

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

No. 901.—VOL. XVIII.

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SATURDAY APRIL 16, 1898.

[a Newspaper.]

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August 23rd, 1896.
Dear Sir,—I yesterday read over your horoscope to the subject of it-
the test case, I mean. You will be pleased to know that both he and I
were immensely staggered by your success. You had hit off with extra-
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wonderful.—I am, yours very truly,

(Signed) 'W. T. STEAD'

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—'Borderland,' October, 1897.

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NOTES BY THE WAY.

Part XXXIII. of the 'Proceedings of the Society for Psychical Research' (London: Kegan Paul and Co.; 6s.) is of considerable value, containing as it does about 300 pages devoted to Dr. Hodgson's Report of experiments with Mrs. Piper. It has very greatly bothered the critics, most of whom seem to be absolutely unable to be fair; even such a paper as 'The Daily News' grossly misrepresenting the method of dealing with Mrs. Piper. The suggestion that her feelings were too much considered is absurd, in face of the fact that this lady was treated like a forger or thief, watched by the police and dodged by detectives. But if Dr. Hodgson is convinced of the truth of Mrs. Piper's mediumship, as he is, and fully so, almost anybody might be content to believe. But, at present, we do not ask for belief; we only ask for some gracious, or even decent, signs of a desire to be fair.

Here are the exact words of Dr. Hodgson's verdict:—

At the present time, I cannot profess to have any doubt but that the chief 'communicators' to whom I have referred in the foregoing pages are veritably the personages that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.

On pages 408-11 there are some exceedingly curious and instructive references to Mr. Stainton Moses and his friends and old 'controls,' 'Imperator,' 'Doctor,' and 'Rector.' It appears that these competent spirits are now professing to be engaged in 'repairing' Mrs. Piper's 'battered and worn machine'; and with good results.

'Breathings of the Angel's Love' and 'Stories of Angel Life,' 'compiled by James Macbeth,' are very delicate but rapturous spiritual expressions of love for an angel-guide and of insights into the bliss of spirit-life. We do not understand the value of the word 'compiled,' and find it difficult to understand how the compiler wishes us to regard these raptures—on what plane and in what sense. But the little book glows intensely with spiritual thoughts and with nature-pictures of the utmost refinement and beauty.

When we had arrived within ten pages of the end we had fully made up our mind that we were dealing with dainty reminiscences of Swedenborg; and then, at the head of the last chapter, this line looked at us: 'The writer has not read Swedenborg.' It was a curious answer to our thought, and greatly needed. But we accept the statement. Probably the writer of the 'Stories' has heard a great deal about Swedenborg, or about that which Swedenborg represents. The publishers are Messrs. Kegan Paul, Trench, and Co.

'Wisdom and Folly' is an altogether wholesome plea for righteous living as the only road to happiness. Its author and publisher is John T. Dow, Duluth, Minn., U.S. We find a great deal of shrewd thinking in it, vigorously expressed. Here is his own summary of the argument or plea:—

And now dear reader let us briefly recapitulate. We find ourselves on earth, surrounded by certain conditions: under immutable, unchangeable, never deviating laws. We find ourselves possessed of certain inherent qualities, inclinations and desires; the chief one, or the one that includes all the others, is the desire for happiness.

So far as we know, we had no choice in the matter of being placed here under these laws, rules and regulations. These things were all fixed and established by the infinite source of all life, wisdom and power. We were not consulted, advised with or given a vote on the question.

It matters but little to us as to how, why, or for what purpose all this came about. We are here under these conditions, and as there is no possible escape from it, the all-important question is: 'What are we going to do about it?' How can we make the best of our situation, and get the most out of conditions over which we have no control, and can neither alter, change or get away from?

God's laws cover every phase of existence, physically, morally and spiritually. The supreme desire of every soul is happiness. There is only one way to obtain happiness, and that is by serving God, and we can serve Him by obeying His laws and in no other way.

Mr. D. G. Lindsay, Glasgow, sends us the first number of 'The Independent Series.' It is by 'Aristippus,' and is entitled 'Is God Knowable?' We find it rather dismal reading, and were not sorry when we reached page 12, the end. Perhaps our readers would like to test the temperature of the closing sentences:—

Though Agnosticism does not teach men to look beyond the skies for the abode of their future happiness, it takes their heaven from the clouds and places it in their midst, and says unto them: 'The time to be happy is now, the place to be happy is here.' Not believing in God, what has the Agnostic to fear at death? Instead of making men fear death, Agnosticism gives men a courage that even annihilation cannot rob them of. Nothing is surer than that all human kind are visited by death. The only manly course, then, is to submit to the inevitable. Far better at death to be resolved into the various chemical elements of which we are composed, and to mingle with the rippling waters, the tinted flowers, and the golden sunshine, than to twang a harp in praise of a being who has created a hell for the vast majority of our brothers.

We find in this last line an explanation of the very general Agnosticism of the day, which is as much a revolt against the odious doctrines of the past as the result of special difficulties of belief in the present.

'The Westminster Gazette' is absurdly unfair. Eusapia Paladino has lately been convincing certain Italian scientists of her genuineness; and all 'The Westminster Gazette' can say is, 'She is at her old games again,' following that up with a number of equally spiteful suggestions. Does the writer know the truth even about the so-called Cambridge 'exposure'? We doubt it; and we are sure he does not know the truth about Mr. Maskelyne's share in it. Neither ignorant flippancy nor nasty preliminary assumptions of fraud will ever get at the truth on this subject.

We do not care to take a brief for Eusapia; but we do say that the balance of evidence is very strongly in her favour.

'Chats with pioneers of modern thought,' by F. J. Gould (London: Watts and Co.), is, in a way, a brilliant book of talks, chiefly turning upon advanced literature. Mr. Gould is the owner of a nimble wit, and the master of a very taking style. His 'chats' were with such people as Dr. Momerie, Dr. Crozier, Mrs. E. Lynn Lynton, George Jacob Holyoake, Miss Mathilde Blind, Charles Voysey, Dr. Coit, Dr. Moncure D. Conway, and Professor Muirhead. He ought to have included Mr. F. W. H. Myers and a mystic or two. As the thing stands, it is rather one-sided, but remarkably interesting.

Mr. Gould has published, through the same house, a series of 'Tales from the New Testament'—a somewhat startling book, but one well worth considering. Mr. Gould is not a Christian, but he gets to the root of the matter better than most of the Christians we know. Here and there his phrasing is a trifle slangy or common, but that is only to give effect to his modern rendering of some old story. With slight revision, it would make a strong and fresh reading book for home or school.

Mrs. Bradlaugh-Bonner seems anxious to have it made clear that her father, Mr. Charles Bradlaugh, died an atheist. It is a painful thing to be anxious about, and we do not quite understand it; but we are bound to say that in her pamphlet (*Took's-court, Fleet-street: A. and H. B. Bonner*) she proves her case.

'The Present Truth' is an intensely evangelical paper, with a stern bias against us. The admission imbedded in the following paragraph is therefore worth noting:—

A Christian worker among the Spanish labourers employed in constructing the new Government docks at Gibraltar says that 'three thousand are Spiritualists, about one thousand Free Thinkers, and it is a rare thing to find one man who will profess himself a Roman Catholic.' It shows how the deception of Spiritualism is spreading among the Spanish workmen.

A VIVID DREAM.

A writer in 'Intelligence' tells the following story:—

I have an uncle, only brother of my mother, who builds and superintends powder and dynamite factories for Noble and Co., of Paris, France. As he travels very much we often do not hear from him for a long time, and are anxious at times, fearing that something serious has happened to him. One night in February, 1897, I was dreaming an ordinary, trivial dream in Omaha, Neb., when suddenly I heard a fearful detonation, saw green and blue fire spurt in all directions like lightning, and felt myself as if I had been annihilated. It required a few minutes till I realised that I was not dead and that all had been a dream. I thought at once of my uncle and that one of the factories had exploded. In the morning, at the breakfast-table, I told my brother of the vivid dream, which had not the least connection with the trivial dream, and I said that I was certain that one of uncle's factories was blown up. Two days after, a cable despatch appeared in the morning paper, saying that Noble's dynamite factory near Ayrshire, Scotland, had exploded, killing half-a-dozen men and breaking window-panes for forty miles around. Upon investigation the fact developed that the factory blew up at the same time I had the dream, considering the difference in time between Nebraska and Scotland. My uncle was not near the factory at the time, but in France.

There does not seem to be, in this, much room for ordinary telepathy.

In compliance with a request from our friends of the Marylebone Society, we have pleasure in drawing attention to the announcement that Mr. G. H. Bibbings, B.A., will occupy the platform at Cavendish Rooms on Sunday evening next, with an address entitled, 'The Spiritualists' God.'

SPIRIT TEACHINGS.

BY AUTOMATIC WRITING THROUGH THE HAND OF
W. STANTON MOSES.

THIRD SERIES.

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

No. LXXX.

JUNE 1ST, 1874.

What possessed L. M. to come and write last night?

He was anxious, and we permitted him. It will quiet him, and he will rest in peace. He requires sleep.

Do all spirits require sleep on entering the next world?

Not all, but many require rest, and remain in peaceful repose, tended by angel guards, until the spirit wakes naturally to its new life. This is so with your friend 'Sunshine.' She is peacefully sleeping and renewing her life. Her time of rest is still prolonged, but the end approaches, though not yet. We shall inform you when she wakes.

You were speaking last night of the progressive development of the human race. Will you write for me what is necessary?

We did but sketch with rapidity what hereafter we shall amplify. We told you that the physical had given place to the intellectual, and that an epoch was now opening when the spiritual man should be developed. The race of men will have a new development, and the medium is the type of the spiritual development of the future. Many times have great spirits endeavoured to develop in the race of men this spiritual faculty, but in vain. And now that the present attempt seems more likely to succeed, we still fear for the difficulties that surround it. The transition period will be one of grave difficulty and dangers, and will be beset with snares and confusion, insomuch that many will fall away, considering that evil is being wrought. In addition to the direct work of the adversaries fighting against us, the minds of men must further suffer perplexity from the tumult incident to the upheaval that usually accompanies this epoch. The scum will rise to the surface of the seething vessel, and many will think of it, and not of the purification that is going on below. Even as it was in the days when the Son of Man, the Teacher of a higher faith than man then had, was on earth, so it is now. And you must not prophesy to yourselves smooth things, or count on days of ease. The work that is to be done is noble, but difficult; and man's reward must be sought, not in repose, but in conflict; not in the smooth path that leads through flowery meads to gardens of pleasure, but in the toilsome ascent which leads from the lower plane of earth to the higher heaven where angels dwell, and where the traveller shall look back from a higher standpoint of knowledge on the state from which he has progressed. This we count on with our friends. We warn them of this, for we would not delude. We spoke more hopefully of the future, not because the difficulties are less, but because the power of evil is no longer dominant. This is our joy. The present generation must pass away before men know of the truth. Meantime is the season of preparation, of seed-sowing, of secret, persistent, and judicious teaching.

