representatives act upon new methods, experimenting on our nervous system, sensations, emotions, voluntary and involuntary actions; who 'measure the chemical and electrical changes occurring in our nervous system in the process of the production of psychical acts'; who endeavour to 'discover the physiological equivalent in our nerve channels and nerve centres accompanying each psychical process.'

Within this new departure may also be included the modern schools of experimental hypnotism, with their still developing system of psychic-medication, or treatment of mental shortcomings and disease, of hysteria, of mania, of fixed-ideas and insanity, by suggestion, *i.e.*, by thought-transference. It has been found that latent or undeveloped faculties, and mental shortcomings even, in children and adults, may be made up for or strengthened by psychic stimulation, while automatic and bad habits may be controlled or inhibited and cured by similar methods. The mind and intelligence of people may thus be modified by transferred ideas.*

It has even been found that the physical organism can be therapeutically treated by psychical medication; that transferred ideas, reacting from and through the subject's psychical level or stratum, produce physical effects, which system has been classified as psycho-therapeutics. But the influence of mind over body, the physical effects entailed by emotions and by suggestion, ceases to be incomprehensible when we realise that every cell in our organism has its psychic soul or mental nucleus which will react under

* These psychic and organic effects of suggestion or psychic medication illustrate the modification of mind and temperament which may be, and actually is, induced in human recipients of thought-transference from invisible transcendent operators. It is by means of such psychic stimulation that man's inner modes of being and perception are unfolded while still here.

Such revelators have stated to different recipients that it is by similar means that unprogressed human beings afflicted with criminal tendencies and other mental diseases are curatively treated in after-death states. It is for similar purposes that some of these unfortunates are brought to human mediums, as illustrated in the interesting descriptions given by Mr. Henry Forbes and Mr. Thomas Atwood. Some of these sufferers are so dense, apparently, as to be more easily reached by relation through an embodied medium than by the direct action of the higher operators, who bring them to the medium to be acted upon by 'suggestion.' This action probably is exerted during the temporary stage occurring between the physical and the psychical deaths. These selves are not 'drawn back' by mediums, but are brought to them by invisible higher operators. Far from such action being 'injurious' to such souls, it is a necessary step apparently to ensure their subsequent advance.

induced mental, *i.e.*, psychic, action, such effect reacting outwards and manifesting in the physical periphery of the cells and of the organism consequently.

A further school, that of the neo- or bio-magnetists, has found that similar effects may be induced by mental suggestion (unspoken), transferred in the vehicle of radiated nervous vitality, or in some cases by vital or psychic induction merely, apart from conscious suggestion.

Another branch of this school (De Rochas, Dr. Luys, Dr. Ferroul, Dr. Moutin, Dr. Joire, Professor Boirac) have found that they can cause this neuric or psychic vitality to exteriorise from some subjects, carrying the same sensibility and motricity which it presents when functioning within the organism, and produce therewith phenomena similar to those called mediumistic, or spiritualistic, or psychical, or magical.

And in this association it must be noted that a similar confusion has arisen among the schools interesting themselves in the study of this class of phenomena, as exists among the metaphysical psychologists, with regard to the use of the term 'psyche' and its compounds. In England, France, and America separate societies exist, all studying the same phenomena, yet describing them as spiritualistic on the one hand and as psychical on the other, thus repeating in their domain the same confusion as that already existing among the analysts of purely mental processes. Other societies exist, studying another branch of phenomena produced by means of the same energy, and yet preferring the definition of magical. While, as already pointed out, other schools exist, limiting their experimentation within specified fields, who study certain aspects of the phenomena producible by this psychic force, under the denominations of mesmerists, hypnotisers (themselves including two rival schools), and psycho-physiologists.

