

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 927.—VOL. XVIII.

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SATURDAY, OCTOBER 15, 1898.

[a Newspaper.]

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## BIRMINGHAM SPIRITUALIST UNION.

### PUBLIC NOTICE.

At the adjourned Annual Meeting of the above body, held at Broad-street Corner, on October 3rd, 1898, the following resolutions were passed:—

#### RESOLVED:

'That this Annual Meeting of the Members of the Birmingham Spiritualist Union takes this its first public opportunity to express its emphatic disapproval of the holding of promiscuous Semi-Public Dark Séances for Materialisation Phenomena, which it regards as valueless to the inquirer and conducive to fraudulent practices.

'That we make this public declaration because we find it necessary to remove a misapprehension which exists in the minds of many Spiritualists and inquirers in Birmingham, that the Birmingham Spiritualist Union were in some way connected with the Semi-Public Dark Séances which resulted a few weeks back in the "seizure" of the Medium under questionable circumstances, and because we have been forcibly and unpleasantly convinced that much harm has been done to the movement in Birmingham as a result of such unsatisfactory procedures.

'And it is further resolved, in order to give the fullest publicity to the foregoing resolution, that the Executive be and is hereby authorised to insert the same in the advertisement columns of "LIGHT" and "The Two Worlds."

A. J. SMYTH, *General Hon. Secretary*,  
77, Grantham-road, Birmingham.

#### TO SPIRITUALISTS IN BOURNEMOUTH.

A lady residing at 'Collingwood,' Kerley-road, Bournemouth, would like to be put into communication with any Spiritualists in that town, with a view of studying the subject of Spiritualism.—Address Miss E.

#### TO SPIRITUALISTS IN TORQUAY.

A Lady would be glad to know if there is any Spiritualistic Circle existing in Torquay which strangers may join, and if so, what are the terms and regulations.—A. TREFFRY, Claremont, Kingswear.

A Gentleman residing at Sidecup would like to communicate with any Spiritualists in that neighbourhood, or at Blackheath, Lee, Eltham, &c.—Address, Sylverdale, Longlands Park, Sidecup, Kent.

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## NOTES BY THE WAY.

We are by no means insensible to the fascination and value of much of the philosophy of India, but we believe there is a tendency, chiefly worked up by Theosophists, to make too much of it as education, and even as authority, for the West. So, too, evidently, thinks Pundita Ramabai, who has been lecturing in the United States.

After describing certain peculiarities and products of Indian philosophy, he says:—

To study Hindu philosophy it is best to visit India and experience it. Plenty of opportunities are afforded even if you go only to Bombay. That city is very large and it is very hot there; but that will make no difference to philosophers who never experience heat at all. The people of India and the philosophers who have studied with the learned men ought to feel alike toward all people and all beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy toward all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity toward the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labours in studying that philosophy.

The good Pundita is clearly not without humour.

The Hon. C. F. Adams has been pointing out to a Massachusetts audience one arresting lesson of the late war. Two words tell it all—'Puritanism' and 'Priestcraft.' America received and then welcomed the world's keen, original and independent men and women: Spain has never ceased to harry and hunt and exterminate them. Its history, like the mystic book seen by Ezekiel, is 'written within and without, and is full of lamentations and mourning and woe.'

Says Mr. Adams:—

The modern theory of evolution, when not interfered with, leads, it is said, inevitably to a survival of the fittest,—those intellectually and physically the most vigorous and alert. The end and aim of clericism was the exact reverse of this. Through the agency of the Inquisition, it sought persistently to weed out, extirpate, and forever destroy whatever in the human progeny was intellectually alert, questioning, or subversive of dogma. And in Spain it did its work thoroughly. Hence existing conditions.

Thus to-day Spain and this country are living object-lessons upon the results of two systems. On the one hand, the effect of Puritanism; on the other, the effect of the reverse of Puritanism,—clericism. I do not think it is necessary to say more. . . . Be assured, there is no crime

that in due process of time, and in ways often past finding out, is not avenged either upon the man who commits it or upon his descendants. The mill of God grinds slowly, but it grinds uncommon fine.

A friend has sent us the following from 'The Daily Telegraph,' respecting a subject which appears to interest many of our readers:—

The love of animals is one of the distinguishing marks, if not always of the higher, at all events of the more generous nature. *Man, whose successful evolution and cruel ascendancy have stopped all development in other animals,* has, in the case of the dog, absolutely diverted it from its kinsfolk, the wolves, and transferred its whole allegiance to himself. It is only just that the dog should be gratefully repaid for this abandonment of its ancestry, and that the man, who has won all this unbounded devotion—which, if the truth must be told, he has not in every case deserved—should love his dumb friend with an exceeding love.

We, of course, entirely agree with the general sentiment of this paragraph, but our friends who are animal-lovers must be patient with those who have sensitive ears or who have been bitten. As to the stopping of all development, 'in other animals,' by man, we can only wonder at the eccentricity of the notion. What would the dog have been, or the cat, or the horse, or the ox, if man had not helped them up? That the diverting of the dog from its kinsfolk, the wolves, to himself, should be cited as an instance of man's cruelty, and the stopping of the dog's evolution, is surely unspeakably foolish.

We have always thought that in the law of spiritual unfolding, which cannot end with man, we may find the truest view of animal life: but man's dominion is a factor in evolution, not a hindrance to it.

Dr. A. T. Schofield, in his book, 'The Unconscious Mind' (London: Hodder and Stoughton), gives us a useful contribution to the study of a subject which will command rapidly-increasing attention. It is variously discussed, as 'the subliminal self,' 'sub-consciousness,' 'unconscious cerebration,' or, as here, 'the unconscious mind'; but, call it what we will, it insists upon being treated as a very wide-awake storer-up of knowledge, habits and suggestions. The phrase 'wide-awake' may not suit Dr. Schofield, but his own facts suggest it. He may call this deep mental well 'unconscious' if he chooses, but that may only reveal how deep this well, this sub-self, is, and how little we know of its plane and mode of being. What, after all, if it is the spirit-self—the real master of the house?

Rather awkwardly, we think, Dr. Schofield puts the matter thus:—

The mind as a whole is in an unconscious state, but its middle registers, excluding the highest spiritual and lowest physical manifestations, are fitfully illuminated in varying degree by consciousness; and it is to this illuminated part of the dial that the word "mind," which rightly appertains to the whole, has been limited.

If 'the mind as a whole is in an unconscious state,' how do we know that the 'illuminated' part of it is able to report as to that whole? How do we even know what consciousness really is? Perhaps the truest consciousness



is something different from and deeper than what we grossly call 'self-consciousness.' But we do not want to criticise: we welcome every gleam of light on this subject, for its own sake, and because it has the most important bearing upon our own field of inquiry.

'Growth versus Creation' is a very rousing penny pamphlet, published by 'The Two Worlds' Publishing Company, Manchester. It contains keenly interesting utterances by Professor W. Denton, Dr. F. L. H. Willis, Mrs. M. H. Wallis, and Mr. J. Robertson. We rather regret Dr. Denton's sharp attack on Nature plus God, but it is good to have all the doors and windows open. Besides, his lecture otherwise is a very telling and enlightening one. Once more we point out the desirability of having a London publisher for all these things. When are we going to have our central London premises—offices, publishing premises, and hall, all under one roof, and all our own?

'Healing: Causes and Effects,' by Dr. W. P. Phelon (Chicago: Hermetic Publishing Company), is a little book dealing with the higher wisdom concerning spirit-force. It is related to the works which come so plentifully from America, treating of Mental Science and Mental Healing, and is worthy of thoughtful attention.

Someone who loved children, and understood them, wrote this. We call it 'The child's haven':—

Come, cuddle your head on my shoulder, dear—  
Your head like the golden rod—  
And we will go sailing away from here,  
To the beautiful Land of Nod.  
Away from life's worry and hurry and flurry,  
Away from earth's shadows and gloom,  
We will float off together to a world of fair weather,  
Where blossoms are always in bloom.  
Just shut up your eyes, and fold your hands—  
Your hands like the leaves of a rose—  
And we will go sailing to those fair lands  
That never an atlas shows.

On the north and west, they are bordered by rest,  
On the south and the east by dreams,  
'Tis the country ideal where nothing is real,  
But everything only seems.  
Just drop down the curtain of your dear eyes—  
Your eyes like the bright blue-bell—  
And we will sail out under star-lit skies  
To the land where the fairies dwell.  
Down the river of sleep our bark shall sweep  
Till it reaches that magical isle  
Which no man has seen, but where all have been,  
And there we will pause awhile.

#### LONDON SPIRITUALIST ALLIANCE.

##### SOCIAL GATHERING.

The first of the usual winter gatherings of the Alliance will take place on *Friday next, October 21st*, when a Social Meeting of Members and Friends will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m. Admission will be by ticket. The special object of the meeting will be to afford to the Members and Associates residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1899.