I, for one, do not expect rest here; and I am glad to know that what perplexes many is after all only on the surface. This development of man—is it the gift of a sixth sense?

In some sort, but that is the least part. It is a distinct growth and development of the spiritual man. But we may not now dwell on that. Hereafter, friend. God protect you.

+ I. S. D.
+ RECTOR.

No. LXXXI.

JUNE 13TH, 1874.

[At a séance held June 12th, 1874, it had been said that nothing could be done on account of an adverse influence. We were all conscious of unpleasant sensations in various ways. My inquiry as to what was the matter led to some very interesting information as to the projection of thought, and the power of influencing certain sensitives from a distance.]

What was that influence you spoke of? Anything I had brought home?

No. It was not any personal or individual influence, only a disturbance of the atmosphere which affected us. You err in supposing it necessary for a person, or an individuality, corporeal or spiritual, to be present in order to affect your atmosphere. In the case of sensitives such disturbance is frequently caused by the projection of thought merely. This you cannot understand. Thought is with us a mighty engine. It is, in its various forms, the instrument by which we work. Perception is our sense. Will is our instrument, and by direction of will power or thought in divers ways we place ourselves in rapport with other spirits. The nearer you approach to this spiritual condition, the more will your spiritual atmosphere be liable to disturbance from causes unknown to you. This is what we meant. Your health, your occupation, and your spiritual state were all unfavourable.

Then do you mean that the projection of malign or evil-disposed wills may actually injure me from a distance?

They might actually cause you magnetic discomfort by disturbing the atmosphere by which you are surrounded. Evil tempers are frequently so caused by the presence of evil thought projected even from a distance. Irritability of the spirit is the shrinking of the sensitive soul from that which is roughly and rudely directed against it. The spirit is more amenable than you think to action from a distance. You have an instance of it in cases where a magnetic rapport has been established between two individuals in the body. One who possesses the stronger will can control the actions of the other without the bodily presence being necessary. This is greatly intensified when a spirit is disembodied. The influence is far more readily exerted, seeing that projection of thought is the usual way of holding converse and the recognised means of communion and intercourse. Bodily presence is done with; and soul can commune with soul independently of time and space, which are your human inventions. You cannot calculate without them; we can.

Then in reality a spirit can annoy another simply by malicious thoughts? No spirit is safe?

There are restrictions which you know not of. A low and earthly spirit would be unable to penetrate the magnetic atmosphere of a developed and exalted spirit. They could annoy one another, but would have no power to penetrate the atmosphere of a spirit in a higher sphere. This makes one of the greatest distinctions between the spheres. The aura of the denizen in the second sphere could not penetrate to the fourth, save by assistance.

Then in reality a malicious spirit in the flesh can annoy another incarnated spirit, but not a disembodied one; and that distinction holds us between the spheres?

That is exactly so. We cannot receive active injury from men, though they may cause us anxiety and pain. So it is between developed and undeveloped spirits in their several degrees. When we told you that your atmosphere was disturbed by a malign influence we did not mean this; nor did we intend to imply the presence of any personality, corporeal or spiritual.

DOCTOR.

SPIRITUALISM IN DANGER.

(FROM A LECTURE BY DR. C. W. HIDDEN, REPORTED IN THE 'BANNER OF LIGHT'.)

Certain events have convinced me that Spiritualism is in danger, and I am satisfied that unless Spiritualists awaken to the needs of the hour, in ten years' time Spiritualism as an ism will have become a thing of the past. The thinkers of the world to-day incline to the opinion that the fundamental claim of Spiritualism, that the so-called dead live and can communicate with the living, is probably true, but they say that Spiritualism is 'so honeycombed with fraud and deceit' that it is well-nigh impossible to get at the truth; and, unfortunately for us and for our Cause, we must admit that this statement is in a measure true. What are we going to do about it? Shall we waive the thinkers of the world aside while the grandest cause in the world's history is frowned down and out because of a parasite here and there? It will not do to say we have less fraud than others; our Cause should be above suspicion. The fraud and the trickster must go. There is no room in nineteenth century Spiritualism for that which is mean and low. The statement that 'Spiritualism is honeycombed with fraud' is far from true. There are mediums, pure, good and true, and their name is legion. The frauds are in the minority; a troublesome minority, it is true, but growing less and less every year. The chief factor in fraud is the dark circle; it has afforded a golden opportunity for the trickster; darkness has served as the open door through which knavery has crept.

Continuing, the speaker advocated the scientific spirit in the séance-room; deprecated taking things on trust; maintained insistence upon fair dealing; and, while not arbitrary or rudely exacting, felt that 'such conditions should be imposed as will guarantee the honesty of the medium. The honest medium has no fear of test conditions; it is the other kind who are so prompt to enter a protest. We must study and classify phenomena, and reduce Spiritualism to the bed-rock of certainty, or others will surely absorb the fruits of our half-century of labour in the spiritual vineyard.'

BIRMINGHAM SPIRITUAL UNION.—At the Masonic Hall, on Sunday evening, April 3rd, Mr. J. W. Boulding, of London, delivered an oration on 'Joan of Arc.' Mr. Boulding, who is well known as the author of several historical plays of a high class, and who has also published a volume of poems, held his audience spellbound for over an hour, whilst he described in eloquent and picturesque language scene after scene in the remarkable career of the Maid of Orleans, showing how the simple and untaught country child was impelled and inspired by spiritual voice and vision to undertake and accomplish her wonderful task, which without such heavenly aid it would, indeed, have been folly to attempt. Mr. Boulding is a normal speaker, but possesses a powerful imagination and great felicity of language, which, coupled with an unusual earnestness of manner, enables him to strongly impress his audience with the high spiritual ideals of his teaching. Mr. Boulding, though an unflinching believer in Spiritualism, has never before appeared on a strictly spiritualistic platform. We recommend other societies, where possible, to secure his services.—A. H.

THE records of religious history invariably disclose some effort of the human mind to penetrate further into the mystery of things, both by thought and by feeling, to rise higher in the apprehension of the Infinite, to descend deeper towards the eternal ground of things; in other words, not to feel the overshadowing mystery, but also to perceive the light that is within it.

THE SIGNIFICANCE OF FACTS.

BY LILIAN WHITING.

The writer of the comment entitled 'The S.P.R. and Mrs. Piper,' which appears in the issue of 'LIGHT' for March 19th, notes his belief that 'the significance of facts observed in connection with Mrs. Piper,' in regard to Dr. Hodgson's able report, 'did not appear to be sufficiently recognised' at the meeting of the Society for Psychical Research on March 11th, before which Dr. Hodgson spoke. This assertion touches the key-note, for there can be marshalled an array of these facts which are simply overwhelming.

Mr. Podmore 'admitted it was a great straining of probabilities to assume fraud,' says your correspondent; and that 'it would be easier to assume that Dr. Hodgson was a confederate.' Of course this was a pleasantry; but if any reply at all were made to this, it might be that since Dr. Hodgson's departure for England last September Mrs. Piper's séances have continued to be of the same remarkable character as before. Again, while I am one of the many who hold Dr. Hodgson in the highest esteem, both for his gifts and his learning, his native power and his wide and varied accomplishments, I still do not believe he is that fairly supernatural being he would have to be to produce one-thousandth part of the phenomena given through Mrs. Piper. In my own experience in these séances, on which I have drawn to some extent for press publicity, the most deeply convincing part is of a nature that cannot be publicly related, and which is the most impossible to be counterfeited. For instance, in the matter of communication with my beloved friend, Miss Field, the most deeply impressive and absolutely convincing parts of this have been her frequent sudden reference (*à propos* to nothing said on my part) to some former intimate moment of confidence between ourselves on an impersonal matter; a moment of the interchange of thought and impression. Before my eyes I would suddenly see traced, through Mrs. Piper's hand, the question: 'Lilian, do you remember you used to say to me, Se-and-So?' referring to some moment of intimate spiritual confidence. How impossible it would be for Dr. Hodgson or Mrs. Piper to have known mental experiences of this nature, between Miss Field and myself, is obvious. The sceptic would, of course, attribute this to my own subliminal self. But then what of the things told that I had never known, matters of business, and occurrences of various kinds in her life, which inquiry and investigation have proved true, and which were occasionally proven *by the very means she herself stated that they should be?* In one instance—which Dr. Hodgson will perfectly remember, as he was present at that séance—Miss Field wrote for me, regarding a matter she had related: 'I will send Mr. — to you.' The gentleman in question was a stranger to me. I had no knowledge of his movements, I had never had the slightest communication with him. About ten days later he called, coming from another city, and said to me as he first entered: 'I don't know how to account for it, but the fact is that for days I have felt the strongest impulse to come and see you, and I had to come.' Of his own accord he lapsed into a narrative of the occurrence—an important business matter—that Miss Field had written out to me at the time when she added: 'I will send Mr. — to you'; and *after* he had finished telling the story I said:—

'I don't know, Mr. —, whether you have any belief in the possible communication between the Seen and the Unseen?' approaching the matter tentatively, fearing he might be prejudiced against it.

'Well, I don't know much about it,' he replied; 'but I have always felt as if my mother were very near me.'

Then I read him the written communication from Miss Field narrating the business matter of which he had just told me; and from that time on he has shared the knowledge of all the communications made to me by Miss Field, and is fully convinced of their genuineness. To suppose that my subliminal self, or Mrs. Piper's, could have gathered, somewhere in space, the accurate details of this business matter which had taken place some years before Miss Field's death, and which was the cause of certain provisions in her will—which she was

explaining to me—would be to enter on a realm of more intricate mystery regarding spiritual processes, than to accept the simple and obvious fact that the immortal Kate Field, which had survived the change of death, related this as it seemed that she did. Well does Dr. Alfred Wallace say: 'My position is that the phenomena of Spiritualism do not require further confirmation. They are proved quite as well as any facts are proved in other sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deduction from those facts.'

LILIAN WHITING.

The Brunswick, Boston, U.S.A.