This confusion in the use of terms demonstrates confusion in the conceptions with regard to the subject matter dealt with, as looseness in terms implies looseness in thinking. But it is evident that the human mind when basing itself upon the analysis of the processes occurring in the organism, or of the discursive thought process, cannot form a true estimate of the *a priori* precedential causes of these phenomena, or of problems transcending those belonging to the nature and relations of the facts of human consciousness, or empirical psychology.

Modern idealism identifies spirit with self-consciousness or with the unifying, identifying, and transcending element in self-consciousness. It identifies substance with self-consciousness. It consequently attributes all reality to spirit and ignores soul. But it has been the endeavour of this exposition to show that self-consciousness is impossible apart from a process entailing reaction, and consequently implies a dual element, positive and negative, *i.e.*, spirit and soul, or thought and substance, self and not-self; that soul is the negative, substantial element in man, the sentient, conscious ground of reaction in thinking; the basis in which these reactions are registered and stored. It is consequently identical with mind, as will be further illustrated. And it is this identity that explains why the same term, psyche, has come to be used as pertaining to mind as well as to soul; to mental as well as to psychic, *i.e.*, substantial phenomena. And it is because of the non-realisation of the dual-unity implicit in thinking or self-consciousness, that spirit has come to be viewed as thought by some, as vitality by others, and again as both by others; as a single, simple unity, instead of one aspect in a dual-unity.

(To be continued.)

THE LATE DEAN VAUGHAN—CURIOUS PHENOMENON.—The 'Westminster Gazette' states that a curious natural memorial of the late Dean Vaughan on the wall of Llandaff Cathedral has been attracting much attention. On March 20th, a number of people were arrested by the outline of the Dean's features in profile, which they thought they detected amongst the damp stains on the wall at the left (on entering) side of the cathedral's west door. When the artist of the 'Western Mail' visited the place later in the week he was able to catch the outline, and has reproduced it in an illustration. Subsequently the high winds dried the damp considerably, and the outline was no longer visible. It appears, therefore, that the curiosity is only apparent in certain moist conditions of the atmosphere.

'PALE GREEN WITH ENVY.'

'Intelligence,' the literary representative of philosophical occultism in New York, makes an announcement which turns us pale green with envy. It appears as an 'Editorial Comment':—

The growth of interest in the movement represented by this periodical has demonstrated the fact that the quarters heretofore occupied, though liberal in the beginning, have become inadequate for thorough work in all the various lines of action desirable to maintain for the good of the cause.

Its publishers, therefore, with an eye to the requirements both of the magazine and the interested public, have secured a long lease of liberal and advantageous premises, at No. 465, Fifth Avenue, in a new building with all modern equipments. The location is one of the most beautiful as well as convenient in New York City, for this enterprise, which includes a book and publication business, library, reading-rooms, halls for class-teaching and lecturing, appointments for meeting friends, &c., where the largest, handsomest, and best appointed office and store yet established in the interests of this cause will be maintained, thoroughly up-to-date, and meeting every requirement of all branches of the Advance-Thought movement. Nothing important has been omitted, and new features will be added as fast as the growing requirements of a developing cause make such desirable.

Agreeable attendants will always be in charge of the Library, Reading-Rooms, Lecture-Rooms and Store, and interested persons will always be welcome.

We take pleasure in editorially making this announcement to our readers, and trust that all friends of the new movement in any of its phases will give the publishers at least one personal call.

On another page, we find the following:—

On our new premises we have, for evening lectures, a fine hall, high studded, perfect ventilation, electric light, steam heat, swift elevator, and all appointments first class. Seating capacity 300.

The schedule of dates for the season is now open.

Also, we have a beautiful front room that may be engaged for small audiences, classes, and teaching purposes, morning, afternoon, or evening, throughout the year.

Applications for either of these premises should be entered at once. Apply on the premises.

We have admitted the 'pale green,' and we feel sure that even the sternest recording angel will omit to put down, or will, on consideration, blot out, any record as to the 'envy.' Think of London: and then think of our premises and machinery! Perhaps someone is going to leave us the necessary money in his will. Would it not be far better to do it now, and have the pleasure of seeing the wheels go round?