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

#### AN ABNORMAL PHOTOGRAPH.

A frequent contributor to the 'English Mechanic,' who writes over the signature, 'A Fellow of the Royal Astronomical Society,' sends to that journal the following narrative of what he calls 'a remarkable occurrence,' in regard to which he invites comment on the part of those who may read it, in the hope that some of them may succeed in giving a rational explanation. He says:—

I may say, at the outset, that I shall use algebraical symbols for the names of the people concerned in this strange affair, as it is, in one sense, a somewhat painful and unpleasant story, and of course those mixed up in it, from their social rank and position, are necessarily averse to appear in connection with such a matter. I have, however, given the names in private to the editor, for his own satisfaction. To proceed then, at once, with my tale. In the year 189— there died at his seat in S—shire a nobleman, whom I will call Lord *x*. At the time of his death his two daughters, the Hon. Mrs. *y* and Lady *z*, were both in the house. Now, the favourite sitting-room of the family was the library, and on the day of the funeral one of the sisters said to the other, 'We have been so happy in this room that, before we leave it for good, we will take a photograph of it'; which, to shorten my story, as a matter of fact, she (or rather her daughter) did. Upon developing the negative, to her horror, this lady found a partial image of a man seated in an otherwise empty armchair, and at once, with her sister, recognised it as that of *their father*! She and her sister were so shocked and stupefied at this result that they determined to keep the matter secret. They, however, printed one or two positives from the negative, and so the story leaked out among their friends; and it is after a careful examination of one of these prints that I have determined to tell the tale here, with a view to its possible elucidation. The library is a very large room, with the walls covered with books. There are no portraits—or anything analogous—in it, whose reflection might have formed a spurious image. The right-hand side of the sitting figure is certainly the more distinct of the two; the face in the positive not being very well defined. The right shoulder and arm resting on the arm of the chair are, however, perfectly clear and distinct, and the right hand, which I have just been examining with a magnifying-glass, is as sharply defined as is that with which I am writing these lines. One extraordinary coincidence, identifying this imperfect image with that of the deceased peer, I purposely suppress, as its mention would almost certainly lead to his identification. I can attempt no explanation of this whatever. It seems to me, a practical photographer, absolutely inexplicable. Perhaps, though, some one or more of my brother-readers may be more fortunate in finding a solution. I have simply given the facts as stated to me. I have myself certainly no theory to account for them. I may, perhaps, add, it may be needless, that I have personally not the very slightest faith in ghosts.

'A Fellow of the Royal Astronomical Society,' as will be seen, while speaking of himself as a practical photographer, admits that the appearance of the figure on the plate is to him 'absolutely inexplicable.' Perhaps we can help him somewhat to an explanation. A reproduction of the photograph was given in the 'Journal of the Society for Psychical Research,' for December, 1895, accompanied by full particulars of an exhaustive investigation conducted by Professor Barrett. A possible, and as Professor Barrett thought, a very probable, solution of the incident is found in the fact, which 'A Fellow of the Royal Astronomical Society' most unaccountably fails to mention, that the photographic plate was exposed for an hour, during which time it was left unwatched and the doors unlocked, so that it was quite possible that one of the men-servants of the house may have entered the room and sat on the chair for a few seconds, or just long enough to leave a faint impression on the plate; but the plate was left for *eight months undeveloped*, when it was obviously too late to settle that point with any degree of certainty. As to the likeness to the deceased nobleman, the lady who took the photograph herself expressed the opinion that the picture was not clear enough for the formation of a very definite opinion. Of course, after all, it may have been a psychic photograph, but the evidence for that is certainly inconclusive. It may be mentioned, by the way, as a singular coincidence, that the picture was taken at the very hour that the body was being buried!

The Subscription to 'LIGHT' is 10s. 10d. per annum, post free to any part of the world.



## THE PLANETARY ROUNDS.

If there is one doctrine which Theosophy would claim as especially, if not exclusively, its own, it is the doctrine that every world passes through seven 'Rounds.' This doctrine was first taught by Mr. Sinnett, in 'Esoteric Buddhism,' on the authority of the Mahatma Koot-Hoomi. Later, in 'The Growth of the Soul,' 1896, and on the same authority, he thus amplifies his previous teaching: 'Seven root-race periods make up one world-period; seven world-periods, one round; seven rounds, one manvantara; seven manvantaras, one scheme of evolution; seven schemes of evolution, the solar system' (p. 265). It should be here noted that 'solar system' is not here used in the sense in which the term is usually employed by Western astronomers.

In 'The Secret Doctrine,' 1888, the nature of the various 'Rounds' of our planet is more minutely explained. 'Preliminary evolution is described in one of the Books of Dzyan, and the Commentaries thereon, in this wise. Archaic Scripture teaches that at the commencement of every local Kalpa or Round the earth is re-born. . . . "It gets a more perfect and solid covering with each Round, after re-emerging once more from the matrix of space into objectivity" (Commentary). This process is attended, of course, by the throes of the new birth, or geological convulsions' (II, 46).

It is obvious that such change in the substance of a world at the commencement of a new Round, must be accompanied by a corresponding change in the humanity of that Round; the two being thus mutually adapted to each other; and concerning these differences 'The Secret Doctrine' teaches thus: 'The succession of primary aspects of Nature with which the succession of Rounds is concerned, has to do, as already indicated, with the development of the elements (in the occult sense), Fire, Air, Water, Earth. The order in which these elements are placed above is the correct one for esoteric purposes, and in the Secret Teachings. . . . The earth, such as we know it now, had no existence before the Fourth Round, hundreds of millions of years ago, the commencement of our geological earth. The globe was "fiery, cool, and radiant, as its ethereal men and animals, during the First Round," says the Commentary, uttering a contradiction or paradox in the opinion of our present sciences; "luminous and more dense and heavy during the Second Round; watery during the Third" (I, 252).

From all this it appears that we are in the Fourth Round of our planet, and that there are three more to come. These teachings, however, are not the exclusive property of Theosophy, for they were previously taught by Mr. T. L. Harris, commencing as early as 1854.

In the 'Lyric of the Morning Land,' 1854, he writes:—

'Ages of gold transform, till seven  
Immortal spheres to earths are given;  
And earths at last translated are,  
And each becomes a spirit star.'

In the 'Wisdom of Angels,' 1857, he writes: 'Seven successive ages, corresponding to the harmonic number of the musical scale, in like manner succeed each other; till finally, a sevenfold series of concentric orbs being formed, the natural orb disappears from the midst. When this occurs, the seven as one arise from their state of harmonic rapport with the terrestrial solar system, and are transferred to appropriate spiritual localities, preserving still their definite spherical constitution' (par. 43). And later, in Part II. of the same work, we read: 'The suns of the terrestrial universe are themselves the ultimate dependencies of a sevenfold series; and there are seven continuous degrees in the solar family.'

In the 'Arcana of Christianity,' 1858, it is written: 'Each sun, for its period of duration, has seven primal epochs of involution, during which it is established as a nucleus for the distribution of its aural and terrestrial satellites. Then passing through seven corresponding cycles of evolution, in which, from first to last, it serves as the agent for the formation of seven successive planetary systems, it gloriously fulfils the function to which it is assigned' (par. 237). And in this same volume it is stated of the inhabitants of an aural planet in the constellation Lyra: 'They are of great antiquity. They have passed

through a series of ages upon their orb, which correspond to the seven notes of the musical scale, being now in the last' (par. 97). It is possible, however, that this may refer to the seven 'root-races,' and not to the 'seven Rounds'; in which case another Theosophical doctrine has been anticipated by Mr. Harris.

In 'Conversation in Heaven,' 1894, Canto XIX., Mr. Harris writes:—

'From the electric man came man of stone;  
From man of stone the man of flesh was led:  
By such descents, mysterious and unknown,  
Grew paradise, the soft primeval bed.  
The weakest of the races and their last,  
Our sires were offspring from the loftier past.'

In the 'Wisdom of the Adepts,' 1884, in the words of the ancient Adepts of the Rock, the humanities of the Second and Third Rounds of our planet are thus described; anticipating, confirming, and expanding what Blavatsky subsequently copied into 'The Secret Doctrine' from the Commentary on the Book of Dzyan.

"I will call a people which is not known, and a race that is unobserved I will consider." Anterior to this race of humanity, of which we are members, there was a preceding race of mankind of the outer globe; a race occupying another zone of its dimensional space; electro-magnetic men. They, during the period that was prior to the formation of the present superficial structure of the planet, occupied the out-space. In your Sixth Round you will be more capable of fashioning into forms of intellectual statement the problems that are now but indicated. As the work of this prior mankind was but to prepare the way for the coming race, to be constituted in a coming formation of the out-space, this Round of their service and duration being complete, they imminated more deeply into the electrical zones of the planet, and are there now. I will touch with my word-staff that you may behold them. Bear in mind, that the planet is like an egg: we standing upon its shell. The arch-mother, the sun, broods the planets: they are in a nest together: this you know. There are many planets formed in lines of substance that are not visible to the opaque natural sight: they lie as the eggs in the roe of a fish, connected by fibres of inter-communication. I would not press this upon you, but for a purpose requiring it.

'Now in the electro-magnetic age of the planet, the foundations were laid for the terrestrial configurations that preceded this, for the configurations of the present outline and for those of the outlines of the epoch that is to come. . . '

'Those Eastern magi who practise in the rite of Buddha know nothing really of these things; but they have passing glimpses which they misbehold and misunderstand: how could it be otherwise? Taking again the word-staff, behold as engraved upon it the Round of the races of electro-magnetic men. They began upon this planet at the point A, indicating the circle which we occupy. Here they concluded their First Round, leaving it for the entrance of this more visibly materialised mankind. Thence they began another Round in the second circle on the staff, marked B; till in the course of the Rounds they occupied the seventh inspace, marked G. To this, after you had entered on your own Fifth Life-Round, and your electro-vital body had been constructed for an in-form, you imminated, by this form of occult dimensions, for purposes of observation and study; thus becoming aware of this glorious people, of their peculiarities, and of those of the inspace where their associated civilisation was displayed. Conceive again of the octaves of harmony through which they have arisen in these seven Rounds of the globe; but also conceive that since that visitation they have arisen to a Round that is still higher. When man is able to comprehend of the pathways of the bright multitudes through the solar ether that unifies this solar system into one formation of peopled life; of the ways of the forth-going and of the orbits of return, he may hence enter upon this branch of our science. He may thence rationalise concerning the processions of an imminated electro-vital mankind, when it emanates from the orb'd expanse of the circle G, in the return cycle of the planetary Round, and enters into the wide spaces of the luminous universe. You have beheld and described of this ascension in previous writings of the secret books which contain the



record of your service; therefore I will not say more. Again let us return.