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. WITHALL. The following sums have already come to hand, and are hereby gratefully acknowledged:—

	£	s.	d.
Hon. Percy Wyndham	10 10 0
'Bidston'	10 0 0
'F. S. A.'	10 0 0
'A Friend'	10 0 0
Mrs. Coates	10 0 0
W. Tebb	10 0 0
Colonel G. Le M. Taylor	10 0 0
Miss Marten	5 0 0
A. C. Swinton	5 0 0
Mrs. Carlton Tufnell	5 0 0
Walter Appleyard	5 0 0
Miss New	4 0 0
J. Auld	3 3 0
Mrs. Danson Martinez	2 2 0
Lewis Hall	2 0 0
Glasgow Association of Spiritualists	2 0 0
Mrs. W. G. Webb	2 0 0
Mrs. Wiseman	2 0 0
Hon. Mrs. Forbes	1 1 0
Miss Spencer	1 1 0
E. Dottridge	1 1 0
Lady Coomara Swamy	1 1 0
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The Misses Finlay	1 0 0
J. Page Hopps	1 0 0
Gilbert Elliot	1 0 0
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J. Robertson	1 0 0
Rev. E. T. Sale	1 0 0
Mrs. Rudd	1 0 0
Miss Boswell Stone	0 10 6
Mrs. Rushton	0 10 6
Anonymous	0 10 0
E.B.	0 10 0
Mrs. Baker	0 10 0
A. D.	0 10 0
Madame de Steiger	0 10 0
Rev. W. R. Tomlinson	0 5 0
Mrs. M. B. James	0 5 0

It is unwise to tell me not to reason, but to believe. You may just as well tell a man not to wake, but to sleep. And then, to bully with torments, and all that! I cannot help thinking that the menace of hell makes as many devils as the severe penal codes of inhuman humanity make villains.—BYRON.

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

MOLLIE FANCHER.

Remarking on this curious psychological case, Dr. Berridge says, on p. 155: 'The usually accepted theory that man is composed of body, soul, and spirit is here shown to be insufficient. The phenomena are, however, fully explained by the doctrine that we are septenary. In these abnormal cases, the various principles function separately instead of collectively in harmony.'

I beg to be allowed to say a few words based on notes made during personal observation of the case two years ago, when Judge Dailey introduced me to Miss Fancher, who allowed me to call and see her several times.

The several personalities, 'Rosebud,' 'Pearl,' 'Idol,' and 'Ruby,' who emerged every night at the time I saw her, and whose successive births were accompanied by spasmodic contractures of the unfortunate subject's body, pertain to her normal, empirical, waking personality, which may be said to have been figuratively cut into slices. Each of these slices of herself comprises the character and experiences included in distinct periods of her childhood and youth. When they successively emerge she becomes a child of seven, or a girl of seventeen, and so on, and in each case she knows only of the experiences pertaining to that part of her life. In most people, the experiences pertaining to childhood become submerged and effaced in activity by those belonging to more adult life, and if, exceptionally, some particular recollection of childhood can be called up, the character and temperament pertaining to that period of life does not emerge simultaneously. But Mollie every night re-becomes a child of seven, a girl of seventeen, and so on through the series, and the emerging of each slice of herself is birthed through spasms of her nervous system. These slicings up of her selfhood were caused by accidents entailed by her illness. 'Idol' appeared subsequently to a concussion of the brain entailed by her being jerked out of her bed on to the floor in a paroxysm of convulsive contractures of her body. Whether any lesions have been entailed in her nervous system is not known, but it is a curious fact that pressure exerted over her medulla still makes her unconscious.

These slices or layers of her personality do not include any intra-normal faculties; consequently they do not pertain, I would courteously point out, to the inner principles of the septenary, as Dr. Berridge infers. The only intra-normal or secondary personality that appeared in Mollie was that accompanying the period of nine years' illness when the normal Mollie was unconscious. It was in association with this secondary state that her abnormal faculties, lucidity of vision, mediumistic powers, &c., appeared. But these faculties disappeared with the secondary personality, when the normal Mollie awoke to consciousness, and all that period is a blank to her, as is the rule with regard to memories pertaining to secondary states.

As she says, that part of her existence is 'clean gone'; has been cut out of her life. I venture, however, to suggest that that lost part of her life might be made to re-emerge under hypnotisation. Yet, considering the sufferings she continually endures, experimentation is not advisable.*

This was the only part of her that was similar in character to the alternate personalities of the French schools, and which have been shown in previous letters to pertain to the psychic sub-conscious soul. 'Ruby,' 'Idol,' &c., are slices of her waking self, and carry no psychic faculties. This curious fact, that different strata associated with periods of our youth may be made to re-emerge and function again as they did when we were ten or fifteen years old, revivifying a slice of our personality and converting us back again into our boyhood or girlhood, presents most complex problems to the psycho-physiologist. If all our self-conscious experiences react in and are registered in the brain cortex, as is now taught, then how can a certain level or stratum of these impressions be stimulated into temporary functioning without bringing the impressions pertaining to later periods of our life into associative activity?

It must be noted in this connection that in hypnotic

experiments an adult subject can similarly be driven backwards through his life, when in deep induced states, and made to re-become a boy or girl again *pro tem.* as the case may be. As hypnotic states are accompanied by modification in the psychic circulation, this would infer that such memories are stored in man's psychic system rather than in the physical brain cortex. And this would be conceivable if it be admitted that physical cells die and are transmuted into psychical units within man's system, even as man is transmuted within the macrocosm. It may be noted that 'Papus' maintains that the memories pertaining to secondary states are stored in man's psychic system.

If Dr. Berridge had observed the case personally he would no doubt not have attributed these slicings of Mollie's personality to the inner principles of the septenary. But whether T.L. Harris or the Theosophists may claim the priority of 'revelation' with regard thereto, the septenary is, he will permit me to say, a purely arbitrary classification, unsupported by any evidence in psychological experimental research.† The 'stern facts of scientific investigation' can certainly not, as I would beg to be excused for having to demonstrate, be quoted in this particular case as confirming the teachings of Mr. Harris. Q.V.

A THEOSOPHICAL SCHISM.

The 'Banner of Light' reports that our theosophical friends in America are in deep trouble. The Anti-Tingleyites have seceded from the Universal Brotherhood project, and reorganised under their old name. They declare that they will have nothing to do with Mrs. Tingley, whom they denounce as a dictator and destroyer of the peace. This indicates that a chasm between them will continue to yawn exceeding wide for some time to come. In fact, the seceders have brought a suit against Mrs. Tingley, to compel her and her associates to give up the possession of the archives and other property to them as the legal representatives of the old society, therefore the lawful custodians of its property. It is alleged that the proceedings of the Chicago Convention of February 18th were in direct violation of the constitution of the Theosophical Society of America, hence null and void, and that a legally incorporated body could not turn its property over to, nor resolve itself into, an unincorporated and illegal one. It is also claimed that Mrs. Tingley's new society is not the legal successor to the original society, because that is yet in existence. The defendants have twenty days to make answer to the above allegations.

The San Diego 'Vidette' says it is thought that a new society will be formed with Ernest T. Hargrove, late president, as the head. Another report is that the leader of the party opposing Mrs. Tingley is an Egyptian, who came to America to assist the late William Q. Judge in forming the society. For the services rendered him, Judge bequeathed the leadership to the Egyptian, but Mrs. Tingley took possession of the will and declared that she was the person named in it. From that time forward there has been nothing but discord, and the result is that the site for the school on Point Loma has been abandoned and sold, and a new site near National City selected by the party opposing Mrs. Tingley. The school will be opened on or about the first day of May.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.—A social gathering of the members and friends of this association was held on Monday, the 4th inst., in the French Drawing Room, St. James's Hall. The musical portion of the proceedings was under the direction of Miss Butterworth, R.A.M., the choir mistress of the association, and an excellent programme of songs and instrumental music was performed during the evening. At the suggestion of Mr. T. Everitt, the president, Mr. Peters, the well-known clairvoyant, kindly gave some demonstrations of his powers as a seer, with a high degree of success, some strikingly accurate descriptions being received with acclamation. Altogether the assembled friends spent a very pleasant and agreeable evening.

* In a recently published article Dr. Berillon says that wherever psycho-therapeutic hypnotisation is practised, convulsive hysteria, with its arched flexure of the body, which was common in the past, tends to become a rarity. We may infer that if this system of treatment had been tried on poor Mollie much of her suffering might have been prevented.

† Further, I venture to maintain that the septenary is itself an erroneous presentation of a fundamental truth. It is not a ternary plus a quaternary, but the universal and basic tri-unity 'becoming' in four discreted modes (octaves of vibration); in which, consequently, the basic tri-unity remains the sole reality. It may also be referred to the becoming of the triune self through four planes or modes of not-self.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, APRIL 16th, 1898.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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PERFECTED THROUGH SUFFERING.

CRUCIFIED AND RISEN.

One of the truly spiritual uses of Spiritualism is that it gives the only solid and satisfactory explanation of suffering. It finds the meaning of everything in the inner self, and interprets life from the higher planes of soul-growth and education. It is impossible for Materialism to do this, and, in truth, it is impossible for any philosophy which begins and ends with the things of time and sense.

When we say, however, that Spiritualism gives an explanation of suffering, we do not mean that it can entirely account for it and justify it any more than it can entirely explain and justify the origin of evil. Human knowledge and human faculties are too limited for that. When Faith has said its last word, and Hope has sung her last strain, much will remain that must wait for the light of the all-revealing world. We only mean, then, that Spiritualism puts us on the right track, gives us the right clue, and points us to the right solution of the problem, by turning our attention to the Alpha and Omega of all life's discipline—the advancement of the soul.

But, truly, we need not go far afield to see how suffering advances the soul; for the law runs through all nature. The sturdiest trees are those that wrestle with roughest winds, just as the sturdiest love of justice and keenest zeal for freedom abide where men have won both with blood and toil and tears. It is so with all our mental efforts and with our affections. The truest thought is the thought that has cost us the most; and the deepest and most lasting love is the love that has suffered for its own. It is so with all our aspirations and hopes. The soul that rises after much struggling is sure to soar the higher, and maintain the steadier flight; and the hope that is born of despair shines brighter and brighter to the perfect day. It is so in the deep concern of heart-religion. He is most assured in calm trust who has known some great sorrow, and found God kind; and if ever a poor striving soul is attuned to the melody of those mighty words, 'Though He slay me, yet will I trust in Him,' it is the soul of him whose feet have found the rock after well-nigh sinking in 'the miry clay.' And he who comes home to God after profitless wanderings knows best how good it is to abide and to nestle there. It is he who says—

The tasks I left, once more I sought;
I trod once more where I had wrought
For God, in days of old.
Once more the light gleamed on the place,
Once more Thy children saw my face,
A sheep within the fold.

I heard the Church's hymn again,
I learnt anew the sacred strain,
And blest it with my tears.
Never so sweet to faithful men
Return the tones of love again,
As to repentant ears.

