

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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


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SATURDAY, MAY 14, 1898.

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NOTES BY THE WAY.

The Council of the London Spiritualist Alliance have, as our readers are aware, asked for £250 with which to meet the expenses of the approaching Congress. Up to the present the amount received is only £160. This sum will not suffice. But other friends, no doubt, intend to contribute, and if they will kindly do so at once they will relieve the Council of some anxiety.

A late 'Banner of Light' communication from Mrs. E. L. Watson is so good that we should like to borrow the whole of it for 'LIGHT,' but our space is precious. Here, however, is an all alive thought concerning the subject we are careful to bear in mind,—the exceeding broadness of the central truth and practical work of Spiritualism:—

I want to say to Spiritualists everywhere, let us bridge the chasm between ourselves and humanitarian workers of every creed as swiftly as we can. *It can be done.* Among all classes there is such a widening of the mental horizon that no one who is generous, whose sympathies are broad, and who 'loves much,' need feel isolated, barred out of the average societies that are 'making for righteousness' in every community. I know this from actual experience. In this neighbourhood Spiritualism a few years ago was considered the synonym of mental and moral infirmity. Now how different! Every one treats the subject with respectful interest. The little church is not too sacred for the voice of a Spiritualist. The circle of King's Daughters, consisting of fifty noble women working 'In His name,' extends a loving welcome—in short, the question now-a-days is, not 'Are you a Spiritualist?' 'Are you a Christian?' but 'What are you willing to do for humanity?' And I mean humanity without the big H—your neighbour, next-door, the first tramp that asks for food, the children that need fresh air; and all the 'Antis' in the world cannot undo a good deed, nor disprove a fact, nor give the lie to nature!

Spiritualists ought to make this jubilee year the most glorious that the world has ever seen. We can honestly say that Spiritualism has done more toward freeing mankind from superstitious terrors than any other one agency. Now let us make it a redeeming power! Let us eschew differences of opinion on non-essentials as between Spiritualists, Materialists, Protestants, Catholics, and strive to show by our works that we love purer, hope more, and live higher than any other class of men and women on this earth!

That is distinctly good. If we could mount up to that, there would be no question of munching the remainder biscuit of old phenomena. The world would be our *séance* room, and the common streets would give us revelations from on high.

This, too, from the same communication, is very practical and refreshing:—

The longer I live, the firmer is my belief that the busiest life is the happiest. To be a working factor is the great, endless sum of existence! Plant flowers; help clear away thorns and thistles that tear and sting the daily life; soften hard lines; speak the gentle word; bind up the wounds;

give bread, not stones—these things any one, every one, can do, anywhere, *everywhere*, and they mean life or death, joy or misery, to immortal souls.

We sometimes think that our militant friends who are too ready to let the bigots run off with our Christianity are a good deal like unthrifty sons who let the masterful ones appropriate the family estate. In their natural eagerness to repudiate damaged doctrines they foolishly omit to be mindful of the good and retain it. But, as the Germans say, it is not necessary to empty out the baby with the bath.

We are strongly reminded of this by a book on Hawaii lately written by Mr. J. R. Musick. A certain agnostic is there described as depreciating the missionaries; but he gets his answer. Says Mr. Musick:—

Notwithstanding the sneers and scoffs of agnostics, but for the work of the missionaries the natives would still have been in a state of barbarism, or, what is worse, would have yielded to all the unrestrained vices of civilisation, even more pernicious than barbarism. The missionary-hater often declares that the native is worse off than before the missionaries came. Before the missionaries came the natives were under absolute monarchy. Not only did the kings, chiefs and priests own all the property, and even the lives of their subjects, but the king owned all the land, and parcelled it out among the chiefs. It was the missionary influence that gave the Kanaka his homestead in fee simple, and taught him to respect his own rights.

There is a story told of an agnostic who, talking with Kamehameha V., asked him if things were not in a worse condition than before the missionaries came to the islands. The king answered:

'Why, sir, you have done three things since you came into my presence which, but for the missionaries, would have cost you your life.'

'What are they?' asked the astonished agnostic.

'First, you walked into my presence, instead of crawling on your hands and knees; you crossed my shadow, and you sat down in my presence; either of which offences would once have been punished with death.'

The agnostic was silenced. Missionaries not only brought salvation and eternal happiness to the Hawaiian, but peace, liberty, love of wife and children, happiness, thrift and industry.

It is easy enough to find follies and falsities in what is called Christianity: but a vast amount of our boasted civilisation—and the best part of it—is the product of Christianity.

At the same time, we must confess it is sometimes difficult to have patience with, say, the clerical gentlemen who persist in trying to maintain as God's truth some of the most forlorn specimens of man's folly. But, after all, it is often very pathetic. 'Freedom' tells a story: 'which thing is an allegory':—

When I was a child on a farm, we had to reason very vigorously with certain hens that persisted in setting on nothing. They seemed to have conceived the setting idea as the only idea in the world, and set they would and did, despite our duckings and shooings. We were often unable to prevail with them or to make them understand there was a time to set and a time not to set. Once, upon a deserted nest in a clump of willows, from which, weeks before, a brood of chickens had been led by their proud mamma, I found a poor old skinny fowl brooding the fragments of empty shells with a noble fatuity that brought tears to my eyes.

We cannot attempt more than a brief notice of James Dunbar's new book, 'The Process of Creation Discovered: or, The Self-evolution of the Earth and Universe by Natural Causes' (London: Watts and Co.), but we feel bound to say that it shows every sign of immense study and original thought. His courage is appalling, as a man who deliberately challenges and contradicts all the great astronomers up to last Christmas!

We have read his chapter on the Sun, and glanced through the remainder, and must honestly say that we found this chapter enormously interesting. His description of what the sun actually is (in his opinion), and how the solar system came into existence, may be only another splendid guess, but it is 'splendid,' and we should be glad to hear that the great experts intend to grapple with it. We are strongly inclined to think that one of this writer's objects is to exclude the need of 'A Creator,' and probably to exclude the hope of Immortality; but, for all that, we admire his industry, his knowledge and his pluck.

We are occasionally told that Spiritualism has nothing to do with Theology, and that persons holding the most opposite opinions may be good Spiritualists. This is perfectly true, and we do our full share of insisting upon it. At the same time, it must be admitted that there is a consensus of testimony on certain points which have very profoundly altered what may be called the common-sense of opinion. To this, Mrs. Cora L. V. Richmond lately gave clear expression in a discourse at Washington. She said:—

What Spiritualism clearly reveals is, the individual existence here and hereafter; that each individual life meets the results of his or her condition; his or her conduct; his or her fulfilment or non-fulfilment of duty, and that this cannot be shirked, avoided nor transferred to another individual, either to suffer or to enjoy, excepting sympathetically or in the degree that the action of each and each individual condition affect others. The first messages received from spirit life are these, in answer to the old-time questions: 'Are you happy?'

'Measurably so.'

'Are you unhappy?'

'Yes, because of my imperfections.'

'Are you in Heaven?'

'I am in the heaven that I myself created.'

'Are you in Hades or Hell?'

'No other hell than that which I myself have fashioned.'

Instantly the whole moral tenure of life is changed. No one is borne to a far-off Heaven, no one is to escape his sins; he is not immediately transported to Paradise, he is not plunged into perdition, he has met himself face to face, he has met his weakness or his strength, his folly or his wisdom, whatever were his own he has encountered, and the spirit is thrown upon the individual responsibility. This is the one strength, the foundation of Spiritualism.

You may say this is not new. We do not claim that it is; but it is a reversal of the teachings you have been accustomed to for centuries; it is a reversal of the proposition that you are to evade or avoid the consequences of your individual conditions or acts through the virtue and the vicarious shedding of the blood of another; and it elevates the standard of human life by changing the individual—from a hopeless, helpless sinner, who can never retrieve his position, or, if he has sinned to the degree that if any law, human and divine, had its course he would be punished forever, yet he is saved by the vicarious sufferings of another—to the condition of individual growth, individual action, and individual knowledge as the basis of his moral state, and the basis of doing the best he knows.

Once more the American Spiritualist newspapers steadily assert, with varying degrees of assurance, that persecution is in the air. Perhaps the all-absorbing interest of the war will stop it; but the signs are there. It is extraordinary. Is it possible, after all, that the old country better understands what real freedom is? Mr. Lyman C. Howe, who usually knows what he is talking about, says, in 'The Banner of Light':—

This organised move to annihilate Spiritualism means more than many Spiritualists suspect. Discussion, challenges to mediums, &c., are but preliminary. They do not expect to destroy Spiritualism by any such means. On the

contrary, they know that it grows by opposition, and the more it is discussed the stronger it is, for 'truth is mighty.' But all of this is preparatory, and a part of the plot. The real purpose is to influence legislation against all exercise of spiritual gifts, make it a penal offence to practise mediumship and receive a reward for time and energy used, to fine and imprison all mediums who do not pay a juggler's licence fee, and thus compel the outward public movement to retire. This will also be attempted to apply to public meetings where trance or inspirational speaking obtains, and no one can tell what may be done if these bigots succeed. But can they succeed? That depends upon Spiritualists and Liberals. If we ignore their plots, and sleep the opportunity away, they may, and probably will.

The opening phrase, 'This organised move,' refers to the Anti-Spiritualist Association, the formation of which we noted some time ago. We cordially congratulate our American friends. We sadly want opposition and persecution in careless and tolerant old London.

School children's answers are notoriously worth noticing. A certain Italian paper illustrates this in a somewhat novel way, the question being an unusual one to put to children: 'Are you afraid of dying?' Twenty-one boys gave no reply. Sixty-two scholars, including seven girls, simply answered 'No.' All the rest, a large majority, replied, 'Yes.' Among the specific answers were: 'I am not afraid of dying, because I wish to see my parents again.' 'I am not afraid of dying, because it is a thing sent by God.' 'I am not afraid of dying, because I am healthy, and have no disease.' 'I am afraid of death, because it is so ugly.' 'I am afraid of dying, because when one is dead, one cannot see the man gathering grapes' (a reply of rare pathos and depth). A boy of thirteen wrote: 'I should like to die all alone, leaving no brother or anybody else on earth.' The oddest answer was the following: 'I should like to die at eighty-two years, with my parents at my side.'