'The Adepts of the Buddhist cult have a conception that we men of this present race are reincarnated personalities of a gigantic, vastly nebulous human race, that made a Round upon the surface of this planet, previous to the formation of the system of surface that makes it inhabitable for this mankind. To refer to this might not now be important, otherwise than to show of the reality of truth, which lies in the form of their misapprehension. These partial Adepts have seen many things, but in an ancient phrase, they "have seen through a glass darkly." . . .

'You have often met men of the electro-vital mankind, and have held large discourse with them. There is a constant procession of them passing through the electro-vital spaces of this globe; but their way is a mystery which no man can find out, unless he has become one of them. They are not in the processions of simple time, but are as we are, in the processions of eternity-time. . . .

'The electro-vital mankind occupy spacial globes, on such realms of surface as the forms of dimensions deployed in their configurations will enable them to do. . . .

'Observe again; there is a realm of inter-space becoming detached, forming again by a new configuration; becoming, in a sense, as an out-space, an electro-vital conformation enveloping at a distance the present planetary shell; a luminous brightness; a something of splendour that is differentiated from the radiance hitherto peculiar to this globe. On closer observation, we discover that an electro-vital orb has been formed beyond the gaseous atmosphere which envelops this planetary surface. Displayed upon it we perceive a trans-terrestrial people; this is the race which has, by transposition of dimensions, emanated from the space-region G of the planet's world of fourth dimension. That race emanated to make way for the former inhabitants of Devachan, as those were being prepared to imminute. . . .

'Let them be considered as a vast aggregate of races and peoples, reaching on, as to their localities through the spaces and interspaces that fill out through that which is the apparent sidereal ocean, in one grand fellowship; grouped by their orbs as solidarities upon solidarities, and holding full and free communication from land to land. The orbs of space are the islands of the archipelago; the seats and habitations of the celestial blessed. This is the outer court of the Luminous Immensity; the Kingdom of All-Father. . . .

'We will now, if you please, go forth with the word-staff; by means of the calling-forth I will disinter to your apprehension a buried city: once a race, that preceded the present mankind, undulated by a tide of artistic civilisation where now the Pacific Ocean sweeps from America to Asia. In that dominion was a people founded in the principle of No-evil; a people who held the law of our science, but by a grander way. Observe the frondent vegetation, the types of a flora which is altogether unlike that of the present outward space: we have a volume of theirs, brought to us by their art, during a more recent era of their Round of immortality. This was a lovely people: perhaps I shall again say "a gift" [the gift probably being the volume in question]: a vision forms before your eye. See how vast in the capacities of respiration were these mighty brethren; see, too, that they made a vapour about them that was almost like water—an amphibious people. The phrase, water, is relative; there are races to whom your earthly atmosphere is as water; other races to whom it is as a marsh, and they wonder how it is possible that men should be able to draw it into their respiratives' (pars. 461, 462, 465, 466, 472, 473, 479, 483, 1108).

Thus, we see that the teaching concerning the 'luminous' nature of the Second Round, and the 'watery' nature of the Third, has been anticipated in the Gospel of the New Life by four years. But how did Mr. Harris become acquainted with these doctrines? There are only two alternatives—either he had access to the same source of knowledge that the Mahatmas claimed to have reached, or he is able to read the secret scriptures of the Mahatmas by occult means. In either case it implies a high degree of Adeptship.

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48, Sussex-gardens, Hyde Park, W.

## NOTES FROM FOREIGN REVIEWS.

### SPIRITUALISM IN THE DAILY PAPERS.

It is very certain that, as regards the attitude of the Press towards Spiritualism and the publicity willingly given to all matters connected with it, foreign journalism is far ahead of us. We are continually meeting with new instances of that fact. Here are two more.

An important Italian daily, 'Il Secolo XIX,' publishes an article signed 'Gaudolin,' which deals very favourably, but strictly moderately, with spiritualistic phenomena, and fills no less than two and a-half long columns with closely-printed matter. The first part of it describes some curious physical manifestations, the narrative of which has already appeared in several other leading Italian dailies, and which, it is stated, occurred in the beginning of September last, at the Villa Farinola, near Florence. This old and extensive building, formerly an imposing mansion, and still the property of an Italian nobleman, is now inhabited by various tenants. The left wing, flanked by a chapel, has been transformed into an orphanage, kept by a small Sisterhood of eight Franciscan nuns, while the right is occupied by two respectable married couples and their large families of girls and lads. It is on that side of the villa that a 'shower of stones,' violently thrown, began suddenly, went on from morning to night during a whole week, and after having caused considerable damage, immense excitement and not a little fright, stopped as mysteriously as it began.

It was at first surmised that some skilful practical joker was amusing himself at the expense of the two persecuted families. Suspicious fell, of course, upon the Franciscan nuns and their pupils, for the good sisters were thought to look unfavourably upon any friendly relations between the girl orphans and the young people of the right wing. But careful investigations, repeated searches, and constant watch, the efforts of the numerous visitors attracted to the place, and the vigilance of the police were perfectly fruitless; the alleged malefactor could in no way be traced. The open plains round the villa could not have afforded shelter to anyone in hiding; moreover, the stones, some of them weighing nearly two pounds, fell from all directions, not only outside the building, but also in perfectly closed interior rooms. One of the missiles struck and smashed to pieces a lighted lamp which the housewife was carrying downstairs. All the window-panes also were broken; but, curiously enough, those of the nuns' dormitory were spared.

In the second part of his article the writer clearly shows that, all circumstances considered, the possibility of a prolonged hoax or of any kind of trickery is not admissible, and goes on to enumerate the various theories which can serve in explanation of the phenomena. He also recalls and narrates some occurrences of a similar character which have taken place in other countries and at different intervals in the last half of our century, adding that such phenomena have been witnessed and chronicled in all times and lands. He briefly alludes to some highly interesting experiments of trance and clairvoyance, and concludes with a few appropriate reflections touching the limitations of our sense impressions, of pure reason, and of physical science; insisting also upon the need for caution and open-mindedness in the investigation of apparently abnormal manifestations, and the absurdity and progress-paralysing influence of prejudice. It seems pretty certain that this excellent article comes from the pen of a good and enlightened Spiritualist, who has contrived to place his views before the public with a considerable amount of skill.

'A Statue which does not Get On,' is the humorous title of a shorter article by M. Alexander Hepp, which we find in the popular Parisian daily, 'Le Journal.' It seems that on the occasion of the Jubilee of Spiritualism, French Spiritist societies had hoped to raise a statue to Allan Kardec. French propensities in that direction are proverbial. The necessary funds, however, do not appear to be forthcoming, and only an insignificant sum has been collected. The writer, in stating this circumstance, merely uses it as a peg whereon to hang some very useful information as to the real nature of the Spiritist movement, in contrast to the usually grotesque



notion of it entertained by the general public; and in the few lines at his disposition, he has succeeded in crowding many important and well-chosen statements, which will probably come as a surprise to a good many readers.

—  
DICTATED FROM THE UNSEEN.

We have received a modest booklet, 'I Dodici Canti di uno Spirito Felice,' which, as is indicated by its title, consists of twelve poems communicated by a 'happy spirit' to a young Florentine lady gifted with mediumistic faculties, but who does not reveal her name. A simple preface describes the perfectly spontaneous mode of reception, and briefly states all connecting circumstances. The point of interest lies in the fact that the young medium herself, and some publishers of Florence, ascribe the communication to the spirit of the Italian poet, Felice Cavalotti, whose tragic death in the spring of this year will be remembered.

The verses have, as far as we can judge, very real literary merit, and are the fitting expression of many noble and spiritual thoughts. But the question of identity is a very different matter to decide. Signor Ernesto Volpi, editor of the 'Vessillo Spiritista,' whose notice of these poems is an altogether favourable one, confesses that this harmonious and elevating production recalls in no way the struggles and troubles which brought about the unexpected death of Cavalotti.

—  
ALEXANDER AKSAKOFF.

Our readers will be grieved to hear of the misfortune which has befallen one of the greatest pioneers of Spiritualism, Alexander Aksakoff. A stroke of paralysis, affecting the whole of his right side, has put an end to his well-known activities, and it is very evident that complete abstention from work will henceforth be necessary for him. May this faithful and indefatigable worker, whose efforts have so efficiently furthered the progress of our cause, find comfort in his enforced retirement in the heartfelt sympathy that will be tendered to him from every side, and in the remembrance of his past labours; these constitute, indeed, a monument that will stand.

It is hoped that the excellent review, 'Psychische Studien,' will, under the management of the editor, Herr Oswald Mutze, and of the secretary, Dr. G. C. Wittig, both of Leipzig, also with the help of its many other able contributors, keep the high rank it has attained amongst Spiritualist publications, under the direction of Mr. Aksakoff.

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LONDON SPIRITUALIST ALLIANCE.

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MEETING OF COUNCIL.

A meeting of the Council of the London Spiritualist Alliance, Ltd., was held on the 5th inst., at 110, St. Martin's-lane—Present: Mr. E. Dawson Rogers (in the chair), Mrs. W. P. Browne, Miss H. Withall, Miss Rowan Vincent, Rev. J. Page Hopps, Mr. Thomas Everitt, Mr. W. Lucking, Mr. F. W. Thurstan, and Mr. H. Withall.

Three new Members were elected, and four new Associates.

Amongst the questions discussed was a statement by the Treasurer (Mr. H. Withall) of the receipts and expenditure on account of the recent International Congress. The contributions to the fund had amounted to £265 10s. 10d.; while the expenditure had been: For hire of St. James's Hall, £61 8s. 6d.; translations of foreign addresses, £25 10s.; advertisements in daily papers, £14 5s.; general expenses of meetings and of conversazione, £60 13s.; stationery, printing, postages, typewriting, &c., £48 5s. 6d.; making a total of £210 2s., and leaving a balance in hand of £55 8s. 10d.

Some discussion took place as to the most satisfactory disposal of the balance, and it was ultimately decided, unanimously, 'That a separate account be opened at the bank for the balance of the Congress account, as a fund to be made available from time to time for special practical work.'