Think of the standard-bearers of some 'good old cause.' Are they not the men who have 'borne the heat and burden of the day,'—whose toils purchased our advantages, and whose scars are the record of their pains? Where do we look for the man who stands by a cause till every shred of the old flag is torn to tatters, and no one remains with him to ring out the watchword of the good old times? Where do we look for the man who, amid the timid blessings of a few, and the sturdy curses of the many, still holds on his way in defence of a truth that is unfashionable or of a virtue of which the world has tired? Is it not to the man who did the fighting in the earlier days, who gained inch by inch the ground he won, whose tears have consecrated his vows, and who stands unbought and faithful still?

Think of those who are perfected in the possession of any truth. They are not likely to be those whose beliefs were inherited with the family's silver spoons. It has been rightly said that he never truly believed who never doubted. The true believers have all been resolute seekers. Not of such believers are deserters made; for, in deserting, they would have to pass along the hard-earned path, marked with their tears and dented with their sturdy tread; and how could they do it? There are some who have never had this conflict of Gethsemane. 'They are not in trouble as other men.' They can toss aside difficulties and laugh at doubts. They believe easily, and easily they can let convictions (or notions) go. 'These are they who receive the truth with readiness, but have no root in themselves, and only for a time believe, then, in trial, fall away.'

Let us be patient with him who finds it hard to believe,—patient and hopeful. If faith come to him at last he will be like the brave old oak that takes so long to grow, but whose mighty roots strike out with sturdier grasp as time goes on, while the tempest, which smites to ruin the shallow births of a summer's day, bursts harmless over his royal head.

Think of those who are perfected in truest virtue. But here there are two kinds of suffering: the lower kind which comes with wrong-doing, by which we are warned how much better it is to do right than wrong; and the nobler kind, the suffering which comes with resistance of wrong, by which the spirit grows most truly strong. The first of these is useful, but neither lovely nor noble; the second is both. It is the uprising of the soul against the senses—the assertion of the divine against the animal, the spirit against the flesh; and the greater the suffering the more searching the purifying: for it is with the soul as it is with the body. It is the wrestler who has the strongest arm, and the runner who has the surest foot; so it is the struggling soul that comes to the full possession of itself. The saviours and leaders of the world all knew, in some form, Gethsemane and Calvary.

It is so with us all. Until we wept over the tiny coffin and stood by the little grave, we never knew what now we know nor felt what now we feel: for reason cannot prove what grief can fasten on the soul. If we look back on that which has most checked our folly, laid low our pride, and cast out our sin, we shall see that it has not been the argument to which we have listened or the books we have read, or the sermons we have heard, but the chastening hand of sorrow and the blessed tears that came from a well-nigh breaking heart. Yes! great is that which Carlyle called the 'worship of sorrow,'—that which reveals the 'angel of the Lord' and teaches us to reverence and be still.

SEMI-CENTENNIAL OF MODERN
SPIRITUALISM.
CELEBRATION IN MANCHESTER.

The series of meetings arranged to take place in connection with this event were held, in due course, in the St. James's Hall, Oxford-street, Manchester, the proceedings occupying Good Friday, the following day, and Easter Sunday, Monday, and Tuesday; that is, from April 8th to the 12th inclusive.

The meetings were arranged to celebrate the Jubilee of Modern Spiritualism, and the proceedings included two enormous mass meetings, an equally large Lyceum demonstration, and a tastefully-arranged and liberally-stocked fancy bazaar and international fair. The arrangements were carried out under the direction of three sets of committees. For the mass meetings, the Central Celebrations Committee, comprised of delegates from the Manchester and district societies, with Mr. A. W. Orr as hon. secretary and treasurer, was responsible; for the bazaar, the committee appointed by the Spiritualist National Federation, with Mr. Alfred Smedley (Belper) as hon. treasurer, and Mr. J. C. Macdonald (Patricroft) as hon. secretary, were the organisers; while for the Lyceum demonstration, the Lancashire District Lyceum Demonstrations Committee, with Mr. J. B. Longstaff as hon. secretary, made all arrangements. The several committees included a large corps of well-known, eminent, and energetic ladies and gentlemen, who laboured with praiseworthy assiduity to achieve the splendid successes with which the events were crowned.

The bazaar, held for the purpose of raising a propaganda fund of £2,000 for the National Federation, was opened at noon on Good Friday, by Mrs. Emma Hardinge Britten, who made an eloquent address concerning the early workers in America and the objects of the event in which she was then participating, her remarks eliciting loud and oft-repeated applause. Mr. John Lamont occupied the chair, most felicitously introducing Mrs. Britten to the company, which filled every inch of space, it being estimated that not less than a thousand persons were in the building. The stalls were arranged to represent the United States, Australia, Canada, Greece, India, Italy, Japan, Norway, Scotland, Switzerland, and Great Britain, and the various attendants were mostly attired in costumes appropriate to the countries which their stalls represented. At the termination of the opening ceremonies Mr. Alfred Smedley presented the chairman with a contribution to the bazaar funds, in the form of a cheque for £25. The various stalls did excellent business during the time they remained opened.

Shortly after 4 p.m. tea was served in the large hall to considerably over 1,400 persons. At a few minutes before seven o'clock the first of the two mass meetings was opened, an audience exceeding 3,000 persons being present. Mr. E. W. Wallis presided, and the proceedings comprised hymns sung by the audience, accompanied by Mr. Rocke upon an organ erected specially for these meetings, and vocal selections by Mlle. Alane French, Miss E. Plant, and Master F. Rocke. Appropriate addresses, in the following order, were given—by Mr. Walter Howell, Mrs. E. Green, Mr. G. H. Bibbings, Mr. J. J. Morse, Mrs. M. A. Stair, Mr. S. S. Chiswell, and Mr. J. Swindlehurst, Secretary, S.N.F.

Saturday was entirely devoted to the bazaar, which it was expected would be opened by the Rev. J. Page Hopps, whose name is intimately associated with the beginnings of Spiritualism in Manchester, upwards of thirty years ago. But a letter of regret was read from Mr. Hopps, who stated that his medical adviser forbade his leaving his room, as, though better, his condition still demanded careful attention. Mr. Alfred Smedley (Belper), however, agreeably performed the duties of the occasion, admirably assisted by Mr. S. S. Chiswell (Liverpool), as chairman. During the day a brisk trade was done at the various stalls, and the several concerts, dramatic entertainments, gipsy tent, Borderland, and lime light lectures, were all liberally patronised.

Sunday was the great day, when the enthusiasm reached its zenith. Never before in the history of British Spiritualism have such meetings been held. Never will the

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SATURDAY, APRIL 16th, 1898.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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PERFECTED THROUGH SUFFERING.

CRUCIFIED AND RISEN.

One of the truly spiritual uses of Spiritualism is that it gives the only solid and satisfactory explanation of suffering. It finds the meaning of everything in the inner self, and interprets life from the higher planes of soul-growth and education. It is impossible for Materialism to do this, and, in truth, it is impossible for any philosophy which begins and ends with the things of time and sense.

When we say, however, that Spiritualism gives an explanation of suffering, we do not mean that it can entirely account for it and justify it any more than it can entirely explain and justify the origin of evil. Human knowledge and human faculties are too limited for that. When Faith has said its last word, and Hope has sung her last strain, much will remain that must wait for the light of the all-revealing world. We only mean, then, that Spiritualism puts us on the right track, gives us the right clue, and points us to the right solution of the problem, by turning our attention to the Alpha and Omega of all life's discipline—the advancement of the soul.

But, truly, we need not go far afield to see how suffering advances the soul; for the law runs through all nature. The sturdiest trees are those that wrestle with roughest winds, just as the sturdiest love of justice and keenest zeal for freedom abide where men have won both with blood and toil and tears. It is so with all our mental efforts and with our affections. The truest thought is the thought that has cost us the most; and the deepest and most lasting love is the love that has suffered for its own. It is so with all our aspirations and hopes. The soul that rises after much struggling is sure to soar the higher, and maintain the steadier flight; and the hope that is born of despair shines brighter and brighter to the perfect day. It is so in the deep concern of heart-religion. He is most assured in calm trust who has known some great sorrow, and found God kind; and if ever a poor striving soul is attuned to the melody of those mighty words, 'Though He slay me, yet will I trust in Him,' it is the soul of him whose feet have found the rock after well-nigh sinking in 'the miry clay.' And he who comes home to God after profitless wanderings knows best how good it is to abide and to nestle there. It is he who says—

The tasks I left, once more I sought;
I trod once more where I had wrought
For God, in days of old.
Once more the light gleamed on the place,
Once more Thy children saw my face,
A sheep within the fold.

I heard the Church's hymn again,
I learnt anew the sacred strain,
And blest it with my tears.
Never so sweet to faithful men
Return the tones of love again,
As to repentant ears.

Think of the standard-bearers of some 'good old cause.' Are they not the men who have 'borne the heat and burden of the day,'—whose toils purchased our advantages, and whose scars are the record of their pains? Where do we look for the man who stands by a cause till every shred of the old flag is torn to tatters, and no one remains with him to ring out the watchword of the good old times? Where do we look for the man who, amid the timid blessings of a few, and the sturdy curses of the many, still holds on his way in defence of a truth that is unfashionable or of a virtue of which the world has tired? Is it not to the man who did the fighting in the earlier days, who gained inch by inch the ground he won, whose tears have consecrated his vows, and who stands unbought and faithful still?

Think of those who are perfected in the possession of any truth. They are not likely to be those whose beliefs were inherited with the family's silver spoons. It has been rightly said that he never truly believed who never doubted. The true believers have all been resolute seekers. Not of such believers are deserters made; for, in deserting, they would have to pass along the hard-earned path, marked with their tears and dinted with their sturdy tread: and how could they do it? There are some who have never had this conflict of Gethsemane. 'They are not in trouble as other men.' They can toss aside difficulties and laugh at doubts. They believe easily, and easily they can let convictions (or notions) go. 'These are they who receive the truth with readiness, but have no root in themselves, and only for a time believe, then, in trial, fall away.'

Let us be patient with him who finds it hard to believe,—patient and hopeful. If faith come to him at last he will be like the brave old oak that takes so long to grow, but whose mighty roots strike out with sturdier grasp as time goes on, while the tempest, which smites to ruin the shallow births of a summer's day, bursts harmless over his royal head.