NEW PUBLICATIONS.

'The World's Advance Thought.' U.S.A.: Mrs. Lucy A. Mallory, Portland, Oregon.

'Chats with Pioneers of Modern Thought.' By F. J. GOULD. London: Watts & Co., 17, Johnson's-court, Fleet-street. Price 2s. 6d.

'The Messenger.' A spiritualistic monthly magazine. No. 1. Australia: Mrs. M. A. Redfern, 108, Blyth-street, Brunswick, Victoria. Price 3d.

'Breathings of the Angel's Love and Stories of Angel Life.' Compiled by JAMES MACBETH. London: Kegan Paul, Trench, Trübner & Co., Charing Cross-road, W.C.

'Did Charles Bradlaugh Die an Atheist?' By his daughter, HYPATIA BRADLAUGH BONNER. London: A. & H. B. Bonner, 1 & 2, Took's-court, Chancery-lane, E.C. Price 1d.

'A Year-Book of Good Counsel.' Homilies in Little from Day to Day Throughout the Year. By the author of 'From Over the Tomb,' &c. London: John Bale & Sons, Limited, 85, Great Titchfield-street, W. Price 3s. net.

'The Humanitarian,' for April, contains: 'Women in Journalism, an Interview with Mrs. Meynell'; 'The Art of Dying'; 'Polygamy and Islam'; 'The Training of Midwives'; 'Ju Ju-ism in West Africa'; 'Problems of Population'; &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.

'Modern Astrology,' for April, contains: 'Calendar for April'; 'Mundane Predictions'; 'The Art and Practice of Directing'; 'Some Inner Teachings of Christ'; 'The Journal of the Astrological Society, with Report of the Annual Meeting'; &c. London: W. Foulsham & Co., 4, Pilgrim-street, E.C. Price 1s.

THE CONTRADICTIONS OF THEOSOPHY.

(Continued from page 153.)

In the 'Secret Doctrine' Madame Blavatsky writes: 'The true Eastern occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not belong to it; his apparent connection with our Sun, and the influence of the latter upon Neptune, notwithstanding. This connection is *mayavic*, imaginary, they say. . . . Nor do the two last discovered great planets depend entirely on the Sun like the rest of the planets. Otherwise, how explain the fact that Neptune receives nine hundred times less light than our earth, and Uranus three hundred and ninety times less; and that their satellites show a peculiarity of inverse rotation found in no other planets of the solar system?' (I., 102, 575). This view was also endorsed by the late Mr. W. Q. Judge, who told me in 1888 that the Mahatmas denied that these two planets belonged to our solar system, wherefore he always ignored them in his astrological calculations! The absurdity of this hypothesis is shown by the fact that Leverrier and Adams predicted, almost simultaneously, the exact spot where Neptune would be discovered, their calculations being based on the accepted laws of astronomy.

But in the 'Growth of the Soul' Mr. Sinnett declares on Mahatmic authority that not only do the eight great planets known to astronomers revolve round our sun, but that there are three others—one within the orbit of Mercury, and two beyond that of Neptune. Of these latter two he says: 'One of them may ultimately be discovered by ordinary means; the outermost lies far beyond the range of physical instruments. . . . The two outer planets are at distances from the centre of the system which continue to observe what is called in astronomy "Bode's law." Thus, without having yet discovered either of them, we know that the radius of the orbit in which the outermost of all is moving, is something over 10,000 million miles' (pp. 271-2).