The following, from 'The Chronicle,' will, we hope, be followed by more definite information. If there is anything in it, it is somebody's duty to the public to go fully into the matter.

A MYSTERY!

A correspondent who is well known to us gives us an extraordinary story regarding an artist whose death was recently reported. A friend of his was dining at a West End restaurant on Saturday night, and was amazed to find opposite him someone who seemed to him to be the very artist of whose death he had read obituary notices, and with whom he had once spent some time at a watering-place. He mentioned to the supposed artist that his death had been reported, and asked why it had not been contradicted. The reply was simply that it had not seemed worth while. So struck was he with the oddity of the occurrence that he stretched out his hand, and touched the man to make sure that he was real.

When we penned our half-sorrowful and half-satirical reference to the head structures which seem to be so precious to the heart of woman, we had no idea that the little cyclone which entertained our readers would be raised. We note that most of our lady correspondents are playing Adam over this business. They say:—'Man shot and sold these decorations, and decided that we should mount them. Adam gave unto to us and we did—wear. But that will not do. Men shoot and sell and give what women want: and besides, women are not quite as amenable as all that. We do not remember noticing one point,—the absurdity of much of this head confectionery. The most fearsome show in London is a Bond-street or Regent-street bonnet shop. Of course, that opens up questions of extremest gravity—far, very far, beyond either our province or our power.'

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

THE SPIRITUAL REGENERATION OF MAN.

ABRIDGED REPORT OF THE INAUGURAL ADDRESS TO THE MEMBERS AND FRIENDS OF THE SPIRITUAL REGENERATION SOCIETY GIVEN BY MRS. C. LEIGH HUNT WALLACE, AT HER RESIDENCE, 4, ALBANY-TERRACE, LONDON, N.W.

PART I.—THE PHYSICAL.

'From dust thou art, and unto dust thou shalt return.'

The popular mind, blinded by the belief that man is the centre of the universe, is astonished when attention is drawn to the fact that there would be nought that was false or sacrilegious if these same words were pronounced over every dead old oak, and every withered petal. The edifice of stone, built by mortal hands, appears as the body of the thoughts of man. But no human art can organise so much as the petal of a violet, the leaf of an oak, or the finger of a man. Just as the edifice of stone is the body of the thoughts of men, so is the vegetable and animal kingdom the body of an intelligence which resides within its own creations.

THE SOUL OF THINGS.

This principle, this unseen worker within, this builder of all things vegetable and animal, is the soul of things. The vegetable world, stationary and without will power, is controlled into being by an involuntary intelligence. It is this same soul of things that causes the growth of the animal body, heals wounds, maintains life during sleep, and grants rest to the voluntary powers, and, in short, makes the continuation of life possible. As the voluntary powers exhaust, the involuntary recuperate and revive. And through all organic structure runs this same principle, as manifestly from one source as is the inorganic world. This principle, this involuntary being, is the *organic* soul. It is the immortal intelligence, and is the true man. Man's body is but the material instrument through which he is put into communication, by means of his senses, with materiality. The death of that intelligence, of the organic soul, the involuntary soul, is a thing inconceivable and impossible. The involuntary soul of man is the life of man, the creative soul of the universe; therefore the idea of the death of life—of the uncreating of the creative power, is both paradoxical and absurd. The vegetable world is entirely governed by the organic soul, expressed in the animal world as the involuntary principle, but the animal world has an added intelligence in the form of a voluntary principle; and the difference between what we call the lower animals and ourselves is, that we have a greater expression of this voluntary intelligence than they have. The degree of that voluntary intelligence is indicated to the eye by the conformation of the animal body. It varies in different kinds of animals—for instance, the voluntary intelligence of the sheep dog is greater than that of the sheep. And again it varies in different animals of the same kind, some dogs being much more intelligent than others. But in no animal is the varying degree of voluntary intelligence so marked as it is in the human subject. From the fool to the philosopher we have all grades. There is no doubt but that the expression of the intelligent soul in man is greatly limited and suppressed by bodily disease. It is lowered in quantity and degraded in quality. It is the quality, combined with quantity, that makes a man a saint or a fiend. It is the degraded or qualified expression of the voluntary soul in man that makes him in the state we now find him, which is one of spiritual degeneration.

MAN'S PURPOSE ON EARTH.

Let us for a moment consider man's purpose on earth. Whatever else the object may encompass, it is certain that it is to bring about spiritual growth, spiritual freedom. No man is free so long as his morals and manners, that is, the expression of his voluntary self, are degraded by surrounding influences. The gospel of our duty towards ourselves and our fellows, which latter include the lower animals, is writ loud in hot and burning type by the finger of God in the heart of every man's conscience. It may smoulder silently through a stultified education, it may burn but dimly through the influence of atavism, but it is there, and every man is as conscious of it as he is even of his existence. Obedience to it means life and happiness, while dis-

obedience to its dictates is a skulking existence of self-disrespect.

We find the

VEGETABLE WORLD DEVOID OF A VOLUNTARY SPIRIT.

It is bound by the nature of its expression to select from the earth and the air all that it requires for the building of its bodies, and if it finds it not, its expression is arrested. But the requirements of the body of man are supplied in a different manner. The appetites for food and drink are prompted by the involuntary intelligence, but are satisfied by the voluntary intelligence. He has to select his diet. His senses may be very imperative, but he can control them and supply them according to the dictates of his conscience. The mates of the inhabitants of the plant world fall to their lot according to the local law and order expressed around them. Not so with the human kind. Man's desire to mate can be deferred indefinitely in proportion to how far his voluntary spirit controls his involuntary promptings. These promptings are the expression of his physical senses. If he has not got them completely under the control of his voluntary spirit, then he is controlled by them, and this is a state of

SPIRITUAL DEGENERATION.

There are, of course, other forms of spiritual degeneration, through the domination of the moral senses, specialised in the human animal, such as lying and thieving, 'envy, hatred, and malice.' Vanity and selfishness in their many forms are great, if not the greatest of all, spiritual degenerators.

Our involuntary expression, when acting through the unvitiated senses, expresses a mutual interest with the body for bodily health. But when a body has been diseased by drugs an active and imperative physical law has been called into action. Metaphysicians know that 'as it is above so it is below,' which means that the laws that rule in the spiritual world have their corresponding laws in the physical world, and the law that 'like attracts like' is a physical as well as a spiritual law. And this law holds good with all the elements that are introduced into the body, be they essential to health or producers of disease.

The way to take advantage of this condition of things, for the purpose of spiritually regenerating your senses, is to voluntarily introduce those elements which your higher or involuntary intelligence teaches you are essential to health. Knowing that 'like attracts like,' you have but to introduce, when desiring to remove a vicious element, its *unlike* or opposite, till the body is saturated with it, when it will in turn crave for its like.

Besides an involuntary soul,

MAN HAS A VOLUNTARY SPIRIT.

This latter grants to him that divinest of all gifts, free-will, which makes him a responsible being and privileges him to develop his own divine soul. It is his involuntary soul which makes him at one with the Creator of the universe. It is this soul development that is the mainspring of all true spiritual joy.

The Creator of the universe, being the All Good, the All-Wise, the infinitely pure beyond human conception, has but one will, that is the involuntary will. The All-Good has not the power to do both good and evil, and the nearer man becomes linked with the source of his soul, the less is he able to do evil; for evil is contrary to his nature. Hence the blessedness of our privilege of free-will. To be born slaves to either a wholly voluntary or wholly involuntary nature, to be forced like mere animals, by the needs of our body, to deeds of depredation without compunction, or to be good like a race of born angels, because we had never met or felt temptation, would make us mere automata, would level us with animals or plants as we now find them. To rob us of our free-will would be to rob us of our personal responsibility, of our individuality, and of our chance of eternal life.

THE NECESSITY OF A PURE AND HEALTHY BODY.

As the expression of a melody depends upon the perfection of a musical instrument, so the expression of the involuntary intelligence in man depends upon the perfection of its instrument, the body. Therefore we should care for and guard the health of the body, for the sake of the soul. No musician, be he ever so skilled, pretends for an instant to despise the condition of the instrument upon which he

expresses his melodies. Similarly if the involuntary system is out of repair, the expression of the involuntary soul is proportionately marred. Should it not, therefore, be man's duty to make his body the capable instrument of self-regeneration? Perfect health is a thing practically unknown to man in this age, therefore perfect spiritual expression, up to human limitation, is equally unknown.

To be absolutely in perfect health individuals should be practically unconscious of their body, save as an efficient servant. A short and happy century should measure but a part of their time in the body, and their end should be a sweet and happy euthanasia.

The question then comes—how can man bring about such a condition? This he cannot do absolutely, unless born from healthy parents, uncontaminated by infantile vaccination, and otherwise reared from childhood in those conditions that induce to that state. But, approximately, every individual can acquire a condition of health. A summary of the rules to be observed would instruct him to constantly breathe fresh air, to court the sunlight whenever possible, clothe the body according to the exigencies of the climate, recognise the skin to be an exhaling, inhaling, and excretory organ, requiring air, water, and sunlight, to draw food and drink from the vegetable kingdom, and refuse to touch anything taken either from the mineral or animal world. The vegetable kingdom is nature's laboratory, through which the elements of the inorganic kingdom are compounded and organised into food substances for the use of man and other animals. Take only that which is essential to the body and avoid superfluities, for if they be harmless their presence is a drag on the wheel of life, as they have to be disposed of somehow at the expense of the energy of the body. Every grain of substance, every drop of liquid, taken into the body has its mission for good or evil. The true physiologist, with his reason unperverted by what amounts to practical atheism, can never believe in minerals being aught but injurious drugs to the system, or that the poisonous principles of vegetables can ever act curatively. He knows with mathematical certainty that there is no excuse or reason for the presence of such in the animal economy. I do not deny that assistance can be drawn from the vegetable world for the purpose of helping Nature in her attempts at eliminating disease, but such aids must be psychometrically tested and proved to be non-cumulative and non-poisonous to the human organism, and the natural food of at least one animal. Indeed, some foods act specifically in certain diseases.