Think of those who are perfected in truest virtue. But here there are two kinds of suffering: the lower kind which comes with wrong-doing, by which we are warned how much better it is to do right than wrong; and the nobler kind, the suffering which comes with resistance of wrong, by which the spirit grows most truly strong. The first of these is useful, but neither lovely nor noble; the second is both. It is the uprising of the soul against the senses—the assertion of the divine against the animal, the spirit against the flesh; and the greater the suffering the more searching the purifying: for it is with the soul as it is with the body. It is the wrestler who has the strongest arm, and the runner who has the surest foot; so it is the struggling soul that comes to the full possession of itself. The saviours and leaders of the world all knew, in some form, Gethsemane and Calvary.

It is so with us all. Until we wept over the tiny coffin and stood by the little grave, we never knew what now we know nor felt what now we feel: for reason cannot prove what grief can fasten on the soul. If we look back on that which has most checked our folly, laid low our pride, and cast out our sin, we shall see that it has not been the argument to which we have listened or the books we have read, or the sermons we have heard, but the chastening hand of sorrow and the blessed tears that came from a well-nigh breaking heart. Yes! great is that which Carlyle called the 'worship of sorrow,'—that which reveals the 'angel of the Lord' and teaches us to reverence and be still.

SEMI-CENTENNIAL OF MODERN
SPIRITUALISM.
CELEBRATION IN MANCHESTER.

The series of meetings arranged to take place in connection with this event were held, in due course, in the St. James's Hall, Oxford-street, Manchester, the proceedings occupying Good Friday, the following day, and Easter Sunday, Monday, and Tuesday; that is, from April 8th to the 12th inclusive.

The meetings were arranged to celebrate the Jubilee of Modern Spiritualism, and the proceedings included two enormous mass meetings, an equally large Lyceum demonstration, and a tastefully-arranged and liberally-stocked fancy bazaar and international fair. The arrangements were carried out under the direction of three sets of committees. For the mass meetings, the Central Celebrations Committee, comprised of delegates from the Manchester and district societies, with Mr. A. W. Orr as hon. secretary and treasurer, was responsible; for the bazaar, the committee appointed by the Spiritualist National Federation, with Mr. Alfred Smedley (Belper) as hon. treasurer, and Mr. J. C. Macdonald (Patricroft) as hon. secretary, were the organisers; while for the Lyceum demonstration, the Lancashire District Lyceum Demonstrations Committee, with Mr. J. B. Longstaff as hon. secretary, made all arrangements. The several committees included a large corps of well-known, eminent, and energetic ladies and gentlemen, who laboured with praiseworthy assiduity to achieve the splendid successes with which the events were crowned.

The bazaar, held for the purpose of raising a propaganda fund of £2,000 for the National Federation, was opened at noon on Good Friday, by Mrs. Emma Hardinge Britten, who made an eloquent address concerning the early workers in America and the objects of the event in which she was then participating, her remarks eliciting loud and oft-repeated applause. Mr. John Lamont occupied the chair, most felicitously introducing Mrs. Britten to the company, which filled every inch of space, it being estimated that not less than a thousand persons were in the building. The stalls were arranged to represent the United States, Australia, Canada, Greece, India, Italy, Japan, Norway, Scotland, Switzerland, and Great Britain, and the various attendants were mostly attired in costumes appropriate to the countries which their stalls represented. At the termination of the opening ceremonies Mr. Alfred Smedley presented the chairman with a contribution to the bazaar funds, in the form of a cheque for £25. The various stalls did excellent business during the time they remained opened.

Shortly after 4 p.m. tea was served in the large hall to considerably over 1,400 persons. At a few minutes before seven o'clock the first of the two mass meetings was opened, an audience exceeding 3,000 persons being present. Mr. E. W. Wallis presided, and the proceedings comprised hymns sung by the audience, accompanied by Mr. Roocke upon an organ erected specially for these meetings, and vocal selections by Mlle. Allane French, Miss E. Plant, and Master F. Roocke. Appropriate addresses, in the following order, were given—by Mr. Walter Howell, Mrs. E. Green, Mr. G. H. Bibbings, Mr. J. J. Morse, Mrs. M. A. Stair, Mr. S. S. Chiswell, and Mr. J. Swindlehurst, Secretary, S.N.F.

Saturday was entirely devoted to the bazaar, which it was expected would be opened by the Rev. J. Page Hopps, whose name is intimately associated with the beginnings of Spiritualism in Manchester, upwards of thirty years ago. But a letter of regret was read from Mr. Hopps, who stated that his medical adviser forbade his leaving his room, as, though better, his condition still demanded careful attention. Mr. Alfred Smedley (Belper), however, agreeably performed the duties of the occasion, admirably assisted by Mr. S. S. Chiswell (Liverpool), as chairman. During the day a brisk trade was done at the various stalls, and the several concerts, dramatic entertainments, gipsy tent, Borderland, and lime light lectures, were all liberally patronised.

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THE SUBSTANTIALITY OF SOUL.

TRANSCENDENTAL PSYCHOLOGY.

BY 'QUÆSTOR VITÆ.'

(Continued from page 172.)

Animals may distinguish themselves from their surroundings, and even draw inferences from actual experiences, as one sees dogs do. But they can never form conceptual inferences as man does, with regard to facts they have never experienced, such as that the moon must have another side which we don't see, or that time and space are for consciousness. Nor can they identify themselves as units of the Universal, and unify themselves therewith in thought. Their life is one of psychic sub-consciousness and not self-consciousness; they have no spiritual soul, only a psychic soul. Their experiences are not registered in a spiritual nucleus identic with the Universal Self. Only self-consciousness transcends time and is permanent. Consequently, when their psychic soul disintegrates at death its substance returns to the world-soul whence it was integrated, as man's does; but their experience is not carried forward in a higher nucleus, as man's is, into higher planes.

It is this spiritual nucleus, that comes from precedential states and involves into man at physical conception and returns again whence it came, at physical and psychic deaths, that constitutes the difference between man and animals, and is the basis and pre-condition of self-consciousness. Man's organism and psychic soul, like that of animals, is made up from substance integrated from the world-soul and body, and is sub-conscious only. Both the physical and psychic substance thereof have (like the substance integrated in animals) to be returned whence it was taken, as will be shown. His real selfhood is in his spiritual nucleus, in his heart, which returns whence it descended, plus the accumulated experience of life in all the states through which it ingresses and egresses.

Though he integrates sub-conscious substance within his form, that all pertains to the not-self, and is external to his spiritual nucleus or self. It is by the reactions between his selfhood resident in his spiritual nucleus and his integrated soul or mind, with all its registered impressions, sensations, emotions, perceptions, feelings, stored therein, and which are accompanied by objective molecular vibrations of which consciousness may be said to be the subjective side, that reflection, expectation, analytic and synthetic or deductive and inductive or conceptual inferences, and synthetic judgments are formed. The conscience resides in the spiritual heart, but judgment is conditioned in their mutual reactions by the life quality of the soul and by the accumulated associations stored therein by the self's experiences.* These stand to each other as positive and negative respectively; their interaction entails conception; concepts, as compared with the perceptions registered in the cerebral mind or soul by reactions with the without.

This interaction between man's spiritual nucleus and his brain occurs by means of the nerves of the sympathetic, interconnecting the heart with the brain, and probably reacts in the fine peduncles of the horseshoe magnet-like pineal gland. In this respect psycho-physiological experimentation teaches us, contrary to the pretensions of some occultists, that the will of the personality cannot control the sympathetic, sub-conscious system. Man's empirical personal consciousness cannot effect communications with or control his real spiritual consciousness, but is dependent on it as subordinate; his cerebrum is ever dependent on his heart, while the latter may go on functioning after the former has degenerated in its physical functioning.

It has been shown previously that thought can be presented from within as well as from without, by a process of transference similar to wireless telegraphy. This may be transmitted by the higher, complementary, equilibrating part of the selfhood, occupying the state and macrocosmic plane of individuality, along the *a priori* circuit of vitality, which ever interconnects the two parts or poles of the com-

plete self in unity, provided that that mode of consciousness has been unfolded into functioning in the human recipient instrument or part of the self on earth. The vibratory message is probably transmitted from the heart along the sympathetic to the pineal gland and reacts by induction through it upon the sensorium or brain cortex,* becoming clothed thereby in the forms and words pertaining to empirical consciousness and conditioned by the associated forms previously stored in the instrument's mind. This constitutes 'immediate' thought-transference, from within; from transcendent macrocosmic states of equilibrate being and knowledge; from individuality to personality. The normal consciousness of the recipient is not rendered quiescent by this transference, but vitalised, and its content supplemented.

But the personality is subordinate, and cannot reach up to or ingress to and command the transcendent individuality. It is not a 'reaching up' process, as has been taught by some leaders of occultism, and no amount of 'training' will affect it or effect it. It is a recipient in humility by a subordinate self, of communications given voluntarily by a transcendent self; and humility, surrender, abnegation, self-effacement are necessary pre-conditions. Public leadership, notoriety, proselytism pertain to schools emanating from and expressing personal states of consciousness. All such systems will crumble away in the coming future of individual development. Men will then turn to the immediate presence of the Divinity immanent within themselves, instead of to external vicarious atonement, or mediation.

On the other hand, mediate thought-transference may also be transmitted, as in suggestion, through the sub-conscious system; through the cerebellum, medulla, pons, &c., by induction from without; from planes of personal consciousness, whether embodied or discarnate. But those states are not equilibrated and the thought-content is not inevitably reliable. It represents only partial, incomplete, limited being and knowledge.

The ideas transmitted are similarly transferred into expression in words through the sensor-motor system of the subject, and conditioned by the subject's brain quality and content, but do not usually emerge into his waking empirical consciousness and memory. On the other hand they may be transmitted directly into writing by the stimulus being projected along the nerves pertaining to those functions in the subject's sensor-motor system, and constituting automatic writing thereby, or planchette writing. Subjective images may also be so transmitted by causing reactions in the subject's visualising centres, producing subjective objectivisations within the subject's sensorium, as is similarly produced in hypnotic suggestion.

Many mediums' visions are of this character, though they may confuse them with clairvoyance, which is really psychic relation and perception of the psychic level or soul of things. The visions seen in crystals are also of this character. The crystal, magic mirror, &c., probably have an effect on the subject which is akin to Braid-hypnotism.

On the other hand, form-transference may be similarly transmitted through the subject's sub-conscious system, which it must be remembered is also the vitalising system of organic growth of the organism. Some of the vitality pertaining thereto may then be exteriorised through the other pole of the sympathetic and solar plexus, the vital generative organs, entailing the exteriorisation of actual thought-forms or thoughts enveloped in substantial vitality. It is by this process that representative doubles, etherealizations, materialisations, are produced, which also are thought-forms.† These exteriorised projections remain connected with their subject-generator by a bio-magnetic cord (similar to an umbilical cord), through which polarising action or 'attraction' may be exerted by the in-

* It should be noted that the sensorium pertaining to experience in external planes is by correspondential law located on the outer surface or cortex of the brain; while the sensorium pertaining to inner intranormal experiences, *i.e.*, the pineal gland, is located in the very centre of the brain. Psychic experiences are registered in man's psychic system; but experiences pertaining to higher spiritual states are registered in his spiritual nucleus.