Bode's law is best understood by the following table; the proportionate distance of the earth from the sun being represented by 10:—

PLANETS	...	M.	V.	E.	M.	A.	J.	S.	U.
Geometrical Series	}	0	3	6	12	24	48	96	192
+4	...	4	4	4	4	4	4	4	4
Resultant Distances	}	4	7	10	16	28	52	100	196
Actual Distances	}	3.9	7.2	10	15.2	—	52	95.4	191.8

In the 'Popular Handbook and Atlas of Astronomy,' by Mr. William Peck, F.R.S.E. and F.R.A.S., published in 1890, we read: 'According to calculations it was supposed that Neptune revolved at a distance nearly twice that of Uranus in accordance with the law. . . . Bode's law, though approximately accurate for all the other planets, entirely failed in the case of Neptune; and, instead of revolving at double the distance of Uranus, the new planet made a complete circuit of its orbit in nearly double the *period* of Uranus' revolution. Neptune, therefore, revolves round the sun at an average distance of about thirty times that of our earth, or over 2,800 millions of miles, and in a period of about 164 years; instead of 3,600 millions, or 217 years respectively, as it would have done if obeying Bode's law' (p. 59).

It would be unwise to dogmatise as to whether all the undiscovered planets of our solar system obey this law; but it does apply to the first extra-Neptunian planet. In the same work, p. 60, Mr. Peck calculates 'from the movements of certain comets' that this planet is about 4,400 million miles from the sun, round which it revolves in about three hundred and thirty years; and this is only two years more than double the periodic time of Neptune. Mr. Sinnett is, therefore, in error in stating that all these planets obey

Bode's law; and if the second extra-Neptunian planet obeys the new law, its periodic revolution would be six hundred and sixty years, and its solar distance 8,800 million miles, and not 'over 10,000 million miles,' as Mr. Sinnett claims.

But this latest theosophical revelation is by no means new: Mr. Harris has taught it (and more) for many years, though Theosophists have given him no credit for his discovery. From the 'Epic of the Starry Heaven,' in 1854, to the 'Wisdom of the Adepts,' in 1884, he has repeatedly taught that there are not eleven, but twelve, principal planets in our solar system. This number agrees with the number of Zodiacal Signs, and hence is more likely to be true than the theosophic numeration of eleven, which, by the way, is the Qabalistic number of the Qliphoth! In the 'Wisdom of the Adepts' he first mentions the intra-Mercurial planet (see par. 867). It is true that some astronomers have conjectured the existence of this planet, and called it Vulcan; but others have denied the probability of its existence. During the totality of the solar eclipse of May 6th, 1883, Trouvelot noticed a brilliant red star, which is not now to be found in the place he assigned to it. This might have been Vulcan, or possibly our second moon discovered by Waltemath (see the 'Globe,' February 7th, 1898); but Palisa declared that on the occasion of that eclipse there was no object visible, brighter than the fifth magnitude, which was not a well-known star; and Trouvelot himself reserved his conclusions concerning the nature of this celestial body. But in the 'Times' of September 28th, 1888, Mr. B. G. Jenkins, F.R.A.S., states that he has proved, by astro-meteorological calculations, the existence of such a planet, having a synodical period of fifty-two days.

As for the extra-Neptunian planets, as early as 1858 Mr. Harris stated in the 'Arcana of Christianity,' that there were not only two, but three, such planets. 'There is a planet beyond the orbit of Oceanus in our system, which I was permitted to visit; and which, from the peculiar genius of its people, may be called Melodia. There are two other planets beyond it of similar peculiarities in essentials, but very different in particulars' (par. 531). In his pamphlet, 'T. L. Harris, the Seer,' 'Respiro' has quoted much concerning this remarkable planet. In the 'Arcana,' Mr. Harris describes very fully the inhabitants of the planet beyond Melodia (see pars. 607-18); he gives it the symbolic name of Polyhymnia, but it must not be confounded with the asteroid to which astronomers have given that name. The third extra-Neptunian planet he only mentions, but does not describe.

Thus, without being a pupil of a Tibetan Mahatma—Tibet is in bad odour just now, since the report of Mr. Landor's torture by the inhuman devils of that country—Mr. Harris has not only anticipated some recent theosophical revelations and some recent scientific discoveries, but he has 'gone one better.'