—  
PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

VISIT OF 'W., ILFRACOMBE' TO NEWCASTLE.

A Newcastle correspondent sends us the following interesting item:—

The high-souled, tender communications that have appeared from time to time in 'LIGHT' from the above-mentioned correspondent must have conveyed to every reader the conviction that they were from the pen of a lady with a cultured mind, high aspirations, and sensitive feeling. One cannot but hail with delight the advent, as a Spiritualist, of one so well calculated to be an apostle of light and leading in the movement as Miss Ada S. Wormall, of Ilfracombe. She is a lady of education and private means, and what she has already done in the cause has been entirely for the love of it, being moved, as she might have said, being the member of a Quaker family, 'by the Spirit.' Miss Wormall has discovered the 'power of divination' by psychometry in a remarkable degree, and has been drawn from her home in the south-west to the north-east of England through a friendship thus made. Indeed, she has found troops of friends on Tyneside, and although of a quiet and retiring disposition, she is assured by spirit guides of a platform work yet before her. Strangely enough, although she had never seen anything of a baptism, Miss Wormall has made her *début* before strangers by officiating at such a function, giving the spirit name 'Mignonette' to the infant daughter of Mr. Moss, the famous healing medium of Gateshead. Her address, under guidance, foreshadowed a high excellence of thought and expression. A remarkable occurrence took place through her mediumship last Saturday evening. She accompanied a journalist friend to his office, and when there immediately sensed some spirit anxious to communicate. Miss Wormall knew nothing of the affairs of the place, or that a member of the staff had died a few months ago. In caligraphy like that of the departed, but not her own, she wrote:—

'Good friend, let me tell you how I long to be again in my place in this office. I died in harness and did not finish my work. God forgive me; but I long to be back again. Tell my friend how I love him and always did. I am often near him and help him. You would make my life so much happier if I could only come each day and write here through your hand. I am so often in the office.'

The 'control' was so anxious and agitated that the medium had to claim relief; but subsequent communications led to a comforting message to friends and the discovery of about four hundred pages of an unfinished story, which is likely now to be published.

'This is Miss Wormall's first visit to the North,' concludes our correspondent, 'but it is safe to say it won't be the last.'

—  
'THE TORCH.'

'The Torch' is a new monthly, edited by our friend Mr. G. H. Bibbings. It is only one penny, and is published in Leeds. It seems to have begun with a battle for life in a deep sea of big advertisements, but it strikes out vigorously, and we hope it will win.

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NEW PUBLICATIONS.

'The Temple,' for September. U.S.A.: The Temple Publishing Company, Denver, Colorado. Price 10c.

'Ethics of the Great Religions.' By CHARLES T. GOEHAM. London: Watts & Co., 17, Johnson's-court, Fleet-street, E.C.

'Prabuddha Bharata' or, 'Awakened India,' for September. India: The Prabuddha Bharata Press, Almora, N.W.P. Price 3 annas.

'The Humanitarian,' for October. Contains: PROF. LOMEROSO on 'Games among Criminals and Savages'; 'Energy of Position'; 'Mental Atmospheres and Disease,' by HORATIO W. DRESSER; 'Salvation by Force,' by HON. AUBERON HERBERT; 'The Joys and Sorrows of the Atom'; 'The Influence of the Mind,' &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.



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EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### SPIRITUAL COMMUNION.

Next week, the Spiritualists of London will recommence their meetings for the season, under the leadership of 'The Spiritualist Alliance.' These meetings, hitherto, have been only representative, in the sense that they have been attended by only a few of the many Spiritualists in London. Since the transference of the meeting-place from Duke-street to St. James's Hall, the audiences have more than doubled; but, except on some notable occasion, they are never anything like what they ought to be, and easily might be, if we all comprehended the meaning and felt the need of Spiritual Communion.

It is this phrase 'Spiritual Communion' which takes us to what is fundamental, and we would fain make it 'familiar in our mouths as household words.' Every meeting, be it for lecture, discussion, exposition, or social intercourse, should have this for its meaning and inspiration. It is not necessary that we should talk about spirits in order to enjoy spiritual communion. All that is necessary is that we should go down beneath the surfaces of things, and, with sympathy and refinement of thought and feeling, feel our way to realities beyond appearances, to the rich joys of hope beyond the poor delights and poignant griefs of the present hour; above all, to penetrate naturally to a thought concerning humankind which shall make us conscious of the essential oneness of the whole.

Let us define our terms. 'Spiritual' is that which pertains to the whole inner self, as distinguished from the physical instruments of the inner self. It is not only some concern of the inner self, some subject to which it may turn its attention, or some influence to which it may yield; but it is the inner self itself. It is misleading—we think it is unphilosophical—to sharply distinguish between conscience and will, intellect and feeling, and the like: for these are in reality forms or modes of manifestation of the same selfhood. We need to avoid, then, the only too common distinction between the intellectual and the spiritual, as though, in order to be spiritual, it were necessary to forego reason, and be only emotional. No greater mistake could be made, and none more dangerous. The critical and intellectual faculties are just as necessary as the aspiring and devotional, and are as purely spiritual, rightly understood; but there are vast varieties of 'critical' and 'intellectual'—all the way from nagging to insight, and from the mouth of hell to the gates of the inmost heaven. We want a blend of all, and we shall get it some day: we are getting it. More and more the spiritual and the rational are blending; and in that is the fairest hope of the world.

Now for the word 'Communion'—a word which carries us far beyond mere meeting; for we may meet and yet be far apart; and we may be far apart, ayé! and never see face to face, and yet be near, as God is near, and Heaven. The word 'Communion' is based, of course, upon the notion which underlies the words 'common' and 'community,' and so we arrive at a meaning which at once suggests the beautiful phrase 'kindred in spirit,' having thoughts, longings and loves in common.

That takes us immediately beyond all doctrinal or sectarian lines. Opinions are one thing; trusts, another; and opposite opinions may spring from the same trusts. We steadfastly hold that the deepest thing can never be an opinion or the negation of an opinion, a rite or the neglect of a rite. At best, these do but express, or try to express, a hope, a trust, an aspiration; and that may be as truly expressed by negation and neglect as by affirmation and submission. That was Tennyson's meaning in his startling declaration—

There lives more faith in honest doubt,  
Believe me, than in half the creeds.

Why? because a creed may very easily be held as a formality or a fashion, an accident or a prejudice, whereas honest doubt almost necessarily involves reflection, sincerity, and a sense of duty; and what are these, in essence, but faith?

But what surface foolishness it is to let communion turn upon concurrence in opinion or submission to a rite! Selden, in his famous old book, 'Table Talk,' has this fine but homely putting of the truth: 'Religion is like the fashion. One man wears his doublet slashed, another laced, another plain; but every man has a doublet. So every man has a religion. We differ about the trimmings.' How exact! Even John Wesley, dogmatic and doctrinal as he was, saw this (and let it never be lost sight of that John Wesley was far broader than most of his followers). Discussing the 'distinguishing mark' of a true Methodist, he said plainly: 'What, then, is the mark? I answer: A Methodist is one who has the love of God in his heart, by the Holy Ghost given unto him; one who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. . . . From real Christians, of whatsoever denomination they be, we earnestly desire not to be distinguished at all, nor from any who sincerely follow after what they know they have not yet attained.' Why, truly, we might all be good Methodists, if it comes to that! Nor need we shrink from that phrase, 'by the Holy Ghost given unto us,' for the true 'Holy Ghost' is the Holy Spirit, which, in the sphere of the spirit, is what sunshine and rain and mountain air are on the physical plane; and surely, only by that all-pervading Holy Spirit 'freely given unto us' can we come to any good. Paul said that in Christ 'there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free'; and so say we. In the abiding Christ, Humanity, the unceasing Son of God made man, there is neither Catholic nor Protestant, Churchman nor Dissenter. Spiritually, we are all one.

So, then, we can say, ayé! and perhaps in a sense which even Westminster Abbey has only just commenced to understand: 'We believe in the Communion of Saints.' First, in one of its profound and beautiful senses—in the communion of the seemingly parted, in the unseen and the seen: and then in that sense which has been present with us in every line of this study—in the spiritual communion of all the like-minded and like-hearted, not because of opinion and ritual, but because of faith (or trust) and hope and love. So that, in a sense, all creeds are indifferent to us—all temples, churches, shrines—all ways of spelling God. In vain the denier denies; in vain the excommunicator excludes. This is only limitation, ignorance,



error; just as one who wishes to walk aright may miss his way or stumble; and so the persecutor, though perchance he goes nearest to committing the sin against the Holy Ghost, may, if he be sincere and anxious for the truth, permanently injure neither his victim nor himself.

But now, to return to our too few chances of communion as Spiritualists. It may grieve some of us that so little seems to come even of these. That is probably as short-sighted as it is depressing. This wonderful new world that Telepathy is opening to us has, perhaps, enfolded in it the dearest consolation that ever helped the sorry, and gave the solitary company; and it may help us to another glorious glimpse of the far-reaching meaning of 'The Communion of Saints.' We may lament that in this mighty London only a few score of persons can be found to attend our usual gatherings. But what if our thoughts and interchanges of ideas and hopes go far afield? Can a dream-picture, apparently floating in the ether, and meaning nothing in particular, impinge upon a sensitive brain, and leave its vivid impress there? and may not vivid waking thoughts and aspirations go forth from St. James's Hall to do their blessed work—aye! and not only in the sphere of the seen?