* As the life quality of people varies according to the hierarchy of organ they emanate from in the Solar-Self and represent here, it constitutes a category or 'condition' of knowledge.

† The occultist 'Papus' affirms that mediumistic or passive thought-forms are exteriorised through the solar-plexus, while auto-projected or active thought-forms are exteriorised through the cardiac plexus.

visible suggestors or operators, entailing the attraction of matter pertaining to this plane, thus bringing them into relation with the physical senses of the assistants and making them visible and tangible. But if 'handled' the sensation thereby entailed repercatates to the subject and reacts in her, as illustrated in the demonstrations of exteriorised sensibility by De Rochas, Luys, Joire, Bremaux, Durville, Boirac, Moutin.

That these exteriorisations or thought-forms cannot be produced by auto-suggestion, by the will of the empirical personality of the subject, as is claimed by some occultists, is demonstrated by psycho-physiological research, which shows that the will of the awakened subject cannot volitionally determine his secondary sub-consciousness, though his mentality conditions its phenomena by its quality and content.

The communication and interiorisation of transferred ideas, *i.e.*, suggestions from an operator, is as much the pre-condition of exteriorised and projected thought-forms as it is of purely internal subjective objectivisations or visualised images.

(To be continued.)

A VIVID IMAGINATION.

The Boston 'Transcript' tells the following story, illustrating in a rather novel way the independent action of imagination:—

A day or two before Christmas a lady was coming out of Park-square, across Boylston-street, to the Common. The crossings were muddy and very slippery. She had been dodging waggons and cars, and was picking her way across the muddy street, when she saw, coming down the Boylston-street incline, a double team attached to a heavy express waggon, with a projecting pole in front. She slipped on the wet crossing, and the little accident so delayed her movement that the team was upon her almost before she knew it. The speed of the horses was so great that the driver could not have checked them or diverted them in time to save her. She made a desperate struggle to get away and slipped again, and at this instant the pole of the rushing waggon grazed so closely to her cheek that she felt its rushing movement. It was here that the psychological phenomenon referred to occurred. The lady distinctly heard and felt the cracking and crunching of her own bones under the wheels of the waggon; she was, in her own consciousness, completely under the wheels of the vehicle, where she was being fatally run over. At the same instant this thought flashed through her mind: 'There is no means of identifying me except a railroad commutation ticket in my bag, which has my husband's address written on the cover. How dreadful for him to hear of this in this way.' Then there came to her senses a sort of panoramic picture of her husband and children at home, with no way to find the Christmas presents, which she had hidden away in various places about the house! Her imagination recalled every separate spot, with all the details of its surroundings, in which these presents were located—some in the attic, some in closets, some in bureaus, &c.

By this time the lady had reached the curbstone, and had not been run over at all! The whole affair had taken place within three feet of the curb, and had, of course, occupied only the merest instant of time. The impression of the breaking bones, the wheels going over her, and all the rest, had been pure imagination, and had come to her at the very instant when the pole of the waggon brushed so closely to her face. Nevertheless, she carried away an ache in every bone, and could not, for some time, disabuse her mind of the sensation of having been actually run over.

TO CORRESPONDENTS.

J.C.—You have asked your questions and had a reply; and we regret to say that we cannot afford space for the further discussion of the matter. You and our other correspondent approach the subject from such different standpoints that no satisfaction could possibly come of further controversy.

SPIRITUAL CIVILISATION.

By PROFESSOR JOS. RODES BUCHANAN, M.D.

There is no doubt among the most advanced thinkers that the spiritual movement is the very front of advancing civilisation. All other movements in civilisation's progress have heretofore been on the earth plane—advancing in knowledge, but reaching no higher above the calamities of earth life; no nearer to the normal life which evolution promises for the future.

The condition of humanity yields no more of happiness and virtue now than was enjoyed five or ten thousand years ago by the shepherds of the highlands of Asia. Indeed, Professor Huxley has said that he would prefer the lowest conditions of savage life seen in his travels to much that he had seen in London.

Out of this dead level of unsatisfactory life the spiritual movement promises an ultimate escape, for it is beginning to ascend the highlands, which bring man nearer to Heaven and into closer sympathy with heavenly life.

Let us ask what is the law of ascending progress, for law is the foundation of destiny. To such questions as this the sixty years of my original investigations have been given, not by the ancient methods of speculation (which have been called philosophy), but by the modern methods of inductive science, in which each step is well tested, solid, and sure. A newspaper essay does not permit the data of such investigations, but may admit the brief results, trusting the reader's liberality to believe they are not baseless. Though I have published five thousand pages which the advanced thinkers of America have kindly received, my labours are almost unknown to readers in England, and I must state for their information that those labours concerned chiefly what may be called the *opprobrium medicorum* of medical colleges, the unknown functions and localities of the brain of man and animals, upon which much is recorded in the able writings of Professor Ferrier and others in harmony with my own prior discoveries, from 1841 to the present time, which have been taught in some American medical colleges.

These investigations have included an inquiry into what may be called the *Cosmic Laws* of all life in both worlds, and take up questions from which scientists have heretofore recoiled as beyond their reach. This class of subjects, of course, I could not introduce in the intensely practical curriculum of our medical college in Cincinnati, but they may be appropriate in such a journal of advanced science as 'LIGHT,' because they come into contact with that sphere of knowledge in which man on earth may be assisted by man in the higher spheres, whose knowledge antedates all that is known to paleontology.

The ancient climates and ancient inhabitants of earth belong to a time almost immeasurably beyond our present scientific data, but in those ancient conditions will be found primal causes of present conditions, and they are not beyond the knowledge of that high class of beings whom Modern Spiritualism has scarcely even approached.

One of our cosmic laws is associated with the daily relations of the sun to the earth, which carry around the globe its magnetic currents and the movements of the tides. As the sunshine, with all its vital potentiality, continually passes from the east to the west, there is a parallel movement of life, long ago expressed in Berkeley's famous line—

'Westward the star of empire wends its way.'

There is a reason to be found in remote antiquity for the stagnant, conservative, and ignorant condition of China, besides the intense conservatism of Confucius. The sun rises over the Pacific upon that unprogressive nation, and as his light moves round the world so does the movement of the human mind advance. Though the highlands of Asia, where ethnologists trace the sources of European races, were favourable to man's development, his development continually increased in his westward progress. The West continually advances farther from the East. In the old world, Norway, Sweden, Denmark, the Netherlands, Belgium, and France are more advanced than the countries to their East. Germany is advanced far beyond Russia, and Great Britain occupies a more advanced position than anything on the Continent.

Scotch philosophy was vigorous in solid thought while Germany was befogged in metaphysics.

England bids fair to realise a stable government, with an approximation to freedom and justice, before any great continental nation; though Switzerland has taken the lead in consequence of the other cosmic law which associates physical with moral elevation. The mountains are the natural home of liberty and of spiritual elevation. The heroic spirit and the spiritual second-sight of Scotland belong to its highlands. Accidental causes may interfere with this law of Nature—such as the control of Eastern over younger Western nations, and national religions or superstitions, and the results of wars; but as the ages pass the natural tendency appears, and the thought of the West will be far beyond that of the East.

Persia advanced beyond the hopelessly degrading superstitions of India; Palestine beyond Persia; and Greece beyond Palestine. The highest attainment of Asia appeared in the religion developed in the Apostolic age at Jerusalem. But Jerusalem was too Asiatic for its permanent existence, and Rome crushed all that was to her East. But Rome (sunk in militarism and superstition) fell before more Western nations. The degradation of Spain, with its noble capacities, is due to causes it would be tedious to discuss, but in the far future it has a nobler destiny.

When we cross the Atlantic, the cosmic law makes a grand advance from Britain and the bright western shores of Europe. The great Republic has arisen, based on the eternal rights of man and national justice, as understood by Jefferson, Washington and Paine—a trio unequalled in any realm of statesmanship. It has shaken from its life African slavery, and is now in the throes of an internal struggle for political justice, and has been the nursing mother of the noblest movement in science and ethics to which any nation has yielded—Spiritualism, or psychic science.

It has also sustained another important movement of progress. When the sceptical and dogmatic character of the medical profession, its stubborn conservatism and its harsh heroic measures in practice, manifested their failure, and a most distinguished leader, Dr. James Johnson, of the 'Medico-Chirurgical Review,' the leading organ of the profession in London, said that he believed mankind would upon the whole fare as well in illness if they never had a doctor, surgeon or apothecary, Americans were studying new remedies from their own country, instituting a new practice, and organising a system independent of the old collegiate authority, as Protestantism is independent of the Papacy.

The new system expressed its progressive liberality by adopting the name Eclectic and founding at Cincinnati, in 1845, the Eclectic Medical Institute, of which for several years I was the Dean of the Faculty, and which outnumbered its rivals in attendance, and is still flourishing, sustained by more than ten thousand physicians and illustrated in its doctrines by numerous text books and journals, and by other colleges.

Still the great Republic is advancing to the maximum of power and wealth, beyond historic records. And it is advancing on the Western line. The Atlantic States are far behind the progressive movement of the Western. Colorado and Wyoming have the advantage of all Eastern States in their elevation along mountain ranges as well as their Western location. Wyoming has given the world a lesson in the successful establishment of woman's political equality with man. Colorado is following, and it is safe to predict that in these States, as well as in Utah, Nevada, and Montana, the human race will attain a higher development than the Old World has known, and Spiritualism will attain what it has not yet reached anywhere—that high development which connects man with Heaven, just as it appeared in the world's greatest spiritual epoch, the Apostolic age, on the lofty plains and hills of Palestine.

The gold-mining State, California, and Oregon and Washington on the Pacific have, of course, though not so rich in mountains, the advantage of the Western location and the superior climate of Western coasts, in which I have found the best home for health in California. The probability is that Washington will lead the world in the greatest of all political reforms, the State domain over land and the removal of all other taxes. Ardent reformers look to Washington as

the leading State in which the champions of a democratic Commonwealth will assemble, and their eloquent leader, Debs.

I feel sure of the intellectual and moral career of the Pacific Coast States and their neighbours in the mountains, in some portions of which the air is so pure that quadruped corpses do not exhibit putrefaction, but dry inoffensively.