Let astronomers look out for Melodia in, or about, *Taurus* 24°.

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

JUBILEE OF SPIRIT PHENOMENA.—Mr. J. Enmore Jones writes: I think it desirable to state in the interest of historical accuracy that the late Miss Katie Fox, of America, when residing with my family at Enmore Park, informed me that it was on April 1st, 1848, that she *first* heard the sounds, and responded by putting questions to, and received answers from, the ethereal persons who produced the tappings.

MARYLEBONE ASSOCIATION.—A social gathering of members and friends of this association will be held at the French Drawing Room, St. James's Hall (entrance in Piccadilly), on Monday next, April 4th, at 7.30 p.m. Tickets (including refreshments), 1s. each, will be forwarded by any of the following ladies and gentlemen upon receipt of P.O. and stamped addressed envelope: Miss Rowan Vincent, 31, Gower-place, W.C.; Miss Florence Morse, Morse's Library, 26, Osnaburgh-street, Euston-road, N.W.; Mrs. Everitt, Lilian Villa, Holders-hill, Hendon, N.W.; Mr. A. J. Sutton, Woburn House, 82, Upper Woburn-place, W.C.; Mr. W. T. Cooper, 82, East-street, Marylebone-road, W.; also of the hon. sec. at the Sunday meetings.

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

THEODORA—A STORY.

FROM AN INDIAN JOURNAL.—'AWAKENED INDIA.'

Once upon a time there was a very kind and charitable woman called Theodora. She loved everyone and was always striving to help the poor and needy, and to teach little children, and nurse the sick and helpless. One day she felt that all she could do was so little, and that there was so much suffering in the world and so much work to be done that all her efforts seemed of no avail, and she felt discouraged and said to herself, 'I am of no use in this great sea of human misery, all I can do is of so little avail, I shall never be able to be of much help to these poor people.' As she sat alone, mournfully thinking these sad thoughts, she fell asleep and dreamed. In her dream she found herself in a vast studio where there were hundreds and thousands of pictures. What appeared strange to her was that not one was finished, but they were all in varying stages of completion. Some stood on easels and were covered from sight by white cloths thrown over them, but the larger number stood on the floor, or were ranged around the walls in endless confusion. As Theodora stood there silent, and wondering what all these covered canvases could contain, an old man—tall, stately and beautiful—entered the studio. He did not seem to notice Theodora, but went at once to one of the easels and uncovering the picture standing on it, began to paint. He only gave it a few touches, however, and then, carefully covering it again, he went to the next easel and repeated the process. After silently watching the old man for some time, Theodora approached him, and encouraged by his kind and benignant countenance, she ventured to ask him, 'What are you doing, sir?' The old man turned towards her with a bright smile and said in sweet and gentle tones, 'I am the artist of the King of Kings. All these are portraits of His children, who are made in His likeness. As they grow more and more to resemble their Father in Heaven through love and devotion to Him and through pure and holy living, I gradually paint their portraits, adding here a touch and there a touch, until the likeness is complete. Then the finished picture is taken away from here and hung in the palace of the King of Kings to be with him for evermore. These pictures on the easels are the most advanced; some are nearly done. Those on the floor are at a standstill, waiting for the originals to again devote themselves to the endeavour to grow like the Father, while some are mere outlines, with not a single stroke filled in, and many are blank canvases, waiting for even an outline of spiritual aspiration to be drawn upon them.'

Then Theodora understood that all her struggles and all her work were but intended to make her grow more and more like the King her Father,—that slowly, slowly the likeness grew, here a line, there a line, until perfection was reached. A great peace filled her heart, and when she awoke it remained with her. She felt happy and encouraged to persevere with her efforts to help others, feeling sure all the while that her likeness to the Father in Heaven was slowly growing, under the faithful hands of the great artist to the King of Kings.

H.