(To be continued.)

TRANSITION OF AN OLD SPIRITUALIST.

Mr. Hopton, who passed on on the 5th inst., and whose body was interred in Croydon Cemetery on the 9th, had for many years taken an active part in Spiritualism. He wrote under the name of 'Arcanus.' Originally a Swedenborgian, he afterwards embraced Spiritualism, and wrote a work called 'Modern Christianity and Modern Spiritualism.' He also published a treatise on the 'Atonement from the Spiritualist's Point of View,' and was engaged for some little time with Mrs. E. H. Britten in a series of letters *pro* and *con* on kindred subjects in the 'Two Worlds.' He has passed on, much to the regret and sorrow of a large circle of friends at Norwood at the advanced age of eighty-four, after a few days' illness. He occupied a position in the neighbourhood that will not be easily filled. Mr. J. Page Hopps conducted the funeral service at the cemetery.

MR. J. J. MORSE.—Our friend Mr. J. J. Morse left London on Thursday, by the s.s. Winifred, for New York, whence he will proceed to Rochester in order to take part in the proceedings of the jubilee which our American friends are about to celebrate in that city. Mr. Morse takes with him letters of greetings, to the friends in the United States, from several of the societies in Great Britain. He proposes to be back in London in time for the International Congress.

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

LONDON (ELEPHANT AND CASTLE).—'LIGHT' is kept on sale at Mr. Wirbatz, 18, New Kent-road, S.E.

THE REV. J. PAGE HOPPS.

The London 'Daily Mail' is publishing a series of articles entitled 'Typical Churches,' and the particular 'typical church' dealt with in its issue of May 2nd was the Free Christian Church, Croydon, of which our good friend the Rev. J. Page Hopps is the highly-esteemed minister. We quote the article at length, as we are confident that very many of our readers will be pleased to learn what the 'Daily Mail' has to say about Mr. Hopps and his work:—

'Many a man,' said the minister of the Free Christian Church, 'has stood by his own grave, and has read with disgust or amusement the epitaph that his friends had placed on the headstone. Of this I am as certain as I am sure that I see you sitting there.' A startling utterance, practically a quotation from one of his own books, but it reveals that which underlies the teaching of John Page Hopps, the minister of the Free Christian Church at Croydon.

That Mr. Hopps is a Spiritualist many people know, though of late years he has done little in publicly advocating the doctrines of that body, but he holds to its teaching none the less tenaciously, for he argues that if as a preacher he is to constantly address men and women as spiritual beings with an eternal destiny, he must have a knowledge of Spiritual Science, and believe in the existence of spirits that are at times able to communicate with those on the hither side of the veil. And, after all, is there much more than a definition between this and what is meant by the 'Communion of Saints'?

Mr. Hopps has been the minister of the Free Christian Church at Croydon since 1892. Prior to that he was at Leicester, of which more anon. It has had a curious history, has this temple of Unitarianism, situated hard by where once was an Episcopal palace. The church was founded by Father Suffield, a priest of the Dominican Order, who in 1850, having left the Roman communion, became the head of a congregation that met in the little iron room which still stands in the rear of the present church. Mr. Suffield remained pastor until 1877, and was succeeded by the Rev. E. Geldart, an Anglican clergyman who, like Father Suffield, had sought 'broader ways.' Both these men were

STRONG, SCHOLARLY RATIONALISTS,

and there is little wonder, therefore, that they gathered around them a cultured body of people belonging to the Unitarians.

When the Unitarians sought some eight years ago to organise themselves, and to divide England into provinces, so that they might provide their churches with some sort of ecclesiastical machinery of government, the Croydon body declined to fall in with the arrangement. 'It was,' said Mr. Hopps, 'the only church that wouldn't join, the only bird that wouldn't go into the cage.' It is a curious coincidence that though Mr. Hopps was almost the only Unitarian minister who refused to enter the reconstituted communion, yet this fact had nothing to do with his invitation to Croydon.

This arose from a series of circumstances that had happened at Leicester. Most people who go to that town have seen a large building, 'The Floral Hall,' which has played many parts; it has been a skating rink, the home of promenade concerts and other entertainments. Mr. Hopps in 1877 had been called to take charge of the Unitarian Chapel in Leicester. 'It was,' so he says, 'a dreary little

TEMPLE OF RESPECTABILITY,

150 years old, and boasted a congregation of from one to two hundred.' To a man of the temperament of John Page Hopps the place might have been compared almost to a strait waistcoat. At any rate he cast longing and frequent glances at the Floral Hall. Suddenly his mind was made up, and he took the hall for Sunday services. It was a large building, holding 4,000 or more, and the undertaking was great, but the scheme succeeded.

'I had,' said Mr. Hopps, 'the platform well furnished with carpet and black and gold furniture, the windows in the hall were curtained, and the place seated, while we used to have a lorry load of flowers every Sunday. There was a voluntary band to lead the service, and all the work of pre-

paring the hall and storing the things away afterwards was done by a voluntary body of working men. The services were continued for some years, and then, while I was away in Germany for a holiday, the building was let over my head. There was nowhere else to go to in Leicester, and I felt that I must leave the place. I received the invitation to Croydon, and accepted it.

The Free Christian Church at Croydon is a conspicuous feature from the station. The building is Perpendicular in design, the style being somewhat domestic in character; indeed, the church gives one

THE IDEA OF A COLLEGE CHAPEL.

taken out of its environment and dropped down amid villas of the most villa-like description.

On one side of the front gate is a board, upon which is painted the following:—

'This church is entirely unsectarian. Its trust deed simply enjoins the public worship of God and the building up of a pure and righteous life.

'Its worship is based on the teaching and example of Jesus, who said, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

'Its members are not required to express belief in any formulated creed.

'Its minister is asked to be a student, a seeker after truth, and a help in aspiration and in the service of God and man.'

The intentions of those who framed this trust deed are evident, yet it is difficult to see what form of religion—Christian, Buddhist, or Mahomedan—could not be legally practised within the church.

The interior is as charming as the exterior. The college hall still suggests itself. The walls are wainscotted with panelled wood, painted green, and the large Perpendicular windows are filled with tinted glass, which floods the building with a soft, reposeful light. There are no galleries, but at one end a platform has been built, in the rear of which is the organ. The

ONLY ADORNMENTS

of the walls are a few brasses, chief among which are two, one to Father Suffield and the other to Mr. Geldart.

Notices are placed in the fine entrance-hall that all the seats are free, and visitors are therefore reminded that they should not refrain from giving, seeing that the church is supported by voluntary subscriptions.

The service is on Nonconformist lines, but the readings or lessons are not confined to the Holy Scriptures. The music is exceptionally good, being rendered by a mixed choir seated behind the pulpit.

The congregation is what would be described as well-to-do, and in a quiet way, without flourish of trumpets, carries on a good deal of charitable work. The Croydon Domestic Mission is the name given to its efforts in this direction. Theoretically, this is independent of the church, but practically the two are the same. In connection with the work of the church and mission, lectures and musical recitals are given during the winter months in the social hall attached to the church, the subjects being gathered from all sources. Wagner, Paris, electricity, Johannesburg have, among much else, been dealt with during the past few months.

But over and above Mr. Hopps's actual week-by-week work at Croydon, he is gradually organising all over the world a

CURIOUSLY INTIMATE BODY,

intimate, that is, in the relation of members to each other. Yet these members scarcely ever meet. 'They are to be found,' said Mr. Hopps, 'in every part of the globe. I have never seen the greater part of them. I don't know that I should wish to see them; yet they and I are linking ourselves together to make up "Our Father's Church."

'The first steps towards this were taken at a meeting held in the Cavendish Rooms on January 31st, 1892.

'Does not the name,' pleaded the preacher, 'touch the richest chords? Is it not, in itself, a winning invitation, a self-evident gospel, and a sufficient confession of faith?

'Our Father's Church has always existed—even when those who called themselves by His name cast out and persecuted one another, for all who are sensitive to the presence of the heavenly powers, and who respond, are the true worshippers, who worship God in spirit and in truth, even

though they believe not in the Father whom unknowingly they serve.

'It has no temple,' he continued, 'no priestly order, no creed, and it needs none. The truest Church may not be visible at all. What it will be, what it is, to those who stand aside from establishments and priests, who feel mentally and spiritually alone, no tongue can tell. "Somewhere," they will say, "somewhere the kindred spirits live, and love, and hope, and battle onward, and aspire; and we, unknown, are with them." Such to me,' said Mr. Page Hopps, solemnly, 'is "Our Father's Church."

THE GIFT OF PROPHECY.

Reveling among Mr. Stead's 'Penny Poets,' which are among the marvels of modern bibliopoly, I lately renewed acquaintance with 'Windsor Forest,' a work of our great metrical poet, Alexander Pope; and, by the help of Mr. Stead's notes, I have been enabled to recognise fully the very notable power of prophecy—bold, confident prophecies—of that remarkable individuality, which have already come to pass, and to which we, all of us, can now already bear witness. Indeed, such a batch of understandable prognostication, within the area of half a page, is hard to be found elsewhere. Writing in the time of Queen Anne and Marlborough, he prognosticates another 'British Queen,' under whom most, if not all, of these prognosticated wonders have now already accrued. He wrote, in allusion to Whitehall Palace, just then begun by Inigo Jones, thus:—

'I see, I see, where two fair cities bend
Their ample bow, a new Whitehall ascend!
There kings shall sue, and suppliant States be seen
Once more to bend before a British Queen.'

Then he prognosticates Free Trade for England, and more than hints at the Suez Canal:—

'The time shall come when, free as seas or wind,
Unbounded Thames shall flow for all mankind;
Whole nations enter with each swelling tide,
And seas but join the regions they divide.'

He even seems to prognosticate the ultimate success of Panama:—

'Earth's distant ends our glory shall behold,
And the new world launch forth to seek the old.'