One more hope is ours. The end is not yet. We are indeed 'pilgrims and strangers on the earth'; and we are all going home. For some, it is a tedious journey, and a long; for some, it is like the passing of a summer's day. Some sing; some sigh. Some know they have many friends; some think they are alone. Some feel the spiritual ties that bind them even to the so-called 'brutes'; some think humankind is horribly divided. But the end is not yet, though the true Spiritualist knows what the end will be. In the end we shall all find one another. The heavenly music will persist the longest, and it will find us all out and compel us to go its way; and its way is Christ's way: 'They shall come from the East and the West, from the North and the South, and shall sit down together in the Kingdom of Heaven.' How do we know that? Just as Christ knew it. Because we believe in the supremacy of God.

#### BUDDHA'S VISION OF HEAVEN.

When Buddha felt a call (says the Rev. Dr. Schwartz in the 'Church Gazette') to renounce all earthly joys in order to lead a devout life, he took an affecting farewell of the king, his father, then returned to his palace to take a last fond look at his beloved child. The young mother was peacefully asleep with the infant in her arms. He glanced at them, and, afraid of waking them, stole softly out of the room. 'My child,' he whispered, 'when I am become a Buddha, I shall see you once more.' Outside, his magnificent favourite horse was waiting for him. He leapt on its back, and rode on until at midnight, when he found himself before an iron gate, so large and strong that it required a thousand men to open one of its wings. But an angel's hand unclosed the portals, and, unmoved by a tempting demon, who promised him a large extension of worldly power if he would but renounce his intention and return to the palace, he passed through and continued his journey. It was a brilliant moonlit night, with a thousand stars flaming overhead, as for the last time he looked at his beloved Kapilavastu. 'Gods and angels, carrying 60,000 torches, were at his side. . . The air was filled with exquisite perfumes. Roses fell from the skies like drops of rain. . . From thousands and thousands of musical instruments came forth sounds of harmony like the roll of thunder, or the breaking of the waves on some distant shore.' So he reached the banks of the River Anaua (exaltation), gave his horse to his attendant, divested himself of his royal robe and ornaments, and began his new life.

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

#### SPIRITUALISM IN ALL LANDS AND TIMES.

By J. M. PEEBLES, M.D.

*Written for the International Congress held in London, June 19-24, 1898.*

*(Concluded from page 493.)*

Few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, frauds, wild theories, and moral excrescences sheltering themselves under the widespread wing of Spiritualism, is freely admitted. This is common in all new movements involving the activities of the emotional nature. Let only the sinless stone the erring. 'Jesus,' says the record, 'came into the world not to condemn, but to save the world.' Because the millennium has not dawned during this first phenomenal cycle of fifty years of Modern Spiritualism; because the temple with its inner glories is as yet only seen in vision; because our fondest hopes are not realised, nor our lofty ideas attained, shall we go back to the beggarly elements of the world, and seek spiritual nourishment from re-chewing old sectarian husks? Only in weakness and blindness does human nature seek a return to the flesh-pots of the past. If Spiritualists are not free, generous, tolerant, and prosperous; if they are not above the level of the age in good works, in order and fitness, in reform effort and general culture; if they are not the ready recipients of the freshest fruits of science and philosophy; if they are not full-grown harmonial men and women, the fault is not in Spiritualism, but in themselves. 'Examine yourselves,' was a good old apostolic injunction. Spiritualism can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are ever to be avoided. While it is true that master-builders are constructionists, and that the good in all organisations is to be carefully conserved, Spiritualism must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith; for, in the introduction of this modern wave of Spiritualism upon earth, the angels of heaven purposed the formation of no new sect. Their aim, higher and holier, was to educate, enlighten, and spiritualise God's dear humanity.

These are among the divine enunciations of that positive religion, based upon the immutable principles of justice, goodness, and human rights:—

God immanent and active in all things.

Man above all institutions.

The strict equality of the sexes.

'Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.'

'Blessed are the pure in heart.'

'By this shall men know that ye are my disciples, if ye have love one for another.'

Self-abnegation being the first law of life, the highest good consists in aiding and in doing good to others.

'Inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave Me meat; thirsty, and ye gave Me drink; a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came unto Me.' . . . 'Inasmuch as ye have done these things to the least of one of these My servants, ye have done them unto Me.'

This is the religion of Jesus, the religion of the soul, the inborn religion of all men. Its witnesses have been the luminous suns and stars along the ages. When J. G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time in Rhode Island, their themes of conversation were reform, progress, peace, toleration, and human elevation. Sweet and sacred such hours of converse, when soul pulses to soul in kin-fred love and sympathy. Mr. Whittier, referring to it afterwards, wrote these tender lines:—



'No bars of sect or clime were felt—  
The Babel strife of tongues had ceased—  
And at one common altar knelt  
The Quaker and the Priest.'

Thus may, thus *do*, the hearts of the good and erudite ever blend in unison. Such fellowship constitutes heaven upon earth. When the white feet of the venerable William Howitt pressed the sunny slopes of the summer-land, the angels that make radiant the upper kingdoms of God did not inquire, 'Were you on earth Catholic, Protestant, Spiritualist, Materialistic Spiritualist, or Christian Spiritualist?' but 'Were you a true man, a lover of humanity, and a brother of mercy?' 'Then shall the King say, Come, ye blessed of my Father.' Love was the test of the discipleship in Christ's time. Purity was and *is* the test of heavenly acceptance in all spheres of existence. Listen :

'Lovest thou Me?'

'Love is the fulfilling of the law.'

'Love worketh no ill to its neighbour.'

'If ye love Me keep My commandments.'

'Not every one that saith Lord, Lord! shall enter into the kingdom of Heaven, but he that doeth the will of My Father Who is in Heaven.'

If you cannot walk peaceably and religiously with your brother, good reader, go your own way, kindly leaving the road. Heaven, as Quaker, may be reached from different directions.

Made subject to vanity, experimenting and journeying through the world of shadows, all need the staff of prayer and the lamp of faith—need to feel that God is a constant presence; that Christ is the light of truth; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolise the receptivities of the heavenly life. The humble heart, sheltered away from the storms of passion, and all vested over with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philosopher. Love inspires, wisdom guides, faith opens the gate, and self-sacrifice leads the way into the City of Peace—the City of God. Oh! come, let us worship in this temple of Spiritualism—this temple of eternal religion—a temple whose foundations are deep and wide as the nature of man, and whose dome, reaching into the Heaven of Heavens, shall shelter and overshadow the races with millennial glory.

When genuine Spiritualism—the universal religion of love—shadowed in twilight by Indian sages, seen in increasing sunlight by Syrian seers, and consciously felt to-day by the more highly inspired—becomes actualised in, and outwrought through, the personal lives of earth's surging millions, it will no longer be selfishly said, 'Mine, mine,' but 'Ours, yours, all who appropriate it for holy uses.' Then our country will be the universe, our home the world, and our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be found to consist in aiding and blessing others. Then will the soil be as free for all to cultivate as the air they breathe; gardens will blossom and bear fruit for the most humble; orphans will find homes of tenderest sympathy in all houses; the tanned brows of toiling millions will be wreathed with the white roses of peace; and the great family of humanity will be obedient to and trust in love, law, liberty—God! In holiest fellowship with Jesus and the angels, with loved and loving spirits, and upon the tender bosom of the Infinite is my soul's rest forever.

Probably the best medium that has graced this nineteenth century was W. Stainton Moses. Educated at Oxford, and for a time connected with the London University College, he was a clairvoyant, trance, clairaudient, automatic writing medium. His mediumistic superiority consisted largely in living a good life, and adding to his mediumship culture and scholarship. He was for years editor of the London 'LIGHT,' pages of his automatic writings appearing in its columns. Honoured by his friendship, I take pleasure in embodying in this address the following communications from *Imperator* :—

It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you, and to all, that

due care of the body is an essential pre-requisite to the progress of the soul. Jesus was physician to both body and soul. Man has gradually built around the teachings of Jesus a wall of deduction, speculation, and material comment similar to that with which the Pharisees had surrounded the Mosaic law. It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualise their meanings and infuse into them new life. Resurrection rather than abolition is what we desire. We say again that we would not abolish one jot or tittle of the teachings which the Christ gave to the world. We do but wipe away man's material gloss and show you the hidden spiritual meaning which he has missed.

This was the mission of Christ. He claimed for Himself that fulfilment of the law, not its abolition or abrogation, was His intent. He pointed out the truth which was at the root of the Mosaic commandment. He stripped off the rags of pharisaical ritual, the glosses of rabbinical speculation, and laid bare the divine truth which was beneath all, the grand principles divinely inspired which man had nearly buried. He was not only a religious but a social reformer, and the grand business of His life was to elevate the people, spirit and body, to expose pretenders, and to strip off the mask of hypocrisy; to take the foot of the despot from the neck of the struggling slave, and make man free by virtue of that truth which He came from God to declare. 'Ye shall know the truth,' He told His followers, 'and the truth shall make you free: and ye shall be free indeed.'

He reasoned of life and death and eternity; of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiller of the law; the man who showed, as never man showed before, the end for which the law was given—the amelioration of humanity. He taught men to look into the depths of their hearts, to test their lives, to try their motives, and to weigh all they did by one ascertained balance—the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self-denying, honest in heart and intent; and He set before them a living example of the life which He preached.

He was the great social reformer, whose object was at least as much to benefit man corporeally, and to reveal to him a salvation from bigotry, selfishness, and narrow-mindedness in this life, as it was to reveal glimpses of a better life in the hereafter. He preached the religion of daily life, the moral progress of the spirit in the path of daily duty forward to a higher knowledge. Repentance for the past, amendment and progress in the future, summed up most of His teaching. He found a world buried in ignorance, at the mercy of an unscrupulous priesthood in matters religious; under the absolute sway of a tyrant in matters political. He taught liberty in both. He laboured to show the dignity of man. He would elevate him to the true dignity of the truth, the truth which should make him free. He was no respecter of persons. He chose His apostles and associates from the mean and poor. He lived amongst the common people; of them, with them, in their homes, teaching the simple lessons of truth which they needed, and which they could receive. He went but little among those whose eyes were blinded by the mists of orthodoxy, respectability, or so-called human wisdom. He fired the hearts of his listeners with a yearning for something nobler, better, higher than they yet possessed; and He told them how to get it.

The gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities.

We continue to preach the same evangel. By commission from the same God, by authority from the same source, do we come now as apostles of this Heaven-sent gospel. We declare truths the same as Jesus taught. We preach, through this medium, His gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualise that which man has hidden under the heap of materialism.

'I inquired,' says Stainton Moses, 'whether I rightly understood that the work of teaching, a section of which is under the direction of Imperator, derived its mission from Christ.'

'You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. . . . Jesus Christ is now arranging His plans for the gathering of His people, for the further revelation of the truth, as well as for the purging away of the erroneous beliefs which have accumulated in the past.'

'This is the second coming—a coming in power and glory—a coming of ministering angels and spirits—a coming to morally and spiritually enlighten all conscious intelligences. It is the overshadowing return of the living Christ. There will be no such personal return as theologians have taught. This will be, and is, the spiritual



return to His people, to all people, by the voice of His messengers speaking to those whose ears are open; even as He Himself said, "He that hath ears to hear, let him hear; and he that is able to receive it, let him receive it."

Spiritualists! the eyes of the civilised world and of the angels above are upon you! Conduct yourselves, then, like men; so guide your barques that, though they flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer voyage; live to-day for to-morrow, for eternity; be above the commission of an unworthy act; indulge in no ignoble insinuations; take no selfish advantages of the weaknesses of your fellow-men; sacrifice coveted comforts for the good of others; seek no praise nor fulsome flattery; intrigue for no office; partake of the bread of honest labour only; administer reproof in gentleness and love; forgive as you would be forgiven; be kind to the poor, the unfortunate, the sick, the dying; live to lift them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart, and soul for the realisation of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of goodwill and roses of kindness along your daily walks of life; think only good thoughts; and ever welcome the angels to your hearts and to your souls as the loved messengers of God. These are the teachings and principles of practical Spiritualism.

### MOLLIE FANCHER.

Some remarks made in 'LIGHT,' p. 185, with regard to the complex psychological problem presented in the case of Mollie Fancher require supplementation.

Calling on her in September, I learned that her psychical faculties still emerge into somnambulant activity. But, in accord with the teaching of Dr. Liébeault, this psychic activity is accompanied by the quiescence, the lethargy, of her normal, waking consciousness.

As she describes it, she often falls into a trance during the afternoon, and it is these trances that constitute the best repose she ever gets. As her nightly sleep is broken up by convulsive paroxysms, accompanied by the emerging of the several slices of her youthful personality, called Rosebud, Pearl, Idol, Ruby, such sleep brings but little repose. To miss her afternoon trance, therefore, is to fail to obtain her real rest.

During these trances her double evidently 'exteriorises.' She visits her friends, sees the streets of New York, the park, river, ferries, &c., and even visits the country. In this manner she remains in contact with the world, while lying a prisoner in bed, for over thirty years back. Several of such visits are recorded, with verified confirmation, in Judge Dailey's book.

But it must be observed that she *remembers* these experiences pertaining to her alternating, passive consciousness, when reawakened into her active, normal consciousness. Consequently these experiences do not pertain to a secondary personality, such as have been recorded by Azam, Charcot, Janet, &c.; nor to a secondary state such as is induced in hypnotism and in mediumship, in which the memories are discreted and do not emerge into the awakened, normal, active consciousness.

These psychical experiences pertain to an alternating mode of her personality, carrying external passivity and intra-normal activity. They are akin to those referred to on p. 375, obtained by concentration, but are purely involuntary; while the latter were both involuntary and volitional.\*

Rosebud, Pearl, Idol, Ruby, are the emerging of slices of the active personality of her youth, due probably to physical lesions, while these psychical experiences pertain to her passive consciousness. But the experiences pertaining to the period of nine years during which she lay unconscious in bed, do not emerge into her active or passive consciousness. They are discreted, cut off, and constitute a different layer of her selfhood again, resembling the secondary state induced in hypnosis. It would be interesting to know whether this stratum of her experience could be reached by hypnotic influence. She says, however, that though several doctors have tried to hypnotise her, none have succeeded. Perhaps a mesmeriser might succeed where hypnotists have failed.

Q.V.

\* This parallel confirms the correctness of the teachings of Drs. Durand de Gros and Liébeault as to the identity of the externally passive and internally active state, induced by concentration, with that appearing spontaneously in somnambulism (whether accompanied by physical activity or psychic exteriorisation, as above), or artificially induced by hypnotic, mesmeric (or mediumistic) operators.

### 'REGENERATION' AND REINCARNATION.

I am a Reincarnationist, but write to protest—not for the first time—against the misconception (too often repeated) of your correspondent, 'Thibaud' ('LIGHT,' October 8th), that the truth disclosed to Nicodemus (John iii. 3, *et seq.*) was that of reincarnation. One would have supposed that the explanation in verse 6 ('That which is born of the flesh is flesh; and that which is born of the Spirit is spirit') would have made such a mistake impossible. It is, indeed, redundantly repelled by the context. The passage already quoted is followed (verse 12) by another equally conclusive, when related to an antecedent statement: 'If I told you earthly things, and ye believe not, how shall ye believe when I tell you heavenly things?' Reincarnation certainly comes within the category of 'earthly things.' But the whole statement begins with the declaration: 'Except a man be born anew' (or 'from on high,' *ἀνωθεν*) 'he cannot see the kingdom of God'—a revelation clearly concerning 'heavenly things.'

I hope this may suffice for the moment. But I fully expect to see, in a few months or in a year or two, this old fallacy, which represents Jesus as a teacher of reincarnation, trotted out again as complacently as ever. I am quite resigned to that in the case of again and again refuted *objections* to reincarnation, but a recurrent fallacy on one's own side of a question is a 'thorn in the flesh.' And it is more important to keep unperturbed the great Christian and philosophic doctrine of spiritual regeneration, than to enforce the altogether subordinate and *natural* truth of earthly reincarnation. The spiritual new birth *exempts* from the earthly, which latter is a mere consequence of *persistence of attachment* to the earthly sphere. A radical attachment is not broken off by external accident; it must be *eradicated*. And no one can appreciate the full scientific force of the argument for reincarnation without appreciating the necessity of spiritual regeneration for this eradication. And no one, I respectfully submit, is really a 'Spiritualist' who is not one in *all* his thought and conceptions. And when he is that, he will cease expecting interior and essential results from exterior and superficial causes; he will understand that the natural laws most familiar to him have other *scales* of representation; that Periodicity, for example, with its cycle of alternate states, is no unique phenomenon of our present experience, but that this visible or incarnate side of our life is itself *one* of those states, while containing *within* itself again a representation of *both*. He will then recognise that that principle of 'analogy' which at present he only tentatively, partially, and distrustfully acknowledges, as a possible and occasional clue to truth, stands really for the universal *unity of process*, for the logic or rationality of being or existence in general. The wheel of life in any lower order of consciousness turns ceaselessly till life from a higher order descends manifestly into it, and, as a *cross* within it, arrests its motion and liberates its spirit. All radical change is *relatively* supernatural, for the 'nature' of any order can only repeat itself. *Immanently*, it is true, the higher is always within the lower, but not as the 'nature' of the lower, and with a 'time' of manifestation which is not the time of the lower, does not belong to the periodicity of the lower. We only lay the foundation of a scientific Spiritualism when, as Reincarnationists, we *know the wheel*. But we are not Spiritualists indeed until, as Christians, we know the *cross that stops the wheel*.

C. C. M.

### IMMORTALITY.

Immortality is not necessarily a belief in endless bliss which shall be our reward for the sacrifice of a few short years. That is a very puerile notion. It is a belief in a to-morrow in which we shall have a share, and if therein we shall reap what we have previously sown, we shall also find there awaiting us new duties which alike will require a new to-morrow for the realisation of their purpose, so on in infinite progression towards that 'far-off Divine event to which the whole creation moves.' Intuition and reason alike suggest a final universal harmony, and our self-consciousness tells us that we shall have part therein.—E. CAPLETON, in the 'Inquirer.'



### 'PRIMITIVE CHRISTIANITY.'

An esteemed correspondent kindly sends the following remarks on the second volume of Dr. Rodes Buchanan's 'Primitive Christianity':—

The second volume of 'Primitive Christianity,' which has just been published, is a fuller development of the purpose with which the first was written. A more complete, masterly, and crushing exposure of the corruptions and revolting mutilations of Primitive Christianity it is scarcely possible to imagine.

To the question, 'What is Christianity?' Dr. Buchanan has given an answer so clear, so simple, so satisfactory, as ought to commend itself to every unbiased mind. It seems impossible, in this respect, to overestimate the value and importance of his work—a work presented under such a host of difficulties as would have discouraged many a brave spirit from attempting it.

But he confidently anticipates the time when his labours will be appreciated, however much they may be undervalued now. If Dr. Buchanan had done nothing more than vindicate the character and teaching of Christ and his apostles, including those of Paul, from the falsehoods and the repulsive features in which these have been presented, he would have conferred a benefit upon the Church and the world, the full value of which they cannot at present realise. But to anyone whose mind has often been perplexed by the many glaring contradictions and inconsistencies which have hitherto been bound up with Christ's life and teaching, and no less with that of his apostles, it is an immense relief to be able, under Dr. Buchanan's guidance, to distinguish between the false, the fictitious, the repulsive and the true, and to know that words imputed to, were never spoken by, Christ. That Christianity, as expounded by the author, will in the future produce the most beneficent results, revolutionise society, and banish those causes of misery under which humanity now groans, may be anticipated from the very nature, spirit and purpose of genuine Christianity.

Dr. Buchanan claims to be under the guidance, and to enjoy the direction, support, and sympathy of those who hold the highest positions in the spiritual world, and whose names he gives. This claim may be questioned, or disputed, but let anyone examine and judge calmly and dispassionately of these communications themselves, and say whether they are not such as might be expected to emanate from those who fill such exalted positions in the world unseen.