SOCIETY WORK.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday last Mr. Peters gave an instructive and profitable address, coupled with good clairvoyance, which was much appreciated by those present.—J. HUMPHRY.

ETHICAL INSTITUTE, 277, BATTERSEA PARK-ROAD.—Next Sunday morning, at 11 a.m., discussion; evening, at 7. Wednesday, 6th inst., our usual monthly tea and meeting; tea at 6.30; tickets, 6d. each.—E. HODDER.

193, BOW-ROAD, BOW.—On Sunday last Miss Findlay gave an address under control, also successful psychometry; Messrs. Harris and Webb also spoke. Next Sunday, Mrs. Weedemeyer, clairvoyance.—H.H.

BRISTOL SPIRITUALISTIC SOCIETY, 24, UPPER MAUDLIN-STREET.—On Sunday last Mr. Harris, of Cardiff, gave, under control, a fine address on the value of Spiritualism. At the close a description of a spirit was given, which was readily recognised by several persons.—J. HILL.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last Mrs. Holgate's guide dealt with the subject of 'Spiritual Gifts and their Value to Mankind.' At the after circle clairvoyant descriptions were given. Healing, by Mr. Lambden. Next Thursday, at 7.30 p.m., public circle.—H. F. F.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last, Mr. Webb's address on 'Intolerance' was most instructive. The recitation by Miss Alice Burrows was well received. Next Sunday, Mr. Davies.—J. RAINBOW, Cor. Sec.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Brechley gave an address on 'As we sow, so shall we reap'; Mrs. Brechley also addressed the meeting. Next Sunday, at 7 p.m., Mr. Brechley. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brechley.—C.D.C.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE.—On Sunday last Mr. Sherwood delivered a lecture on 'Animal Magnetism and its Healing Power.' Mr. Sutcliffe gave some readings in palmistry. Next Sunday, Mr. Whyte ('Evangel').—T. R. McCALLUM.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday last the meeting was taken by Miss Marsh, whose clairvoyance was excellent, as usual, fifteen descriptions out of sixteen being recognised. Sunday next, at 6.30 p.m., Mr. Sloane. Thursday, at 8 p.m., public séance.—E. FLINT, Secretary.