He tells, too, of how, in Victoria's time, men would seek the North Pole, and, anyhow, get to know more about cold regions than they did in his day:—

'Tempt icy seas, where scarce the waters roll,
Where clearer flames glow round the frozen pole.'

But Pope does not stop at the prowess and navigation of Victoria's people; he also pre-criticises the new formation of her ships. 'He sees,' moreover, and he prophesies, also, concerning the extinction of slavery, so rife in his own day:—

'Then ships of uncouth form shall stem the tide,
And feathered people crowd my wealthy side,
O stretch thy rein, fair Peace! from shore to shore,
Till conquest cease, and slavery be no more.'

Slavery is already well-nigh conquered. But whether Peace has come with our 'ships of uncouth form' is another question.

WM. R. TOMLINSON, M.A.

CAPTAIN C. PFOUNDES.—Referring to a periodical announced some time ago in 'LIGHT' as about to be started in Japan, Captain Pfoundes now writes that 'pending the settlement of copyright and publishing law affecting periodicals in Japan owned by foreigners, under the revised treaties coming into force next year, the issue of the projected periodical has been necessarily deferred, and in the meantime the promoter, C. Pfoundes, Kita no Machi, Kobe, Hiogo, Japan, will be glad to correspond with anyone interested in Oriental affairs who will send stamps for postage of reply.'

TO CORRESPONDENTS.

'AN INQUIRER.'—We shall be happy to meet your wishes if you will kindly furnish us with your name and address.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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MR. VOYSEY'S 'GROUNDS OF HOPE.'

One of Mr. Voysey's latest sermons has attracted our attention, if only for the sake of its subject: 'Grounds of hope for immortality.' 'The very thing we all want!' we said, and forthwith sat down to our feast. But the opening sentence was a damper: 'I am frequently asked to preach on the subject of Life after Death; and I wonder why anxiety should be felt as to the opinions which anyone may hold upon the subject, seeing that we are all in total ignorance, and all opinions must necessarily be speculative.'

On reading that, we paused. Was it worth while going on? If this somewhat conspicuous teacher of religion begins his setting-forth of the 'grounds of hope' by telling us that he is 'in total ignorance,' and that he wonders why anyone should care to know what he thinks about it, why on earth did he open the doors, and invite us in, only to hear him yawn?

But, turning over the leaf, we find that Mr. Voysey, after all, has something to say, or, at all events, that he thinks it 'eminently desirable' someone should say something concerning 'the rational grounds for a hope of immortality.' Now 'the rational grounds' ought to mean a great deal. 'Rational grounds' should include, for instance, the beliefs of all ages, the records of all classical religious books, especially the Bible, the testimony of great spiritual seers as the creators or revivers of the religions of the world, the suggestions of Evolution, the revelations of modern science concerning the unseen universe and its possibilities, and the all-time experiences of mankind in its direct intercourse with spirit-people.

But Mr. Voysey does not appear to know or care anything about these 'grounds of hope.' Of the last-named, indeed, he says flatly: 'Theism has nothing to do with speculations as to the phenomena of Spiritualism.' Now what can be the earthly use of talking like that? Who wants 'speculations as to phenomena'? We want knowledge and facts; and, with all respect to Mr. Voysey, we venture to say that if he would only speculate less and examine more he would almost certainly enlarge the very limited area of his 'rational hopes.' It is an old saying and a true one, that an ounce of fact is worth a ton of theory; and Mr. Voysey's case, as set forth in this sermon, is an almost pathetic proof of it. If, for instance, he had known, as he might long ago have known, the elementary facts of Spiritualism, it would have been impossible for him to commence a sermon, on such a thrilling subject, with the cold and depressing remark we quoted above. There are thousands of obscure people in England who, from their hearts, would pity the poor preacher who, in presenting his

'grounds of hope for immortality,' could begin by practically saying: 'We are all ignorant about it—or fools.'

But Mr. Voysey has one ground of hope, and, apparently, only one. He throws himself upon the mercy and love of God, and he thinks he is safe. It seems a great deal, but, in reality, it is very little, for he bluntly says: 'We are at the mercy of God; we are helplessly dependent on the Author and Giver of our lives, on His goodwill towards us, and on His judgment of what is best for each and for all. In regard to this latter point we can know nothing whatsoever.' This, after all, is only another confession of utter ignorance. In fact, while, in this very sermon, he rails at the agnostic, he is almost an abject agnostic himself, confessing that he knows nothing—not even God's intention about putting him utterly out of existence. And we say 'abject' because he not only professes utter ignorance, but adds: 'I should not dare wish for a future life if I knew that it was against His Will.' God is a sort of tremendous Eastern monarch, and Mr. Voysey, knowing nothing of His intentions, simply puts his neck under His splendid and almighty heel, having no other wish than that He should do as He pleases. And that is his only 'ground of hope.' And then he concludes his sermon with the perfectly astounding remark that his 'hope for the life to come, not only for myself but for all men likewise,' is based on scientific grounds, and defended in a scientific method. It is difficult to believe we are not dreaming.

But perhaps the oddest thing of all is that Mr. Voysey gives one excellent reason for belief in immortality, only to immediately offer it as a burnt offering to his God, about whose intentions he can say nothing. He says:—

I am a thinking being . . . I am a moral being . . . I know also with a certainty that I have within me a loving heart. . . . There are millions quite as loving as I am, and very likely other millions who are more loving still. . . . And it all comes to this: that *we men*, if we could, would perfectly develop all the noblest parts of man's nature. . . . All we lack is the power and the wisdom requisite. . . . A human being cannot possibly attain this full perfection within the limits of earthly life. . . . The highest and purest and noblest aspirations of the soul of man will be frustrated entirely unless there be a life to come.

Now all that is excellent; and, if Mr. Voysey stood by it and relied upon it, and drew from it the logical conclusion, it would, in a way, be scientific. But he does not. He thinks it possible that his glorious God may snuff him and all the millions out—and he is perfectly willing. He thinks this God may 'frustrate the highest and purest and noblest aspirations of the soul,' and bring to a horribly wasteful and insane end all that He seems to have been leading up to: and, if He so wills it, Mr. Voysey tells us he would not 'dare wish' for anything else.

But Mr. Voysey will tell us that this abject agnosticism is accompanied by absolute faith in God's good-will, and the confidence that He will do what is best for us. We do not see the 'grounds of hope' for that. We have only Mr. Voysey's word for it: for, if everything is so painfully uncertain, and if God is possibly going to bring about the frustration and the wreck which Mr. Voysey says He may, for all he knows, then the evidence of His perfect good-will will need a great deal of proving. Ah, but, says Mr. Voysey, God loves me, and He would be unhappy without me. We are afraid we do not see that. But we will give him the benefit of his own statement of that curious 'ground of hope':—

His goodness and love must be greater than mine. He must love me better than I could love myself. But if I understand *love* at all, especially such love as a mother and father feel for their children, and if I ascribe fatherly love to God, then I confidently assert that He will not part with me; that I am precious in His sight, and for very love He will not lose me. It is not a question of my deserts, of being worthy or unworthy of immortal life; but a simple question whether He loves me as much as we love our children. It must ever be remembered that we, as animal

parents, love the bodies of our children, and would never part from them if we could help it. God is not the father of our bodies, but of *us, i.e.,* our souls, and if He loves us really, He will never part from us.

We are afraid that is only poetry and rhetoric, standing as it does here. Moreover, we very much doubt whether analogies drawn from earthly parentage can be pushed as far as that. God does some amazing things, and in awfully impersonal ways; and we recommend our readers to do all they can to strengthen their faith by experiment, on those scientific grounds and by those scientific methods which Mr. Voysey mentioned only to avoid.

THE SUBSTANTIALITY OF SOUL.

TRANSCENDENTAL PSYCHOLOGY.

BY 'QUESTOR VITÆ.'

(Continued from page 221.)

It is evident from the remarks made on p. 69, showing that the integration of vitality carrying different octaves of vibration and constituting a correlate reacting organ (or vital phonograph) is the precondition of different modes or degrees of perception, that this process of soul-shedding and soul-reconstitution in a higher mode, is a necessary feature in the process of becoming, in evolving, by egress and ingress, from state to state in our universe.

It is our vital mind-soul that constitutes the basis and conditioning ground of reaction in perception. If this reacting organ were not shed, then the same forms of experience would be presented in every sphere or state of being into which selves ingress in their becoming. The shedding and re-integration of soul, in every transition from plane to plane is, therefore, not only the cause of discreted modes of being, but also of various consecutively higher states and forms of experience in our universe. The maxim that to save your soul you must lose it is, therefore, profoundly true, in more ways than one.

As already stated, these soul-transmutations and transitions of selves are determined by the *a priori* process of the Solar-Self flowing within them, which, again, is the process of the Universal Self, who thus determines continuous change in new and ever higher states of being and forms of experience in His-Her derivative selves. As every self is connected with and comprised in the Universal Self by this central and determining process flowing through his or her central nucleus, it is evident that no soul can ever be lost (without entailing the limitation and imperfection of the Universal Self, which is impossible), while all go through consecutive deaths and rebirths, or egress and ingress, from state to state within the Solar-Self, as must similarly occur with regard to cells in our organisms, and to our soul. As the cells in our organisms constitute the several planes thereof by transmutation in their becoming, so must the derivative selves in the Solar-Self constitute the several states or modes of being therein under the constitution, guidance, and determination of the vital process of the Solar-Self, which ever flows through their central nucleus or spiritual hearts, and is their sole Reality.*

* It must not be forgotten here that our physical and psychical organisms stand to our spiritual nucleus or true spirit-soul, as our own particular universe within, and integrated from, the macrocosm. Our spiritual nucleus stands to our own universe (organism) as the sun does to the macrocosm, and is the radiating centre of communicated life and light. Our microcosmic organism is the basis and ground of the internal reactions of our central spirit-soul or self, and in relation to the latter may be said to be part of the not-self, though comprised by integration within the sphere of, and permeated by, our selfhood. Similarly the planetary worlds may be said to constitute the physical organism of the spiritual sun or Solar-Self, and in their relation to the latter, to be the portion of the not-self which has been integrated within the special sphere of our Solar-Self, and is as much permeated, directed and controlled by the Solar-Self, as our own organisms are by our own particular selves.