That the Church, as at present constituted, will accept such teaching, is, perhaps more than can be expected, but it is surely most deplorable that any ministry should still be content to teach fable for truth. It does seem a little strange, too, that Spiritualists, leal and true, should hold back from accepting Dr. Buchanan's teachings.

Would that someone, with the means, and whose eyes have been opened to see the truth, as presented by the author, would scatter it far and wide. G. W.

### SCIENCE AND THE GHOST STORY.

The article in 'Literature' from which quotations were made in 'LIGHT' of October 1st, must have roused the indignation of many who, like myself, are neither professed nor practised Spiritualists.

More than thirty years ago, when the science of the day was leading us from old faiths, through newly-discovered horrors in the way of bacteria and microbes, to the borders of the grave, with the assurance that death ended all, I remember the comforting gleam of hope brought to many aching hearts by the Spiritualists' messages from departed friends. I confess that these were rather vague in their purport, but they went to prove continuance after death.

But this is not the only debt we outsiders owe to Spiritualism. Their chief organ, 'LIGHT' (the only one of which I have any knowledge), not only has opened doors through which new flashes of psychical science continually stream in, but keeps them open, and holds out hands of welcome to the light-bringers.

Spiritualism itself is becoming a science. The careful and convincing proofs of the reality of thought-transference,

collected by the Society for Psychical Research, were published almost simultaneously with the accounts of the successful results of Marconi's wireless telegraphy, and seem to provide a *modus operandi* for the conveyance of both thought and message, by means of the Hertz and X rays, on the vibratory waves of that ether which interpenetrates the atoms of all created things.

Equally interesting and important are the experiments made in France on the exteriorisation of the human double, which seem to bring the ethereal body of man, the spiritual body, almost within the regions of exact proof, and to establish the triune human nature as body, soul, and spirit, on scientific grounds. The experiments on 'human radiation' are also of the highest importance, and for a knowledge of many of these interesting developments the unscientific reader has been indebted to 'LIGHT.' It is the despised Spiritualists, the ghost-seers, who have opened these doors into the unseen, and kept them open to the unscientific mind. It is difficult, on the other hand, to guess for what special class of reader the cumbersome and clumsy 'Literature' has been begotten by the respectable and respected 'Times,' as its appearance on the library table or the bookstall is as infrequent as that of the despised ghost in his haunted castle. M.

### THE SCOTTISH BAZAAR.

Now that the work connected with our bazaar has been brought to a satisfactory conclusion, the Glasgow Society desire to tender their grateful thanks to all those friends who so cordially assisted them in their several spheres to make it the success it has proved, and to the Rev. John Page Hopps for the sacrifice he made in coming North and lending his valuable influence in speaking for us on the Sunday, and opening our bazaar on the Thursday. Nothing contributed more to direct attention to the claims we make than having Mr. Hopps' honoured name associated with our cause. Many who never before gave it attention will now look at the subject, from the fact that such a well-known religious teacher admits its phenomena and believes it is capable of building up the religious life. Mr. Andrew Glen-dinning rendered yeoman service by his admirable address when acting as chairman. His exhibition and valuable lecture on spirit photography and his personal presence all contributed to give a fine flavour to our gatherings. Mrs. Russell-Davies kindly came each day from a distance and spoke in an admirable strain as to the value of our cause. Mr. Venables, of Walsall, remained with us the entire time, helping in everything that was likely to further our success. Mrs. Ernest Stevens, so well known locally, spoke some brave words, and by her countenance and help each day contributed no little to the rich feeling which characterised all the proceedings. Friends in many parts of Scotland and England sent us of the labour of their hands, and showed that those who know of Spiritualism are eager to make it known to others. Contributions were spontaneously sent by many whom we were unaware had any sympathy with our work. The amount of our drawings exceeded £300, a sum not calculated upon by the most sanguine—and a sum which will largely assist in spreading our gospel. The bazaar has undoubtedly been the means of bringing our facts before many for the first time. The Press notices each day would be read by many thousands who would wonder at Spiritualism seeking for recognition. Altogether we are satisfied at the result of our labours, and again tender one and all our grateful thanks.

JAMES ROBERTSON,

President, Glasgow Association of Spiritualists.

### TO CORRESPONDENTS.

'PSYCHE'—You will have an opportunity of putting your questions to 'Tien' at one of the coming fortnightly meetings of the Alliance.

'O.O.'—Surely you do not suppose that we entertain the views referred to, simply because we allow their expression by a 'Correspondent.' About certain facts we have no doubt whatever; about certain theories we are less confident, and we believe that the truth will be reached most surely by free discussion.



## 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.*

## In Reply to 'Puzzled.'

SIR,—Whether the capacity may ever be evolved in any future state to reply in a paragraph to questions involving the whole problem of being, in its manifoldness of state, must remain an unsolved 'puzzle.' I will, however, endeavour to make a faint reply, moderated by the consideration due to the Editor for his space, while claiming charity as regards the result.

1. We gain experience, and the power to act subsequently from the higher states to which we evolve, in the lower planes we have traversed. To have avoided this plane would entail avoiding the experience, knowledge, acquired here. I have never stated that 'many spirits have never been incarnated,' so need not reply thereto.

2. We are to the Solar-Self what the vital cells in the reflex-centres of our organisms are to our selves. As our central-self determines our reflex-centres ('hierarchies of sub-selves') by transmitting, for external realisation, the ideas received, so does the Solar-Self determine us. We are not automata. We are conscious of the experiences entailed by the process of the Universal, in its mediation through us, and which experiences, to that relative extent, become our own. We are self-consciously experiencing dynamos.\* Guardian spirits (personalities) may try to interfere in the explication through us of the determinations from higher sources, but guardian angels, in their higher wisdom, will not do so. The only efficacious prayer is aspiration towards consonant unison with the law of the Universal, self-surrender and identification.

3. If by physical, terrestrial existence is meant; and by spiritual, post-terrestrial (of which there are a series, in increasingly higher modes); then both are equally 'real' (though the latter carry expanding and intensified perception). The element common to both is experience: knowledge.

4. The two worlds are not separated, but human perception cannot ingress into higher modes. Communion with the higher cannot be 'effected' by the lower; the converse is the truth. Modern Spiritualism is the evidence that such 'effective touch' is being developed by efforts exerted from higher states. Plenty of graphic details have been given as to the occupation of spirits (but the querent forgets the 'conditioning' entailed by the receiving instrument). The psychic doubles of some human subjects have even been intruded into and witnessed spiritual planes of being. (This will become more general, as the inner operators develop their knowledge of the necessary process). Possibly if the querent went to a good trance medium, he might learn something with regard to his friend.

5. The fallacy of independent existence (or heresy of separateness) generally accompanying the limitations of personal consciousness, entails the 'inversion' of conceptions mediated from precedential states. The antecedent conceptions mediated from higher Solar-selves become 'inverted' when mediated through personal selves, imbued with such fallacies. (Possibly a similar inversion of the transmissions from our cerebral neurones may occur sometimes in our reflex-centres, entailing disorder, disease). All personal states (outer and inner) are necessarily imperfect, because of their limitation. But transcending personality entails transcending these limitations, and closer approach to the perfection of at-one-ment, carried in identity. This state entails cessation of personal interference in the process of the Universal, but identification therewith and consequent supplementation by individual consonant effort.

It is not the Solar-selves, consequently, who by their determinations are responsible for the evil in our world, but the law under which complemental-selves become bisected or

sectioned into personalities; entailing opposition, competition, conflict, struggle, failure, suffering, sorrow. It is the sectioning of self-consciousness; the bisecting of love from wisdom (feminine from masculine) that is the logical precondition and cause of all 'oppositions' in experience. But it is by means of this 'related opposition' that the selfhood becomes unfolded in the fractions of the Universal. The process is painful to go through, but can we, in our finite knowledge, presume to judge and condemn the Universal?

It is impossible to estimate and comprise central, transcendent, individual and identic consciousness and modes of being by means of the subordinate, limited, sectional, personal consciousness. Central states are not the same as peripheral states and cannot be gauged by external data which stand as but subordinate effects to transcendent causes.

The fundamental issue involved in the querent's questions is carried in the alternative as to whether we regard the universe from a separatist or from an identifying point of view; from an anthropocentric or from a theocentric standpoint. This does not affect the Universe, but it does affect ourselves. If we are independent beings, he may argue that this exposition tends to eliminate personal freedom of will. But if we are fractions of the Universal, then it produces *itself* in us; then we are nothing else but the universal (in finitude). In determining us, it determines *itself*, and it is the reactions entailed by this process that constitute our experience; or rather *its* experience, in which we (as its fractions) share. And this is biologically illustrated in the microcosmic organism, under the laws formulated by Drs. Durand de Gros and Liébeault, in which the hierarchies of sub-selves are shown to be vitally dependent on, and determined by, their central self, whose received and transmitted ideas they realise, though, like us, they are unaware of being so determined.\*

Q. V.

SIR,—May I suggest to 'Puzzled' the advisability of his trying to realise the fact that a large proportion of the human race is still in swaddling clothes? In his first letter 'Puzzled' remarked: 'If prevention is better than cure, would it not have been wiser to have altogether avoided this sink of iniquity?'

'Puzzled,' therefore, thinks he could have managed matters better than that mighty and intelligent force we call God! That we do not all think so shows that some few of us are short-coated, but none of us are in tail-coats. It would be quite easy to give 'Puzzled' a reasonable explanation of *all* his difficulties, but to do so would occupy too much space in 'LIGHT,' and until he ceases to think himself qualified to pronounce upon the dealings of the Creator towards those created—or evolved—it would probably be a waste of time also. I, nevertheless, sympathise with 'Puzzled' in his difficulties, and by no means resent 'questions'; so shall be pleased to see him or correspond with him privately, should he care to communicate with me through the office of 'LIGHT.'