BATTERSEA PARK-ROAD, TEMPERANCE HALL, DODDINGTON-GROVE.—On Sunday last, we were pleased to welcome 'Evangel' (Mr. Whyte), who delivered an excellent address. Next Sunday we open at our new hall, in Henley-street, Battersea Park-road, when, among others, Mrs. Russell-Davies has promised to be with us. Cordial welcome to all.—W. S.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last good meetings were held in the morning, afternoon, and evening; at the latter Messrs. Brooks, Thompson, Clegg, and Hewitt spoke on mediumship and phenomena as related to the Lyceum movement. Next Sunday at 11.30 a.m., 3 and 7 p.m.—T. B.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—On Wednesday last Miss Marsh gave us some excellent clairvoyance. On Sunday last our president gave his first experience in Spiritualism, followed by an address by Mr. Dalley's control on 'Spiritualistic Phenomena and its Complications.' Next Sunday, at 7 p.m., Miss MacCreadie, clairvoyance. Next Thursday, at 8 p.m., Mrs. Helyer.—A. G. DALLEY, Cor. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS KENMURE-ROAD, MAKE-STREET, N.E.—On Sunday evening last Mr. J. Swindlehurst gave an excellent address, exhorting the brethren of Hackney to keep the flag of spiritual progress unfurled. Mrs. Hellier gave excellent clairvoyance, &c. On Sunday next, at 6.45 p.m., an old worker, well-known in the Cause, will address the meeting. Wednesday, circle as usual.—H. BROOKS, Sec.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Bradley delivered an able address, which was attentively listened to by the audience, followed by psychometry. Next Sunday, at 6.30 p.m., Mr. Peters. 'LIGHT' on sale. A tea meeting and musical evening will be held on Good Friday; tickets, 3d. each, may be obtained of the Hon. Sec., 72, Askew-road, Shepherd's Bush.—M. E. CHAPLIN, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—An address of quite exceptional power and merit was delivered by the inspirers of Mr. G. H. Bibbings at these rooms on Sunday evening last. The title, 'I appeal unto Caesar,' gave scope for some remarks concerning the Bible and Spiritualism, and Science and Spiritualism—some people's 'Caesar,' said the speaker, being the Bible, whilst others preferred to 'appeal unto' science. Miss Bessie Jones sang Cowen's setting of Longfellow's 'Psalm of Life' with artistic feeling and expression. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address, 'Man's Debt to the Dead.'—L. H.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last we had the pleasure of a visit from Mr. W. Phillips, Nottingham. The morning address upon 'Psychic Science' was an earnest plea for self-knowledge, self-possession, self-command, and for development of spiritual life. The achievement of these, unlike the physical sciences, does not depend necessarily upon intellectual acumen or scholastic attainments. The earnest student, desiring to get close to the great verities of existence, will see behind the tipplings, the rappings, the materialised hands, or any of the external phenomena of Spiritualism, realising with the divine intuitions of the soul that these are but passing indications of the great tide of being which throbs and pulsates in the unseen realm of causes and potentialities. The evening address—subject, 'The Unknown God'—was an able and eloquent effort. We wish Mr. Phillips all the success and encouragement he so fully merits. Speaker next Sunday, at 6.30 p.m., Mr. Geo. Harris.—E. A.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday morning last, Mr. Clegg in the chair, Mr. Swindlehurst addressed the meeting in his usual effective manner. Questions were invited, and answered to the satisfaction of those concerned. Next Sunday, at 7 p.m., Mr. Shaw and Mr. Richardson; at 10.30 a.m., Lyceum and musical lessons; afterwards continuation of discussion, 'Will Power.' Monday, at 8 p.m., inquiries. Tuesday, at 8 p.m., members' developing circle. Thursday, at 8 p.m., open meeting, various speakers of the society.—T.K.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning we had a good attendance at the public circle. The questions asked showed that interest in our cause is on the increase. At our evening service one of our leader's guides, 'Edgar B.,' gave us a fine address on 'The Message and the Man.' Mr. W. E. Long conducted the after circle, when his guides expressed cheerful hopes regarding the progress that Spiritualism would make throughout the land within a short period. On Sunday morning, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long, 'The Death of Jesus'; at 8 p.m., after service, circle for members only. On Easter Monday, Jubilee evening social party. Tickets, 6d. each, of Mr. W. E. Long, 12, Lowth-road, Camberwell, S.E.—VERAX.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—There was a good attendance at the Channing Hall, on Thursday night, 24th ult., to hear a lecture from Mr. Walter Appleyard on 'Spiritualism.' The Rev. J. E. Manning presided, and explained that the lecture was prepared at the request of a few members of the council of the Literary and Philosophical Society. Spiritualism Mr. Appleyard defined as the science and philosophy of the soul, the serious and devout study of man's higher or spiritual nature. Its teachings presented to man a clearer conception of creative purpose, and enlarged the horizon of his mental and spiritual perceptions, revealing to him the fundamental principles of constructive energy operating throughout Nature in perfect harmony with his highest ideal of divine wisdom. Mr. Appleyard went on to give his experiences of mediumship. Four years ago he obtained an interview with Mrs. Russell-Davies, and came away with profound impressions that changed the whole current of his inner life. He had on innumerable occasions heard mediums speak in strange tongues inspired or controlled by foreign spirits, and hold intelligent conversation, while clairvoyants have been able to discern and describe them minutely. Following Mr. Appleyard's lecture, questions were put and answered, and afterwards, on the motion of Mr. Harry Fisher, a vote of thanks was accorded.

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