While the planets constitute the physical organism and basis of reaction (not-self) in the Solar-Self, it is through selves in different states of spiritual becoming or evolution (and consequently planes of being) that the self-consciousness of the Solar-Self functions. These selves (in the several planes) are all as much interrelated and interconnected by a vital process as are the neurones or nerve cells in man's nervous system. Our microcosmic nervous system or process of consciousness illustrates the planes of sensor-motor external relations of being; psychical internal

Dual-unity is implicit in the process of the Universal. As consciousness is normal and intra-normal; self-conscious and sub-conscious; waking and sleeping; volitional and involuntary; subjective and objective, spiritual and soular, or masculine and feminine, *i.e.,* intelligent and affectional; so have we also a physical and a psychical, a material and a substantial soul-body; an outer and an inner form. As the earth has its physical globe and its etheric world-soul, so have we. So planetary existence includes external and internal modes of being; conscious and sub-conscious stages through which all selves must pass, both in descending here and in returning.

Selves descend through the earth's sub-conscious world-soul in an elementary, germic, sub-conscious state, and enter into the sleep of gestation or embryonic state, in which physical matter is attracted and gradually integrated into their forms, and relations with the physical world thus established.

The physical body may therefore be said to be a soul in physical mode, as it is the basis of all reactions with the physical world.

The physical organism disintegrates when the power to inhale and exhale vitality from the etheric world-soul within the atmosphere and thereby of generating cells within itself, ceases, under the determination of the *a priori* process of the Solar-Self through its heart; when the self no longer interiorises the etheric not-self. The psychic self, carrying soul and spirit, then leaves its physical shell, but remains connected therewith by a bio-magnetic cord or circuit, to which the umbilical cord corresponds, till all the psychic vitality has been indrawn from the physical cells of the organism.* A certain consciousness may continue in the psychic form till the connecting link that binds it to its physical remains, and thereby the physical plane, is severed. This period varies in individual cases. When that is accomplished and the vital cord is dissolved, then the psychic self enters into a state of gestation; of reconstruction, which is equivalent on the ascending circuit to what the embryonic stage represents on the descending or involving circuit of becoming. In both cases this is an involuntary, sub-conscious state, as is illustrated in the life of the human embryo and its precedent elemental. It should be borne in mind, in this connection, that the sympathetic nervous system is that pertaining to the sub-consciousness, and the whole organism of the embryo, including the brain, is built up from and through the solar-plexus which pertains to the sympathetic. The cerebellum and cerebrum are sequential, subsidiary developments in physiological order. The cerebrum, or organ of the future personal self-consciousness, which will be gradually developed, is therefore built up while the self is in a sub-conscious, involuntary state. It is evidently not built by the

sub-conscious being; self-conscious personal awareness or distinguishing and distinctifying for-selfness; unifying, identifying, equilibrating, integral consciousness. These states become macrocosmic planes of being to the derivative selves, when these modes of consciousness unfold successively into developed functioning within them, microcosmically. It is by this process within the derivative selves that these states are constituted into planes of being within the Solar-Self, and that the Solar-Self 'becomes,' or evolves.

The organs representing the special functioning of life and light, or love and intelligence (heart and sympathetic; head and sensor-motor), are divided and discreted in selves in personal states, but re-unite in conscious inter action in equilibrated states of dual-unity or individuality.

This illustrates that we stand to the Solar-Self as the vital cells of our organisms do to us; that we are as much dependent on and determined by the Solar-Self as the physical and psychical cells of our organisms are dependent on our own vital processes.

* The double which is exteriorised during embodied life is a projection from the soul, but does not carry man's conscience or nucleus with it. This remains embodied in his organism; otherwise he would die. The perceptions of the double consequently react in his embodied consciousness, though the appearance often is that the double is more conscious than the body, as the former looks sometimes from outside at its own body, which it sees lying entranced in lethargy. But this only occurs by an extension or projection of conscious perception, and such perception necessitates a reaction between man's personal cerebral consciousness, and the nucleus of his spiritual self in his heart; consequently the experiences of the double react in his embodied psychic consciousness, but usually do not emerge into his waking, normal self-consciousness, and are registered in his secondary or sub-consciousness. The difference between the temporary exteriorisation of a double and the psychic form permanently exteriorised at death, is that the former does not carry man's nucleus or true selfhood, while the latter does so.

This exteriorisation from man, which may be intromitted into psychic or inner-personal planes, according to the mode of the vitality constituting it (and even to yet inner planes), has often been mis-called his spirit. That is incorrect: the spirit remains in his body, in its nucleus. The projection is a portion of his vital soul, and, like all vitality, is positive and negative or carries its own spiritual and substantial significations.

will of the embryo consequently; it is built under the determining process of the Universal Self, flowing through it from within, in accord with the special conditions of psychic heredity presented, and is conditioned thereby so far as psychic and physical planes are concerned, but not further.

The child is only conscious, sentient, when born; the realisation of selfhood, of *self-consciousness*, is only gradually developed by experiences of reactions with its surroundings and by feelings and emotions within itself, developing the awareness of distinction, of insulated forselfness, within the *a priori* self. The relations with surroundings entail stimuli transmitted along the nerves to the cerebrum, and entailing psychic and molecular reactions and vibrations, accompanied by consciousness. The *a priori* self learns thus to distinguish itself from the not-self surrounding it and from other selves. Yet the nervous or vital mechanism for these insulated, distinguished reactions was built up through the mechanism of the sub-consciousness. The re-unifying integrating consciousness, by which the derivative self re-identifies itself with its *præ* and with the Universal, is a later development.

That the psychic stage above referred to in the descending and re-ascending process of becoming, pertains to the sub-consciousness, is further confirmed by the fact that the sphere occupied corresponds in planetary existence to what the psychic sub-consciousness represents in man. It is similar, in its relation to planetary life, to the temporary indrawing of external relations with the outer world which occurs nightly during personal sleep, but constitutes the permanent instead of temporary indrawing from earth states. It is not one of awakened self-consciousness, consequently, but one of somnambulism, both quiescent or active.

(To be continued.)

'A BOOK OF IMAGES.'*

This volume constitutes a new departure in spiritual art. The author is not a 'medium' in the ordinary acceptation of the term; he is never 'controlled'; his hand is not guided apart from his own volition; but in full waking consciousness he sees with the spiritual eye, and depicts in artistic form the symbols which he beholds. We have here a selection of twenty-four 'images,' taken from a large number of similar productions. They are remarkable, not only for their beauty of outline, but for the deep symbolism which underlies them; and this symbolism the student will recognise more and more, as his intuition becomes more and more developed. One of the most remarkable pictures is 'The Angel of Death,' whose countenance is at once pitiless and full of pity; implying that Death, though inexorable, is yet the best friend to the spiritual aspirant—until death is at length transcended by evolution. Another significant drawing is 'Be Strong,' representing a knight in full armour meditating on the work he has to do, but waiting in passivity until the Divine Voice calls him to the combat against falsity and evil.

In the third volume of 'The Secret Doctrine,' p. 213, Madame Blavatsky records how Socrates and Ovid unwittingly divulged some of the Sacred Mysteries; adding, 'There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Initiates suppose them to be fellow Initiates, and come to talk to them on the subject. This only shows that the sensitive poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed on the Astral Light.' Mr. Horton has unconsciously verified this assertion in his own person, for the symbol entitled, 'The Path to the Moon' bears a startling resemblance to a certain Rosicrucian diagram.

The value of this volume is enhanced by an instructive preface from the pen of Erin's mystic bard, Mr. W. B. Yeats.

RESURGAM.

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

* 'A Book of Images.' Drawn by W. T. Horton and introduced by W. B. Yeats. London: The Unicorn Press, 7, Cecil-court, St. Martin's-lane, W.C. 2s. 6d. net.

A USEFUL SLOGGER.

Mr. Moses Hull, whom we should like to see in London, is the champion humourist and slogger of American Spiritualists: but the slogger predominates. His hitting is tremendous: but, though he often excites our wonder, and sometimes even flutters our propriety, we always feel that his hitting is as true as it is tremendous.

It appears that there is a second Talmage in the field,— father and son, and that the son is, if possible, outdoing his father in 'language.' This is just a case for Moses; so here, in 'The Light of Truth,' we have a show worth looking at. Here are a few glimpses:—

These two gentlemen seem to have been on a strife to see which could say the most outrageous, contradictory and inconsistent things. At the last round, the son proved to have inherited more than his father's inconsistencies, and was supposed to be somewhere about three laps ahead.

The reverend gentleman, who, one would suppose, must have been controlled by some kind of dis-em-bottled spirits, said:—

'Spiritualism means that your loved ones, who once walked, talked and slept and ate and laughed and cried with you, have so soon forgotten their home that they no longer love sunshine, but will sneak about in the dark gruesome panelled room talking to a rascally medium, who will parade her ghosts and practise her tricks and abominations. And the more you moan and cry the more she will distort your diseased and agonised imagination, until at last you become stark mad. So cruel, so heartless, so fiendish and so devilish are the actions of the medium that, not only is it high time for the law to step in, but it is also a more important fact that this city realises that there are scores of the leprous rascals peddling their accursed doctrines at our very doors. May the wrath of an outraged public blast them even as they would curse us. And yet, my friends, that earth and heaven are in constant communication there can be, and there is, no doubt.'

That closing sentence, that 'Heaven and earth are in constant communication there can be, and there is, no doubt,' deserves notice. Will this Rev. Railer please tell his hearers where, outside of Spiritualism, this communion can be enjoyed?

Now will he, in his next sermon, please explain how it is that Spiritualism, which demonstrates this 'constant communication' of which he speaks, means that your loved ones, who once walked, talked and slept and laughed and cried with you, have so soon forgotten their home? Does their 'constant communication' demonstrate it? Where did his reverence study logic?