In these Western States Spiritualism will be enthroned in intellectual and moral power. But is there anything farther west? Not in America, but in Japan, where a more refined race than either America or Europe can produce bids fair, by its wonderful recent progress in all things, to outstrip its predecessors in national progress, and become a benefactor to the world in another progressive civilisation. The ethical faculties are the surest foundation of national progress, and no nation shows their influence more fully than Japan, which seems the terminus of Western progress.

As the West End of London is preferable to the East End, so is France advancing more rapidly in psychic science than Germany, while Russia, Austria, Bulgaria, Roumania, Servia and Turkey linger in the rear of progress, and the vast Asiatic extent of Russia seems like an ominous cloud over Western progress.

To those who would seek the most propitious home for their own spiritual development, I would recommend the central Rocky Mountain States of America, the Pacific Coast States, and the delightful climates of the high table-lands of Mexico.

Sans José, California.

THE EVOLUTION OF MIND.

'The Literary Digest' (New York, U.S.) gives us an instructive notice of a discourse by President David Starr Jordan (Leland Stanford University), on the development of mind, from cell to man. The following extract will give some idea of this original study of a very crucial subject:—

According to the view that he gives us, mind is present in all except the very lowest—even in plants. The writer apparently does not regard the mind as any more wonderful than any other manifestation of life. He says:—

'The intellect of man cannot be regarded as the crowning marvel of the "great riddles of life." A marvel is no greater for its bigness. Life is one continuous marvel, without break or end. The human mind is one of life's manifestations. The marvel appears in great or small psychic powers alike, for the great powers of the many-celled brain are produced by the co-operation and specialisation of the small powers of the single cell. Nature knows neither great nor small. "God works finer with His hands than man can see with his eyes." The single cell is far from simple. The egg or germ cell carries within itself the whole machinery as well as the whole mystery of heredity. The simplest organism we know is far more complex than the Constitution of the United States. Its adjustments, checks, and balances are more perfect. It should in its changing relations be compared rather with the great unwritten constitution of civilised society. The laws of society spring from the laws governing the development of the single cell. If we knew the latter "all in all," as Tennyson says of the flower, "we should know what God is and man is."

'If we could know all of any life problem to its uttermost detail, we should have the clue to all life.'

Of the manifestation of intellect, or rather of its earliest germs, in the plant, President Jordan speaks as follows:—

'The plant searches for food by a movement of the feeding parts alone. In the process of growth, as Darwin has shown, the tips of the branches and roots are in constant motion. This movement is in a spiral squirm. It is only an exaggeration of the same action in the tendrils of the growing vine. The course of the squirming rootlet may be deflected from a regular spiral by the presence of water. The moving branchlets will turn toward the sun. The region of sensation in the plant and the point of growth are identical, because this is the only part that needs to move. The tender tip is the plant's brain. If locomotion were in question, the plant would need to be differently constructed. It would demand the mechanism of the animal. The nerve, brain, and muscle of the plant are all represented by the tender growing cells of the moving tips. The plant is touched by moisture or sunlight. It "thinks" of them, and in so doing the cells that are touched and "think" are

turned toward the source of the stimulus. The function of the brain, therefore, in some sense exists in the tree, but there is no need in the tree for a specialised sensorium.'

In higher organisms the mind becomes more and more localised, until in the higher animals it has a special organ—the brain, which, however, is shut up in darkness and 'has no knowledge except such as comes to it from the sense-organs through the ingoing or sensory nerves.' Being filled with these impressions, some of which are actual sensations, while others are the memories of past sensations, the brain must make a choice among them by fixation of the attention, if it is to act properly. To find data for such choice is a function of the intellect. This, Dr. Jordan tells us, is the difference between mind and mere instinct or inherited habit—mind chooses, instinct cannot, for it is but an 'automatic mind-process inherited from generation to generation.'

We are rather inclined to think that Professor Jordan would not agree with us in saying that this glimpse of the evolution of mind suggests also the evolution of a persistent, conscious, personal spirit.

LETTERS TO THE EDITOR.

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

Spiritualism in Eastbourne.

SIR,—Though I cannot call myself a Spiritualist in the sense in which, I presume, you would understand the term, still I trust you will afford me space to repudiate the account which Mr. Robert Cooper gives of a lecture of mine, in his letter on 'Spiritualism in Eastbourne,' in your issue of March 26th. He asserts that I 'said not a word in favour' of Spiritualism. To this it is sufficient to reply that in the last number of the 'Eastbourne Standard' (April 2nd) there is a long article from a Spiritualist, of Exeter, Mr. C. Ware, who quotes from the newspaper report of my words, and dwells on the 'significance' of my admissions, which, he says, should be sufficient to induce all readers of the paper to investigate Spiritualism for themselves. The words which he quotes are: 'It would be a mistake to think that there is no foundation of real facts underlying these things' (i.e., the accounts of spiritualistic phenomena); 'such careful work as that of the Society for Psychical Research must be taken as proving that there is a real foundation.' I will not quote Mr. Cooper's perversion of this, nor will I deal with his other misrepresentations in detail. But perhaps you will allow me briefly to state the view which I was endeavouring to set forth, without much success, I fear. On p. 339 of her 'Autobiography,' Mrs. Annie Besant says: 'I added Spiritualism to my studies, finding the phenomena indubitable, but the spiritualistic explanation of them incredible; the phenomena of clairvoyance, clair-audience, thought-reading were found to be real.' This is essentially my own position at present. I earnestly deprecated the habit of appealing to the authority of 'eminent scientists' who are merely specialists. Some of the most eminent living scientists hold a crass materialism. Is that an argument for materialism? I contended that such obscure phenomena as those on which the theory of Spiritualism is based should be investigated by trained experts in evidence who are also specialists in modern scientific psychology. Thus, to me, the opinion of a man like Professor William James, of Harvard, U.S.A., has more weight than that of many who are mere physicists or mere physiologists; and I say this, knowing what his opinions on this subject are. Finally, I never said that the phenomena 'could be explained' apart from the theory of Spiritualism. I said that they were 'finger-posts to the unexplained.'

Eastbourne.

S. H. MELLONE.

Female Vanity, and Cruelty to Birds.

SIR,—In 'LIGHT,' April 2nd, on p. 158, this sentence deserves notice: '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.'

The Italians have a tradition that one day the devil was

considering how he could most injure mankind, and his mother said: 'Leave that to me; I will give the women insane ideas as to the adornment of their persons.' During the last half century she has had great success; witness such hideous constructions as—expanded crinolines, wasps' waists, piled up chignons, stilt-like heels, &c., which have *always* offended instead of pleasing the most thoughtful of the other sex.

Now, however, it is time to put a stop to the latest triumph of the devil's mother, because it involves ceaseless cruelty to countless thousands of 'the loveliest of created beings,' which claim man's protection. Surely it is the duty of men to *act* instead of weakly remonstrating! Let men sternly resolve never on any occasion to be seen in company with women who promote such barbarous cruelty. In this way, perhaps, they may defeat the devil's mother and save the beautiful birds.

J. HAWKINS SIMPSON.

Contradictions of Theosophy.

SIR,—Dr. Berridge has done a great service to the world of students and inquirers by laying bare the manifold and absurd contradictions put forth *ex cathedra* by the self-styled pupils of Tibetan Mahatmas. These pompous doctrinaires have already defeated their own objects by making it impossible for their readers to decide not only which Mahatma is right, but even whether the same Mahatma knows his own mind for two minutes running. When time will gradually and sternly sift the wheat from the chaff of what is called theosophical teachings, it will never fail to acknowledge the immense benefit conferred upon Western thought by the dissemination, by H.P.B., of the real knowledge stored up for ages in the Indian philosophy. The science of mental development, taking it in its broadest and fullest sense as embracing both religion and science, has been elaborated once and for all in the Yoga Aphorisms of Patanjali, and discussed by the great commentators who succeeded him, such as Vijnana Bhikshu, Vyāsa, &c. These past masters of thought were *rigid scientists, insisting upon steady and harmonious development, and the verification of each step as we go on, thus discountenancing mystery-mongering, and rendering impossible that senseless credulity which played such a prominent part in the early history of the Theosophical Society.* Yoga philosophy covers the whole ground of the development of man in every age and in every clime, without respect of individuals or nations. *In one word, it is the perfection of science.* When one turns from the grave and dignified attitude of these wise formulators of Yoga to the quips and cranks of H.P.B. and some of her followers, one cannot but wonder what possible connection there could be between the old Indian doctrines and the Theosophical Society. But all the same, these very quips and cranks served the purpose of introducing in their train the grand books of India; and in spite of the contradictions and absurdities staring one in the face in theosophical literature, and in spite of the fact that their books lay emphasis on what they should not emphasise, and do not emphasise what they should, Theosophy has made a mark in the world of thought that cannot be wiped out.

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.

Proposed Semi-Public National Society.

SIR,—The jubilee of Modern Spiritualism should not be permitted to pass without some attempt to solve the problem how best to unite, for propagandist purposes, the scattered adherents throughout the country.

My twenty-five years of public and private experience in the movement have taught me that a considerable number of Spiritualists, for various reasons, decline to connect themselves with the public platform societies in the cause, and while not unwilling to aid in the work, do not see a suitable channel for their efforts. Individual Spiritualists are often urged to undertake the mission of distributing literature among their friends. But such efforts are quite exceptional, as the average adherent lacks the necessary courage for taking the initiative. It follows, therefore, that collective force and funds are needed in our highly specialised condition of society.

Since many refuse to join a public society, why not start a semi-public one, confined to members and personal friends?

It would offer many advantages, not the least of which would be the utilisation of the normal talent of members in literature, science, and art. Meetings in moderate-sized rooms could be rendered exceedingly attractive and much good accomplished.

One of the principal objects of such societies would be the diffusion of the wealth of the movement in the form of its recorded philosophy, and especially the circulation of the weekly issue of 'LIGHT.' The latter I claim to be the one great unchallenged good which the British section of the movement has produced since its advent. While all other forms of service create divided opinions, the publication of 'LIGHT' is on all sides welcomed with general approval. To increase the circulation of this organ would of itself justify the existence of any organisation.

I hereby propose the formation of the nucleus of a National Semi-Public Society for the union of scattered Spiritualists, on the basis of mutual inquiry and intellectual co-operation; branches to be formed wherever possible, and annual meetings to be held in London, say in May, of each year.

I should be glad to correspond with any friends on this matter, and will hold myself in readiness to assist in the organisation of such a society.

The Spiritualist Alliance is a highly conspicuous example of the private membership organisation and its work.

97, Fleet-street, London, E.C. J. W. MAHONY.

SOCIETY WORK.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last Mr. Wright gave an address on Biblical subjects. At the after circle an eloquent address was given by the controls of Mr. Underwood.—H. F. FUNNELL.