'BIDSTON.'

## Reincarnation.

SIR,—I have just read John Scouller's article in 'LIGHT' of October 1st, on 'Transmigration and Evolution,' endeavouring, while so doing, to divest myself of all prejudice. While not wishing to take up your space discussing all the *pros* and *cons* of the case as he puts it, or dealing with his assumptions, I should like to point out what appears to me a fatal omission on his part.

In putting the case for reincarnation, as he does, from a purely intellectual standpoint, he has overlooked one factor, and that a vital one—namely, love. By eliminating the affectional element he makes man the slave of a heartless machine, instead of the child of a loving Father. Looking at things from the standpoint of appearances, apart from their inner reality, he puts the law above the lawgiver; forgetting that law is the outcome of love, its *modus operandi*; and not love the outcome of law. By so doing, he expels justice from his scheme, for there can be no justice apart from love; justice being the product of love and truth conjoined. Of course, if love, and consequently

\* Dynamos do not create electricity. They draw it from the surroundings which are permeated therewith. Nor can a dynamo work of itself. It is dependent on an antecedent energy (steam-engine or turbine). Similarly while man draws vitality from its storage in the atmosphere, his mainspring (the attracting and propelling power in the heart, generating circulation and absorption of vitality) depends on a precedential energy, transmitted from a transcendent source.

\* This finds confirmation in Professor Virchow's recent statement: The organism is not an individual but a social mechanism.



justice, is to be eliminated from the universe, and humanity treated as a vivisectionist would treat dumb animals, I have nothing more to say.

In conclusion, might I ask him if, having discussed the doctrine of reincarnation from the coldly philosophical and logical standpoint, he would briefly put it from the higher, or affectional aspect? We must ever remember that perfect truth cannot exist apart from perfect love, intellect of itself being unable to discover it.

X.O.

#### 'Time and Space.'

SIR,—We can only use the terms time and space in the sense given in our experience. We have no experience of time which *cannot* be measured by days and years, nor of space which *cannot* be measured by yards and miles.

Madame De Steiger says, 'We may truly say that *here* there is no reality, likewise *there* there is no reality, because the realities of these two planes are incapable of exact transposition.' Reality is nothing more than *persistence* in consciousness. Consciousness of time and space is *persistent here*, and, if we are to attach any value whatever to spirit communication, it is also *persistent there*. Hence there must be reality both *here* and *there*. Can we truly say that 'the realities of these two planes' cease to be real because they are different? The terms *here* and *there* imply *where*. Madame De Steiger's paraphrase of the quotation from Schopenhauer admits '*wheres* and *whens* on another plane.' Did Schopenhauer mean that?

Spirit communications are very perplexing. Continued experience necessitates lowering our ideal of the state of the departed. This is as painful as it is perplexing, and leads one to pause, and silently and patiently seek more light.

SCRIBA.

#### A Challenge to the Secularists.

SIR,—One of your correspondents appears to regret that Mr. G. W. Foote has declined to discuss Spiritualism with Mr. J. W. Mahony. I do not write to apologise for Mr. Foote, but I do beg leave to say that I listened most attentively to your Glasgow President, Mr. James Robertson, and while admitting that I enjoyed the really creditable display of the very best that can be said for your philosophy; admitting, I say, that I was refreshed by his intellectual handling of this most important question, the question of all questions, the question of a future life—yet I could not say that your esteemed President convinced me, because the land he surveyed is and always has been for me a veritable *terra incognita*, or wholly inaccessible kingdom. Each individual lives in his or her own sphere, and all that the Spiritualist can do is to urge the Secularist or Agnostic to widen his outlook and develop his intellectual faculties. All knowledge is relative, and if I have not the power or faculty to assent your alleged spiritual phenomena, we may argue till the crack of doom and still be unconvinced.

In a word, we have no common ground, and hence the absolute futility of argument. Bearing this in mind, it would be unfair to assume that Mr. Foote dare not venture to cross swords with a representative of Spiritualism.

110, Ingleby Drive, Glasgow.

J. KING.

#### 'Literature' and the 'Times.'

SIR,—Reverting to your leading article on 'Literature,' a periodical published by the 'Times,' permit me to say that it is, so far as my memory serves me, perhaps fifty years ago since your contemporary the 'Times' newspaper, divulged its great secret. It then acknowledged that its grand principle was to lead by being led; that the times guided the 'Times' newspaper, and that such was the way to succeed. It happened thus: It studied the general feeling and opinion of the people, or rather the leading classes, which it quietly assumed, in its articles, as its own, and propagated them as though itself were the initiator. And, indeed, it thus signally prospered in its enterprise. So the 'Times' seems, only naturally, still to be pursuing its ancient strategy. It knows that ghosts, materialised and otherwise, were the secret and the mainstay of the Old and New Testaments, from which our country professes to derive its religions; but it knows also that the people in power do not like

ghosts as a rule, so the 'Times' has the daring now, even in these latter days, to impute to the modern Spiritualists that which long, long ago the religions of our land had already taught it as the truth; and which every Church, moreover, in the kingdom, however divided from others, nevertheless takes as its assumed rule to this very day. The 'Times' may be likened to the jumping cat, verily!

WM. R. TOMLINSON, M.A.

#### Spiritualism in Bristol.

SIR,—The number of people interested in occult matters in and around Bristol may like to know that I have started a class upon the higher spiritualistic principles, for the development of the same, at my house, to which interested parties will be admitted, providing the tenor of their lives is in accordance with the furtherance of these objects.

As no lady clairvoyant resides in or near Bristol, the present is an excellent opportunity for such an one desirous of settling in Bristol. To further this object, I would myself, under certain conditions, be prepared to guarantee a certain financial help.

ALLAN FISHER, M.D. (U.S.A.)

143, Cotham Brow, Bristol.

#### SOCIETY WORK.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN ROAD.—On Sunday last, Mr. Jones presiding, the subject was 'Faith and Prayer,' in which Mrs. Jones (under influence) and Messrs W. Wallace, Hewitt, and Brooks took part. Clairvoyance was given by Mrs. Jones and Mrs. North.—T. B.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last our public circle was well attended, and many questions were asked and replied to. In the evening, Mr. Long gave the third address of a series, on 'The Gift of the Spirit.' At the close eight candidates joined us as associates. Our social party proved a great success, upwards of one hundred being present. On Sunday next, at 11 a.m., public circle, door closed at 11.15; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long, 'The Spirits' Experience of Death'; at 8 p.m., members' circle.—VERAX.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE ROAD, MARE-STREET, N.E.—On Sunday last, at 6.45 p.m., Mr. W. Orlando Drake occupied our platform, and in an able manner dealt with several questions from the audience, viz.: 'Do Spirits teach us that which is Morally Right and Wrong?' 'Are Clairvoyant Descriptions given from Sight or Impression?' also, 'Should the Teachings of Jesus be ignored by Spiritualists, as they are in some cases, or be revered by right conduct?' On Wednesday, 19th inst., annual general meeting of this society. On Sunday next, at 6.45 p.m., Mr. and Mrs. Ronald Brailey, address and clairvoyance.—H.B.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL 99, WISBADEN ROAD, STOKE NEWINGTON ROAD, N.—Mr. Sherwood delivered the third of a course of lectures on 'Animal Magnetism' on Sunday last, to a crowded audience. The address was listened to with great attention and was characterised by the usual clearness which Mr. Sherwood invariably exhibits in his addresses. Mrs. Sinclair contributed a beautiful solo, 'Dream of Paradise,' with great expression. Next Sunday, trance address by Mr. John Allan, Hon. Sec. International Corresponding Society.—A. CLEGG, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The inclemency of the weather had but little effect upon the attendance at these Rooms on Sunday evening last, when Miss MacCreadie occupied the platform for the Marylebone Association. Under the influence of one of her spirit friends, Miss MacCreadie delivered a short address concerning Spiritualism. The sympathetic utterances of the speaker, coupled with the sound and practical manner in which the cardinal truth of spirit return was enunciated, gave an added charm to what was a most suitable address, and the clairvoyance which followed was remarkably successful, the conditions in the meeting being of a most harmonious character. Fourteen spirit people were described, and twelve were recognised at the time of giving. The effective rendering of a setting of the hymn, 'Abide with me,' by Mrs. Panlet, contributed greatly to the success of the meeting. Next Sunday Miss MacCreadie will, if in London, again give clairvoyance at these Rooms. Doors will be open by 6.30 p.m., the meeting commencing at seven o'clock, at which hour it is hoped in future that those in charge of the meetings will be able to close the doors, thus preventing the meeting from being disturbed by late-comers.—L.H.



ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Willis gave a reading from 'LIGHT.' Mr. Brenchley spoke on 'Is Christianity Essential to Salvation? and its Moral Worth and Works.' Mr. Palmer gave a few words on the same subject. Mrs. Brenchley gave convincing clairvoyance. Next Sunday, Mr. and Mrs. Brenchley. Thursday, circle, for members only; medium, Mrs. Brenchley. Papers on sale.—C. D. CATTO.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mrs. Boddington delivered an interesting and instructive address on 'How Spiritualism will Develop Socialism.' The speaker, in a very lucid manner, reminded those present that all idealists should as much as possible endeavour to live their ideals in their daily lives, and suggested that a rational state of society would do without priests, lawyers, and doctors. She affirmed the necessity of Social Democracy being spiritualised and urged Spiritualists to study the principles of Socialism, so that a better understanding might be arrived at between the men and women of the two movements which are working for the emancipation of humanity. After questions had been dealt with, a Socialist in the audience made a few comments, to which Mrs. Boddington replied. Mr. Stebbins ably presided. On Sunday next, at 7 p.m., a Theosophical friend, Mr. King, will occupy our platform. Other meetings at usual times.—P.

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