According to this Talmagean explanation of Spiritualism, no wonder he thinks you no longer 'love sunshine,' but prefer to 'sneak around in the dark'!

Now, so far as Spiritualism is concerned, not one hundredth part of it occurs in the dark. But suppose the phenomena all occurred in the dark, would that prove the spirits all sneaks? If so what a sneak this young preacher's God must be! He 'dwells in the thick darkness.' I. Kings viii. 12.

How sneakingly God spoke the ten commandments 'in the thick darkness where God was'! Ex. xx. 21.

Angels sneaked around and gave Paul night séances. Acts xxiii. 11, xxvii. 23, and xvi. 25, 26.

A naughty angel sneaked one night and let Peter out of prison. Acts xii. 6-7.

Jesus sneaked out to the sea and took a walk on the water in the night. Matt. xiv. 25.

He, with three of his disciples, sneaked up into a mountain one night and held a séance with Moses and Elias. Luke ix. 28-37.

Here I might let his reverence rest, but I cannot quit him until I expose his leading motive. Now he thinks 'it is high time for the law to step in.' Sure enough! This is ever the last resort of tyrants. When argument fails, then it is high time to invoke the right arm of the civil power.

Spiritualists! such talk precedes action; these fellows aim not so particularly against Spiritualism as against human liberty. When they get the law they are looking for, they will ask for and get more.

These Talmagean theologues lack but one thing, and that is power. Let us be on guard, lest all that is left of religious liberty be lost.

DELPHIC LYCEUM OF LONDON.

We make the following extracts from the report, just published, of the first year's work of this society:—

The society was started in May, 1897, for the purpose of bringing together persons interested in promoting or practising psychic development in all its phases. The chief work of the society, so far, has been to organise a kind of school for psychic culture by means of réunions on Wednesdays, strictly limited to persons who come to practise for themselves, and not to observe in others the gifts of thought-projection and reception, and automatic and subliminal states of consciousness. Subsidiary to this, opportunities have also been established for the study of kindred subjects, like those of hypnotism and palmistry. Since the establishment of the society, ninety-eight members have been registered. There have been held fifty-one réunions for psychic exercise, thirty-three lectures and classes in mesmerism, seven in phrenology, thirty in palmistry, and ten extra developing classes.

Considering the limited capability of the present accommodation, the society may congratulate itself on the results of the first year's work, and the director is much indebted to the hearty support of the scheme which he has received from the members.

Although during the coming year we intend to continue working on the same lines, we still hope that opportunities for further expansions may present themselves, and, therefore, are still prepared to welcome as members any persons who are interested in encouraging a development of these human faculties. Admission to the réunions, as heretofore, will be limited strictly to members desiring practice.

Members, whose yearly subscriptions commenced last May, are reminded that their subscriptions are now due again, and may be remitted by postal order, or paid at any réunion.

The following are the arrangements for the summer term:—

Wednesdays, 4.30 to 6 p.m.—Réunion of the Society for School of Psychic Culture; 7.15 to 8.45 p.m., second réunion for School of Psychic Culture. But on the evenings of the first Wednesday in June and July, the object of the meeting will be chiefly to bring together members interested in obtaining impressions on photographic plates by psychic methods. All interested in photography are invited to attend on these occasions, and to bring with them packets of unexposed plates or cameras. All development of plates must be done by members at their private residence, but the director invites the aid of any expert who will undertake to develop plates for members who have not means for doing so at home. Admission to réunions free to all registered members who sign the conditions of attendance. Friends may be brought not more than once without registration. First réunion, May 11th. Last réunion, July 20th.

Tuesdays, 5 to 6.30 p.m.—Extra development class conducted by Mr. Frank Randall. This class is specially arranged for those members who prefer the conditions of small gatherings. As Mr. Randall gives his time professionally, a charge of 6d. is made for each attendance. Members may also introduce friends personally or by letter addressed to Mr. Randall. The mesmeric instruction will be suspended during the summer term. First class, May 10th. Last class, July 19th.

Thursdays, from May 12th to July 21st, inclusive.—Afternoons, 4.30 to 6 p.m.: Miss Beata's attendance, when she will give psychometrical replies to questions, mental or otherwise, and delineations by palmistry, in turn to her visitors. Fee, 1s. Open to members or friends of members. She is also at home at her private residence, 32, Rich-terrace, Richmond-road, Earl's Court, on Tuesdays, at 7.45 p.m. Fee, 2s. 6d. Private interviews by arrangement.

Thursday evenings, 7.30 to 9 p.m.:—Mr. Baldwin's phrenology class. Fee, 6d. Open to members or of the public. The course will consist of a series of practical lectures upon methods of ascertaining character, and the art of character reading will be thoroughly explained. Each student will receive personal instruction in manipulation, and for this purpose it is proposed to demonstrate upon one of the members of the class each evening. Mr. Baldwin may be con-

sulted after each lecture, when he will be prepared to give private delineations of character to those who may wish to avail themselves of this opportunity. The study of phrenology is an invaluable means of self-culture.

Mondays, between 3 and 6.30 p.m., from May 10th to July 18th, inclusive.—Lessons in the science of the hand will be given by 'Ulster.' 'Ulster's' method is as follows: He makes a sketch of the pupil's own hand on paper, and explains the meaning of each line verbally. He then takes the sketch home, and draws it artistically in a large chart, with the meanings of each line written down. His fee for the pencil sketch and verbal delineation only is 2s. 6d., but with the chart and written delineation, 5s.

Applicants for admission to the society are informed that the only qualifications are a sincere sympathy with the objects of the society, and the registration of their names with the director, with the payment of a fee of 2s. 6d. a term, or 5s. a year, towards the expenses, which are otherwise guaranteed by the director. There are three terms a year—the Lent, summer, autumn—of about ten weeks each.

Address—F. W. Thurstan, M.A., 17, Buckingham Gate-mansions, 42, James-street, Buckingham Gate, Westminster, S.W.

NOTES FROM FOREIGN REVIEWS.

The current number of the 'Revue Scientifique et Morale du Spiritisme' publishes the following account of a curious phenomenon of psychic photography obtained by M. Fontenelle, of Vouziers:—

'On March 1st, 1898, M. and Madame Fontenelle and their family were entertaining to dinner their friends and neighbours, Dr. Fauque and Commandant Tégrad. In the course of the conversation the name of the great chemist, Chevreul, was mentioned, and many details about his personality, his mode of life, and his scientific work were furnished by Commandant Tégrad.

'M. Fontenelle and the Commandant having some experience in the photographing of magnetic radiations, and all those present being most interested in the subject, a little experimenting took place later in the evening. Each person operated separately. M. Fontenelle placed his fingers on the glass side of his plate immersed in the developing bath, the gelatine thus touching the bottom of the white china tray, and allowed 15min. time of contact. After washing and examining all the plates, he discovered that a coloured deposit had remained in his developing tray; but attributing this to the dissolving of the gelatine, he took little notice of it. The next morning, however, when cleaning the trays, he found that the colouration was an impression, most distinct and beautifully tinted, of a very old man's head. Commandant Tégrad, summoned in haste, declared that it was "uncommonly like Chevreul." With some trouble he succeeded in obtaining a photograph of the centenarian scientist from a bookseller in Vouziers, and the comparison revealed the perfect likeness of the image upon the tray. In each of the corners other heads were also visible, delicately coloured, but less clear than the central impression. It may be remembered that an important part of Chevreul's researches dealt with the study of colours, their contrasts, their mode of mixing, their gradation of tints, &c.'

The report is signed by the six persons who took part in the experiment and witnessed the unexpected result.

Some French and German journals have much to say on the subject of 'clocks and watches stopping at the time of death.' A great many cases have been collected and brought forward. In 'Psychische Studien,' Professor F. Maier, of the Tübingen University, speculates about the probable causes of the phenomenon; whether it may be due to the sudden rupture of a magnetic connection, or to the shock of etheric vibrations. Occurrences of such character take place too frequently, he thinks, to be attributed to 'coincidence.'

Another new monthly review, 'O Fim de Seculo,' for the propaganda of 'Socialism, Cosmopolitanism, and Spiritualism,' has lately been issued in Sao-Paulo, Brazil. It is printed in Portuguese and in Italian, and is to be distributed gratuitously.

The Société d'Etudes Psychiques, in Geneva, has published, in the form of a neat pamphlet, a translation, from 'LIGHT,' of Mr. Haweis' sermon on 'The Tendencies of Modern Spiritualism,' with a well-written preface.

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.

Mr. d'Odiardi and Dr. Baraduc.

SIR,—I read in 'LIGHT' of April 30th that Dr. Baraduc 'desires to refute the statement which appeared on p. 139 of "LIGHT" (March 19th), that he had asked to be allowed to use some of Mr. d'Odiardi's apparatus.' I beg to state that the passage referred to was copied from Dr. Baraduc's own letters, written in 1888 and 1889, when he was introduced to me through Dr. Havent, of Brussels, who had been shortly before introduced to me by the editor of the 'Lancet,' after the insertion in that paper (issue of September 29th, 1888) of an article and diagram of my pneumodynamometer for the treatment of the lungs and heart. I enclose some quotations from letters from Dr. Baraduc addressed to me. These letters are long letters—and he wrote many. They have been read by Mr. Arthur Lovell and by Mr. J. B. Pennington, Civil Service, Madras, retired, 23, Trebovir-road, S.W., who published, in '1890,' in a small book, an extract from a letter of Dr. Baraduc's, addressed to me. Here is the cutting from that book:—

Dr. Baraduc, of Paris, applied to Professor d'Odiardi for the loan of one of his apparatus from a celebrated Parisian constructor, and also for instructions how to use it in a case of an ovarian tumour which could not be extracted on account of age. He wrote after ten days that the tumour had been much reduced with the magneto-voltaic battery.

He also wrote: 'I am fitting up a new establishment for electric treatment, and hope I shall have all your instruments in it.'