LIVERPOOL SOCIETY OF SPIRITUALISTS, DAULBY HALL, 14, DAULBY-STREET.—We are requested to state that Mr. E. J. Davies, of 218a, London-road, has been appointed secretary in succession to Mr. S. S. Chiswell.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—Next Sunday, at 7 p.m., Mr. Peters, subject, 'Spiritualism.'—JOHN J. PRESSMAN, Hon. Secretary.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE.—On Sunday last our vice-president gave an eloquent address, entitled 'Who Shall Judge?' to a good audience, followed by psychometry.—J. HUMPHREY, Hon. Secretary.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last Mr. Drake's earnest address was fully in accord with our views of what Spiritualism teaches, and was well appreciated. Next Sunday, Mr. J. Adams.—J. RAINBOW, Cor. Sec.

2, FORD'S PARK-ROAD, CANNING TOWN, LONDON, E.—On Sunday, April 17th, at 3 p.m., a conference will be held, and we invite all the London societies to send delegates. All Spiritualists, mediums and workers, are invited to be present.—M. CLEGG.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday evening last an impressive address was delivered by Mr. Bullen, followed by clairvoyance. Every Thursday, at 8 p.m., and Sunday evening, at 7 p.m., open meeting. Sunday morning next, at 11.30, open discussion. Our respected secretary, Mr. Thomas Kemeys, has passed over.—G.R.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Dalley's control gave an address on 'The Use of Spiritualism as a Religion,' and replied to a few questions. Next Sunday, at 7 p.m., Mr. Whyte ('Evangel') will address the meeting. Thursday, at 8 p.m., circle, for members only; medium, Mrs. Brenchley.—C. D. CATTS.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Miss Marsh was with us and gave clairvoyance, which was much appreciated, and we trust to have her with us later on. Messrs. Adams and Wyndoe gave addresses; recitation, Mr. James. Thursday, at 8 p.m., developing class. The tea for the 17th is postponed to Sunday, 24th, at 5 p.m.; tickets 6d.—W. S.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—Our tea and musical evening on Good Friday was a great success. On Easter Sunday, Mr. Hagon was with us, his controls first giving a short address, and then answering questions. It was fully appreciated. Next on Sunday, April 17th, at 6.30 p.m., Mr. Ashbury. 'LIGHT' on sale.—M.E.C., Hon. Sec.

193, BOW-ROAD, BOW.—On Sunday last Mr. and Mrs. Clegg occupied our platform, assisted by Mr. Peters, who gave seventeen clairvoyant descriptions, all of which were recognised. On Sunday last we held a successful meeting in

Victoria Park. Mr. Weedmeyer kindly assisted. The assistance of friends is requested in the park on Sunday morning. Sunday next, Mrs. Whimp, clairvoyance.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE ROAD, MARE-STREET, N.E.—On Easter Sunday Mr. Whyte ('Evangel') paid us a first visit, and in a masterly address reviewed the history of the Church and showed that Spiritualism alone can lead to a true conception of God. Madame Cope favoured us with two solos, which were much appreciated. Next Sunday, at 6.45 p.m., Mr. Brearton will give an inspirational address. Wednesday, circle as usual.—JOHN NEANDER, President.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last we were favoured with the first visit of Miss Rowan Vincent (London), whose addresses upon 'Nineteenth Century Miracles,' and 'The Influence of Spiritualism upon Life and Character,' were delivered in a fluent, cultured and cogent manner, which at once commended them to the close attention of her audience. Clairvoyant descriptions of spirit people were given by Miss Vincent after each address with great definiteness and marked success, all except two (out of fifteen given) being immediately recognised.—E.A.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASOFTON HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last the circle was well attended, and at our evening meeting the hall was crowded, when Mr. Long dealt with the 'Resurrection of Jesus.' The band played several selections which were much appreciated. The after-circle was conducted by our leader. Our Jubilee social party proved as successful as usual. On Sunday morning, at 11 a.m., public circle, door closed at 11.15; at 3 p.m., children's Lyceum; at 6 p.m., lending library for members and associates only; at 6.30 p.m., Mr. J. A. Butcher; at 8 p.m., election of candidates.—VERAX.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Last Sunday evening's meeting was conducted by 'Amicus,' who delivered a helpful address and illustrated his points with narrations from his experiences of spirit manifestations in various lands. Mr. Brooks read from the works of Theodore Parker, and friends from 'the other side' healed the sick. The usual social meeting was held on Good Friday, when there was a full attendance. The evening was pleasantly passed with music, recitation, speech, &c.—J. K.

EDMONTON SPIRITUALIST SOCIETY, BEECH HALL, HYDE-LANE.—Being quite uncertain as to when our society will be turned out of its present hall, our Building Committee are extremely anxious to get our new one erected; but to do so at present, without borrowing money, is an impossibility. Considering it advisable to borrow the money, under the present flourishing conditions, the committee seek information from any of your readers as to the best course to take in doing so. We have subscription papers for the benefit of our building fund in many of the societies in the United Kingdom, besides many other schemes at home, which up to the present have met with success. Having mastered the difficulties in erecting our own hall—which will be called 'Jubilee Hall,' to commemorate the inauguration of Modern Spiritualism—we shall be most pleased to give the fullest particulars of our experience, &c., to any other society contemplating doing the same.—ARTHUR P. CALLAWAY (cor. secretary Building Committee), 45, Tillotson-road, Hyde Side, Lower Edmonton, N.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie occupied the platform, giving more than thirty clairvoyant descriptions. Mr. W. T. Cooper, the Vice-President of the Marylebone Association, was in the chair, and gave a reading from the poems of Miss Lizzie Doten. Miss MacCreadie, then, under the influence of her well-known guide, 'Sunshine,' addressed the audience, stating that, as it had been found in the past that the usual preliminary address had a tendency to exhaust the power required for clairvoyance, it had been decided to devote the entire evening to descriptions, an announcement which met with the hearty approval of the audience. Some thirty or more persons were then favoured with descriptions of spirit friends or acquaintances, most of which were recognised at the time, nearly all being accompanied by names, messages, and other characteristic details. So interested were the friends present that the proceedings lasted considerably beyond the usual hour of closing, and even then were allowed to terminate with obvious reluctance. As is customary on such occasions, there was a very large audience, which, although it included many who were apparently strangers to psychical matters, maintained the utmost quietude and decorum throughout, if frequent bursts of pardonable applause may be excepted. Miss Butterworth, R.A.M., gave a pianoforte solo, 'Cujus Animam,' during the evening. Next Sunday evening Mr. G. H. Bibbings will give an address.—D. Gow.

We are requested to draw attention to Mr. Omerin's change of address. All communications should now be sent to 22, Bentinck-street, Cavendish-square, W.

INTERNATIONAL CONGRESS OF SPIRITUALISTS

And Others Interested in Psychological Science.

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

THE CONGRESS will be held in London, from June 19th to 24th, 1898, both inclusive.

THE RECEPTION OF VISITORS will take place as noted below.

ALL OTHER MEETINGS will be held in the various rooms of the St. JAMES'S HALL, Regent Street, W.

PROGRAMME.

Sunday, June 19th.

A RELIGIOUS SERVICE in the Banqueting Room, St. James's Hall, at 7 p.m., conducted by the REV. J. PAGE HOPPS.

Monday, June 20th.

RECEPTION, from 10 to 6, at the Offices of the Alliance, 110, St. Martin's Lane, W.C., where a Register of names and addresses will be kept.

Tuesday, Wednesday and Thursday, June 21st, 22nd, and 23rd.

Two SESSIONS each day, from 2.30 to 5 p.m., and from 7 to 10 p.m., in the Banqueting Room, St. James's Hall. Addresses on subjects of vital importance will be given and discussion invited.

Friday, June 24th.

A GRAND RE-UNION in the Large St. James's Hall, at 7 p.m.

Editors of Newspapers and Magazines are respectfully requested to make the above arrangements known as widely as possible, and to send copies of their publications for the visitors' rooms.

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

All inquiries should be addressed to the undersigned at the Office of the Alliance, 110, St. Martin's Lane, London, W.C.

E. DAWSON ROGERS, President.

Promised Addresses.

Rev. T. E. Allen (West Dedham, Mass., U.S.A.), on 'Over-worked Telepathy.'

Dr. Georg von Langsdorff (Freiburg, Baden), on 'A Political Medium in St. Petersburg.'

Prof. A. Alexander (Rio de Janeiro), on 'Brazilian Evidence for Psychic Phenomena.'

M. le Commandant Darget (Vouziers, Ardennes), on 'Photographs of Psychic Radiations.'

Mr. Harrison D. Barrett (Boston, U.S.A.), on 'Dark Cabinets and Promiscuous Circles.'

M. Gaston Méry (Paris), on 'Psychic Phenomena in France.'

Dr. Helen Densmore (London), on 'The Philosophy of Mediumship and its Limitations.'

Signor Carlo Bonazza (Florence), on 'Occult Energies Latent in Man.'

Mr. J. J. Morse (London), on 'The Education of the Young in Relation to Spiritualism.'

Dr. Encausse, 'Papus' (Paris), on 'The Distinctions and Points of Identity between Spiritualism and Occultism.'

Dr. J. M. Peebles (San Diego, Cal.), on 'Spiritualism in all Lands.'

Contessa Helene Mainardi (Pisa, Italy), on 'Phenomena Observed in her own Home.'

Dr. Moutin (Boulogne-sur-Seine), on 'The Relations of Hypnotism and Mesmerism to Spiritualism.'

Mr. W. H. Terry (Melbourne), on 'The Bridge between the Natural and the Spiritual Worlds.'

Colonel de Rochas (Paris), on 'The Border Line of Physics.'

Mrs. Cora L. V. Richmond (Washington, U.S.A.), on 'Spiritualism in the Next Fifty Years.'

Mr. Thomas G. Newman (San Francisco), on 'The Effect of Spiritualism on the Religious World.'

Signora Paganini (Florence), on 'The Laws of Nature with which Spiritualism is mostly concerned.'

Mr. B. Tortenson (Skien, Norway), on 'Spiritualism in Norway.'

Dr. Baraduc (Paris), on 'Biometric and Photographic Demonstrations of Vital Force (with lantern illustrations). Physiologic and Therapeutic Deductions.'

Rev. Minot J. Savage (New York), on 'Personal Impressions of Spiritualism in America.'

Dr. Giovanni Hoffmann (Rome), on 'Attested Accounts of Experiments made at the Academy in the presence of Eminent Scientists.'

Mr. Henry Forbes (New York), on 'Some Striking Analogies between Early Christianity and Modern Spiritualism.'

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