Dr. Baraduc can hardly have thought of denying facts already published, and contained in letters written by him. At all events, the question is now settled, and the public is able to judge. I have ceased, for many years, to communicate to the doctor any improvement in my apparatus, so that he has remained at the same point. Fortin's magnetometre has no connection whatever with my apparatus, 'the Register of Cerebral Forces,' which needs no contact, and may be moved by looking at it from a distance of twenty feet. Apparatus which require contact lead to no conclusion.

E. S. D'ODIARDI.

[It is evident that Mr. d'Odiardi has mistaken the purport of our article in 'LIGHT' of April 30th. The extracts which he sends us from Dr. Baraduc's letters refer to his (Mr. d'Odiardi's) magneto-galvanic apparatus; but our article of April 30th referred to Dr. Baraduc's biometre, which, we are assured, is in no sense a copy of Mr. d'Odiardi's 'Register of Cerebral Forces,' but is the magnetometre invented by the Abbé Fortin and somewhat modified by Chardin.—ED. 'LIGHT.']

Dr. Baraduc's Biometre.

SIR,—Seeing the various statements concerning Dr. Baraduc's biometre, I write to confirm the assertion that it is none other than the late Abbé Fortin's Magnetometre Atmosphérique, modified by Chardin. During my recent residence in Paris, I not only obtained one of the Abbé Fortin's interesting instruments, but also after considerable labour and search obtained a copy of the Abbé's original 'Patent Specification' relating to the same.

That the power of the instrument to gauge the magnetic state of a subject or patient was known by the Abbé himself, is shown in the following extract from his specification, fourth section, entitled, 'The object and manner of using the Magnetometre,' which I translate for the convenience of English readers:—

'The instrument is designed to obtain a knowledge of the free magnetism in nature, with its ever changing intensity, either atmospheric, terrestrial, or animal.'

'Besides these influences, when we approach a magnet, or the hand of a person, the condenser immediately begins to charge itself.'

From these brief extracts, it will be seen that the late Abbé was the discoverer also of the power of his instrument to register vital magnetic radiations, and therefore this is not a later discovery at all. In fact, the specification covers a great deal of ground and exhibits deep reasoning and thought.

A little later on I will endeavour to send a photograph of the instrument with a fuller description, also the results of some of my own experiments with it, which are not yet quite complete. However, in the meantime I hope that this short communication will be of some interest.

60, Viaduct-road, Brighton.

A. W. LAUNDRY.

Female Vanity and Cruelty to Birds.

SIR,—While regretting the tone adopted by your correspondent, Mr. J. H. Simpson, on the above question, I do not think the matter will be mended greatly by those women writers who attempt to shield their own sex by shifting the blame on to the shoulders of men. Undoubtedly both sexes are guilty, the men who kill birds for sport and the women who wear them for adornment, but it seems to me that it is women's place to move first in this matter, as it is to them that the world looks to lead the way in the path of mercy and gentleness.

Why do not the thoughtful and merciful of both sexes unite in trying to remedy this evil, and, resolving 'not to kill or hurt any living creature needlessly nor destroy any beautiful thing,' strive each to influence their own sex, instead of pointing out the errors of the other?

As regards the statement of one of your correspondents that few real feathers are worn, and that aigrettes are mostly made of whalebone, I am afraid she is under a pleasing delusion, as witness the enclosed cutting which I send you for publication.

H. M. HOLDEN.

Holly Bank, Erdington.

A strong appeal has been issued by the Society for the Protection of Birds, and signed by Mr. Sydney Buxton, once more directing attention to the cruelty necessarily involved in procuring the 'osprey' plumes. The matter was ventilated some time ago in the columns of the 'Times,' when Sir William Flower, the director of the natural history department of the British Museum, repudiated as 'a monstrous fiction' the suggestion, invented, no doubt, to satisfy the consciences of easy-going customers, that the 'osprey's' aigrettes, and feathers of all birds, are manufactured, and are not the plumage of birds at all. Sir William examined numbers of such plumes worn by ladies, who prided themselves on their humanity, and in every case he found them to be genuine egret feathers. As it is necessary to destroy the bird at breeding time in order to secure one-sixth of an ounce of feathers, one can readily understand the terrible slaughter necessary to produce the nearly 12,000 ounces of osprey plumes offered by one firm last April.

SIR,—With pleasure did I read Mr. J. H. Simpson's letter in your issue of the 16th ult. (p. 191), on 'vulgar cruelty connected with plume wearing.' This is not the first time you have opened your columns for the furtherance and spread of humanitarian principles. On many occasions I have been pleased to notice in your journal sympathetic allusions to vegetarianism, anti-vivisection, and kindred subjects. In opening your columns thus, you are also furthering, more than many people may think, the express objects of your journal—one of which is 'mystical research.' Such research in particular can only be made by those who will, and do, *qualify themselves* to know and understand the mysteries of God—mysteries that have been, are, and for ever will be, 'secret doctrine,' hidden from, and beyond the comprehension of, others. He who would know and understand these mysteries must ascend the 'hill of the Lord,' which is the spiritual mount within, reaching (like Jacob's ladder) from earth to heaven. To have ascended this hill is to know and understand the mysteries, even the hidden things of God. And, only in so far as this hill has been ascended can there be knowledge and understanding of these things. The height of the ascent up the holy mount is the measure of fitness for mystical research, is the measure of fitness to teach mystical knowledge, is the measure of the capacity to know God. This ascent of the 'hill of the Lord' is the qualification for mystical research which I have referred to. Now, to ascend this holy hill certain *conditions* must be complied with. All who would ascend the holy mount *must have 'clean hands.'* This is a *sine quâ non.* The hands must be clean. The hands must not, either directly or indirectly, be stained with the blood of innocent creatures, human or sub-human. If the hands are full of blood it is 'iniquity.' 'They shall not hurt nor destroy in all my holy mountain.' When we ask,

therefore, 'Who shall ascend into the hill of the Lord, or who shall rise up in his holy place?' we are not surprised to learn that it is 'Even he that hath clean hands and a pure heart, and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.' And it is even he also, and he only, who is qualified to know and to understand and to teach the mysteries of God. For this reason, therefore, I say, these humanitarian subjects are within the scope and object of your journal, and I am glad to see that you allow attention to be drawn to them from time to time, notwithstanding the fact that there are other journals that affect to deal with them exclusively.

SAMUEL HOPGOOD HART.

Mulgrave House, Sutton, Surrey.

SIR,—It seems to me that Mr. J. Hawkins Simpson and Madame Isabel de Steiger have both spoken truly, each from his or her own point of view. Both the men of fashion and the women of fashion are equally guilty in this matter, and both men and women in general are equally guilty of the needless destruction of their fellow-creatures for food. The one shoots and slaughters for the sake of cruelty and wantonness and to satisfy demand; the other wears and uses the things so gotten, and creates the demand, to gratify vanity. Mr. Simpson should have made a more just proposal, and that which I would substitute is: 'That no man should be seen in the company of women who wear furs and feathers and other things gotten of cruelty, or who use for food the bodies of dead animals; and that no woman should be seen in the company of men who shoot, or otherwise destroy, or who torture innocent animals, and wear that which is gotten of cruelty, or use for food the bodies of dead animals.' The adoption by men and women of such a rule, rigidly carried out, would do more than all the useless talk on the subject, each sex discoursing on the sins of the other, while covering its own sins. The Act of Parliament which Madame Isabel de Steiger suggests will be a long time coming, and when it does come it will come in a more Christ-like form, and by a Parliament, not of partisans but of Christ-like men, who will make such wanton destruction of animals and the wearing or eating of that which is gotten by torture and cruelty, an offence to be 'not punished by death' but mercifully corrected by confinement in a sanatorium till they learn better (for life, if needful), with due care and instruction and education to higher feelings for their fellow creatures. Such an Act will not be passed by a Parliament of noisy political demagogues or self-seeking aristocrats, but by men and women filled with the spirit of Christ, which is the spirit of love and wisdom. Mr. Simpson's proposed rule as amended here I have ever observed myself, and intend to abide by it to the end of my life, and I would urge all right-minded men and women to do the same.

J. G. OUSELEY.

The Strife of Tongues.

SIR,—Certain utterances recorded in your current number impel a constant reader to utter a word or two of protest against the strife of tongues. The stern Protestant, as represented by a Mr. Thornberry, is reported to attribute the phenomena of Spiritualism to the old familiar devil, and is loud in his praise of ignorance. Dr. Coit, the stately ethic, impugns the application of the word 'spirit' to the innermost and real self in man, and drives the cumbersome coach and horses of his sect over recent discoveries concerning the 'etheral body,' which is, I imagine, what he refers to as 'thinness and film,' or 'a gauze-like essence supposed to issue from the body of the dead.' I am not myself attracted by spiritualistic phenomena, probably because my faith came to me before the birth of the movement; but this does not prevent me from feeling most strongly the debt the modern world owes to Spiritualism. At a time when Protestantism was greatly perturbed by the Tractarian movement, and Atheism had begun to stalk abroad, and later, when to scientific minds the world began to appear as a mere sepulchre swarming with microbes, Spiritualism put a wedge in the door of their charnel house, and a streak of light flowed in.

Turning, I say it without ill-will, from the bickerings of Theosophy, the sterility of psychic research, and the frozen altitudes of the ethical system, we can say of Spiritualism

that it grows—as to the scope of its interests, the wideness of its views. The discoveries concerning the Röntgen rays, the experiments of the French scientists as to the 'etheral body,' and other matters of supreme interest are carefully collected and considered in 'LIGHT,' and it may be that these and other new 'lights' may in no long period cause to germinate a scientific and spiritual faith which shall link together the true Christian and the true Spiritualist and give to a distracted age the spiritual food it needs. H.

The Rev. C. Ware as 'Correspondent-at-Large.'

SIR,—Will you allow me to express my thanks to Mr. Robert Cooper for his very kind letter in your last issue, and also to yourself for giving insertion to the same?

I may say that from the very commencement of my public propaganda work for Spiritualism, in 1881, I was impressed to utilise the local newspapers; and in the various towns and districts where pioneering work was undertaken, the general Press was utilised to the utmost.

Very recently the managers of the 'Two Worlds' paper requested me to undertake this department, *i.e.*, to reply to opponents in the newspapers, and to contribute letters giving general information concerning Spiritualism. Since Christmas some *twenty-two* newspapers have been sent to me for this purpose, to all of which I have contributed letters, with the exception of the 'Protestant Standard,' which you, sir, noticed last week. During the month of April letters from me were printed in eight newspapers: 'The Consett Chronicle,' 'The Wallasey and Wirral Chronicle,' 'The Blackley and Harpurhey Guardian,' 'The Ripley Advertiser,' 'The Eastbourne Standard,' 'The Dean Forest Guardian,' 'The Goole Weekly Herald,' and the 'North Devon Journal.'

Of course in each case a different line of controversy had to be pursued; at the present moment a very vigorous discussion is going on in several of the papers I have named. I regret to state that I am not strong enough to do public lecturing work, but if your readers will send me newspapers in which they find attacks on, or adverse references to, the subject of Spiritualism, I will do my very best to reply to all.

20, Poltimore-square, Exeter.

C. WARE.

Proposed Semi-Public National Society.

SIR,—I read with interest the letter from Mr. Mahony and Mr. Richard Philips, and I quite agree with them as to the need of spiritualistic meetings being arranged on a much higher plane than at present obtains—if they are to attract and retain numbers of educated religious persons who are beginning to be interested in the movement. My experience is, that if the medium be clairvoyant or psychometric, a much larger audience is drawn to the meeting than if an address is given without these popular aids or attractions. Both gifts are good, but as they are generally used for business purposes they ought as such to be kept for week days, and if one wants information on a certain subject, it ought to be paid for, as for any other article that is bought and sold.

My contention is that on Sundays we ought to have something that will raise us *above* our every-day earthly anxieties and worries, and take us into more spiritual surroundings, so that we shall thereby be strengthened and refreshed for the ensuing week.

I should also like to mention that I was interested in a letter in your columns a short time ago from Mr. Buist Picken, on the subject of different kinds and degrees of mediumship and the inner life generally. Could not his suggestion be acted on, and occasionally some excerpts from the teachings of Andrew Jackson Davis appear in your valuable and interesting paper, of which I am a faithful reader?—Yours, &c.,

Whalley Range.

'ELNOR.'

[If Mr. Buist Picken will undertake to make the required selections from Andrew Jackson Davis we are quite willing to publish them.—ED. 'LIGHT.']

Contradictions of Theosophy.

SIR,—I have just read the third volume of 'The Secret Doctrine,' published last year, and in it I find some startling assertions. This volume contains essays by Madame Blavatsky on 'The Mystery of Buddha.' Now, if

there is any truth in Theosophy, we should expect Blavatsky to have been the most reliable authority on this 'mystery.' Yet in the preface Mrs. Besant writes of these essays: 'They contain very numerous errors of fact. . . . I cannot let them go to the public without a warning that much in them is certainly erroneous.' So here is another schism, enough to make the ashes of Madame Blavatsky quiver in their urn! But why does not Mrs. Besant inform her readers which statements are true and which are false!

At p. 411 we are told of the Mahatmas of 'centuries after our era' (the era of Buddha, I presume), that 'whosoever among those Initiates of the Supreme Degree revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to him, had to die; and he who received the confidence was put to death.' Do the Mahatmas advocate the assassination of anyone who innocently receives any of their secret knowledges!

In 'LIGHT' for April 2nd Mr. G. H. Lock pointed out the fact that Theosophists claim that Jesus taught re-incarnation, though the words of that Great Teacher imply, if they do not actually assert, the contrary. In this new volume (p. 66) Madame Blavatsky tries the same ingenious device, by means of an unwarrantable interpolation and a disingenuous forcing of the meaning. Perhaps we can 'account for the milk in the cocoa-nut' by a quotation from Lytton's 'Paul Clifford.' Appended to this instructive novel there is a series of 'Maxims on the Popular Art of Cheating,' by the mercurial (in more than one sense) Augustus Tomlinson, moral philosopher and highwayman. The first of these maxims runs thus: 'Whenever you are about to utter something astonishingly false, always begin with, *It is an acknowledged fact.*'

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

SOCIETY WORK.

ETHICAL INSTITUTE, 277, BATTERSEA PARK-ROAD.—Sunday next, at 11 a.m., discussion; at 7.30 p.m., service. Wednesday, at 8 p.m. sharp, public circle.—E. HODDER.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday last an address on 'God is Love' was given through Mrs. Holgate; clairvoyance at the after circle. Week-night meeting every Thursday, at 7.30 p.m. for 8 p.m.—H.F.F.

CO-OPERATIVE HALL, BRAEMAR-ROAD, CANNING TOWN.—On Sunday last, Mr. Dennis delivered an interesting discourse on 'Jesus of Nazareth.' Mr. Savage also addressed the meeting. On Sunday next, at 11.30 a.m., discussion on 'Is Man Responsible?'; at 3 p.m., Lyceum; at 7 p.m., service.—G.R.

193, BOW-ROAD, BOW.—On Sunday last Mr. and Mrs. Clegg occupied our platform. Mr. Clegg gave an energetic address on the debate in the park. Mrs. Clegg, under control, also gave an able address. Next Sunday, Mrs. Weedemeyer.—H.H.

EAST LONDON SPIRITUALISTS' ASSOCIATION, LIBERAL HALL, FOREST GATE, E.—On Sunday morning last we had a good discussion by several members and friends. In the evening Mr. Bullen gave an address. Normal clairvoyance followed, all descriptions being recognised. Next Sunday, at 7 p.m., Mr. and Mrs. Clegg.—J. HUMPHREY.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last, Mr. Peters delivered an able address on 'What is Spiritualism doing for us as a Nation?' after which he gave some remarkable clairvoyant tests. Next Sunday, at 6.30 p.m., Miss L. Gambrell. 'LIGHT' on sale.—M.E.C., Hon. Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists) WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, Mr. Davis gave a clear and instructive address, followed by successful psychometry. An open-air meeting will be held in the Grove, Stratford, on Sunday next, at 11 a.m.—J.J.P.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYR TYDFIL.—On Sunday last our platform was occupied by Mr. Walter Howell, who delivered two excellent addresses on 'The Conflict between Science and Religion,' and 'Spiritualism, from a Scientific and Religious Standpoint.'—W.M.H.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Dalley spoke on 'Spiritual Power and Spiritual Gifts.' Next Sunday, at 7 p.m., Mrs. Brenchley will deliver an address, and give clairvoyance. Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C. D CATTO.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MAER-STREET, N.E.—On Sunday last Mr. Davey occupied our platform, and in an able manner gave his experience, 'How and Why I became a Spiritualist.' On

Sunday next, at 6.45 p.m., Mr. J. Adams, of Battersea, Open-air meeting in Victoria Park, at 11 a.m., when Mr. Whyte ('Evangel') will lecture on 'The Bible and Modern Spiritualism.'—H. BROOKS, Hon. Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUP GREEN-ROAD, FINSBURY PARK.—On Sunday last the open air meeting was addressed by Messrs. Brooks and Thompson. There was a good audience, among whom many friends were present. At the evening meeting, Mr. Jones in the chair, Messrs. Emms, Brooks, and Whyte, and Mrs. Jones addressed the meeting. Mr. Clegg kindly officiated at the organ. Sunday next, at 11.30 a.m., open-air meeting in the park; in the hall, at 3 p.m. and 7 p.m.—T.B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last our public circle was well attended. At our evening service Mr. Long gave an interesting address on 'Prayer and Trance.' At the general assembly of the members Mr. Long was able to give an encouraging report of the work of the mission during the past month. On Sunday next, at 11 a.m., public circle, door closed at 11.15; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long, trance address, 'The Value of Spirit Communion.'—VERAX.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last we were again favoured with two fine addresses by our esteemed friend, Mr. Geo. H. Bibbings, upon the subjects, 'The Will of Wishing' and 'Death's Oasis in Life's Desert.' These were treated with the ability and eloquence which are characteristic of the speaker: word pictures, choice language, and elocutionary excellence combining to forcibly present many rich gems of thought and earnest pleas for practical spiritual culture. Next Sunday, at 11 a.m. and 6.30 p.m., Mr. Walter Howell (of Nottingham).—E.A.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The harmonious conditions prevailing on Tuesday evening contributed greatly to the successful results attending some thirty-four clairvoyant descriptions by Miss MacCreddie's guide 'Sunshine.' Twenty-seven descriptions were recognised immediately, and two others were subsequently pronounced correct. It is gratifying to the association that such meetings as the one under notice can be successfully carried out, as of the number of inquirers always present upon these occasions, many are so led to attend again, and several instances could be recorded of interest in Spiritualism being thereby created and sustained. Next Sunday, at 7 p.m., Mrs. Green, address and clairvoyance.—L.H.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. Adams presided, when Mrs. H. Bodington addressed the audience upon the 'Higher Aspects of Spiritualism,' emphasising the necessity of cultivating the idealistic, and proceeding to show that where idealism is lacking there is no progress. Next Sunday, Mr. Bullen, trance and clairvoyance. Thursday, at 8 p.m., developing class; Friday, at 8 p.m., mutual improvement class, Mr. Pavis. Saturday, members' weekly social gathering.—Open-air Work, Battersea Park. In spite of inclement weather a very fair audience gathered to listen to the speakers of the Battersea Society.—W.E.

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. WITTHALL.

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THE JUBILEE OF MODERN SPIRITUALISM.

We have received a small supply of the Jubilee Medals, specially struck to commemorate this event. The portrait, on one side, of Andrew Jackson Davis was taken at the end of 1897, and is, therefore, the latest presentment of the founder of Lyceums. On the reverse side is the homestead of the Fox family, at Hydesville, the scene of the Rochester knockings, 1848. We can supply our readers with them in white metal at 7d. each, or in bronze at 2s. 7d., post free, from office of 'LIGHT,' 110, St. Martin's-lane, W.C.

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