

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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## CONTENTS.

Notes by the Way .....	549	Open Letter to the S.P.R. ....	557
The American Convention .....	551	Canon Wilberforce on Spirit Com-	558
Our Amusing Critics .....	552	munion .....	558
Meeting of the S.P.R. ....	553	Physical and Spiritual .....	559
Spiritualism for the People .....	553	Christian Science .....	559
Can We Agree? .....	554	Churchmen and Spiritualists ..	559
Address by Professor Falconer ..	555	Repressive Laws .....	560
Decease of Mr. J. W. Farquhar ..	556		

## NOTES BY THE WAY.

'The Spectator' on 'The Resurrection of the Body' is, in a way, instructive; not because it tells us anything, but because it reveals a state of mind. It is always hazy and groping, on the subject of the immortal life, but its haze and its groping admirably reflect the state of what is called 'the public mind.' We agree with it that the notion of the resurrection of the body is as likely to be the pivot of the next great theological quarrel as any other subject; and we are very sorry indeed for the Bishop of London if he has really been imprudent enough to commit himself to an *outside* of the Church confession of faith in the worst clause of the pseudo-'Apostles' Creed.

'The Spectator' repeatedly draws attention to the undoubted fact that belief in the resurrection of the body—especially the resurrection of the body at some future far-off judgment-day—has gone all to pieces. Speaking of the laity, it says: 'Very few indeed of them hold that their present bodies will ever rise again, that idea being confined to the most orthodox of the clergy, and the latter rather avoiding in the pulpit any close dealing with the subject.' St. Paul's teaching concerning the two bodies, the sensuous and the spiritual; the now widely diffused belief in apparitions, even the story of the dying thief, promised Paradise 'this day'; together with growing knowledge and the ripening sense of proportion, are making an end of that queer old belief in 'the resurrection at the last day.' As 'The Spectator' reminds us, that belief was originally the result of the assurance, cherished by the first Christians, that the return of Christ and the closing of the dispensation were very near; and the one belief depended upon the other.

'The Spectator' concludes with its usual semi-agnostic moan: 'The whole subject is enveloped in a cloud completely beyond penetration by thought.' If it would suspend thought for a time, and give experiment a chance, it might find light.

This same number of 'The Spectator' contains the following curious ring-story by Rowena Sampson-Kay:—

If not too late for another ring story, the following may interest some of your readers. It occurred some eight years ago, whilst I was at school near Boulogne. There was a pond in the garden, in which one of my schoolfellows lost a plain gold ring; we immediately told the gardener, who proceeded to drag the spot where the ring had fallen, the water there being between 3ft. and 4ft. deep; many and many buckets of mud he hauled up, but without success, and the ring was given up for lost. About three mornings later, it being bright and sunny, I suggested to one of the girls we should go to the pond, for 'if the water was clear, by some lucky chance we might see the ring.' 'Oh! nonsense,' she said, 'as if one could find it now; the gardener probably

buried it a great deal deeper than it was before.' I said 'I should go any way,' so she accompanied me. Passing the tool-house, I picked up a stick, 'carnation' sticks, I think they are called, long and smooth. On reaching the pond, the water was beautifully clear, but no ring was visible. 'There goes the school bell!' cried my friend, 'come along, we shall be late!' I replied by running my stick as far as it would go into the mud. On drawing it out, my amazement can only be pictured, not described, for about half way up the stick was the ring! Even now it seems to me little short of a miracle, for how easily the stick might have hit on the edge of the ring and buried it yet deeper!

A long communication on 'Occultism,' signed 'Penwith,' appears in 'The Church Review.' It is written with evident seriousness—an enormous improvement on the old conventional drivel, almost as wicked as it was foolish—but it betrays a serious lack of all-round knowledge. We are sorely tempted to point this out in detail, but it would be a long process, and we doubt its utility. We cannot force ripeness. Mellowness must come naturally.

This writer is a good Spiritualist, and does not know it; but he would know it if he could only get a little freer from the old notions of miracle and God's 'interferences' (his own word), and come into the open, to natural law. He is already half-way out, thanks, apparently, to Psychological Research and to his own personal experiences, which would find themselves very much at home in 'LIGHT.'

But he does not like 'LIGHT'; and he shrinks from Spiritualism. We do not wish to hurry him. He is manifestly far on the road, and inquirers at his stage are, in some respects, more useful than fully-committed adherents. His concluding sentences are exceedingly enlightening as to states of mind and stages of development:

I observe our correspondence is exciting the attention not only of P.R.S. members, but also of 'LIGHT,' the organ of the Spiritualists, which gave lately some quotations from the 'Church Review.' I do not care for Spiritualism, because I fear that if it obtains really the communications with the spirits of the departed they are mostly earth-bound spirits of people who have not been very good while on earth, if not of the really wicked. There is a danger in the society of wicked people in this life; perhaps the peril is even worse of the influence of wicked spirits of those who have lived and died without God in the world.

At this season we think of the spirits before the Throne, but these, I believe, only come to mankind by Divine command, or at least Divine permission, and so also do the spirits of the blessed dead. They are not lightly to be evoked by every medium or at any séance. Still, Spiritualism is a witness against materialism, and so far is useful.

Talk about a book with 'local colour'! 'The Light!' by Bernard Hamilton (Hurst and Blackett), seems all colour—rich, vehement, and occasionally somewhat too warm; but thrilling, whatever happens;—a veritable romance for the times. But the weak ought to be warned. Mr. Hamilton is not only the writer of a gorgeously coloured romance: he is a prophet, in the good old sense of that abused word; that is to say, he is a forth-speaker for what he believes to be God, Humanity and Truth; and he can be very strenuous, very unconventional and very startling. The first part of the book takes us to Egypt and mystery; the second to London and the seething



problems of to-day, but a curious psychological link unites them. It is a brilliant story, and as immense a bit of novel-writing as we have seen for many a day.

We intended to note, before to-day, a very remarkable sermon, preached to a very large congregation, in St. Philip's Church, Newcastle, by the Rev. Conrad Noel, on 'Spiritualism: its Contribution to Religious Thought.' The sermon was buoyant, outspoken and frank in every way, as the following passages from a report in 'The Daily Leader' will show:—

Mr. Noel averred that the popular so-called Christian belief a few years ago was that after death the state of man was absolutely and for ever fixed. A small minority went into a heaven of everlasting idleness, and the majority were everlastingly damned. At present, one minority in the Christian Church taught the old doctrine in all its ghastly hideousness. Another minority—to which the St. Philip's clergy belonged—taught that every man, through possibly many a life after the present one, after painful experience, would eventually come into full and permanent salvation, and that his sin would come, gradually, to be rooted out. The vast majority in the Church, however, still believed, in a vague kind of way, in everlasting torment. They very seldom preached a sermon on the good old-fashioned hell, but they still went on preaching much the same kind of sermon about heaven, a heaven of absolute selfishness, for nothing could be more selfish than to wish to be saved whilst their dearest friends were tortured. Some Non-conformists preached a future life of progress. His own belief was identical, in many important respects, with that of the Theosophists, on the one hand, and Spiritualists on the other. He believed that 'Whatsoever a man sows, so shall he reap,' either here or hereafter, even if that man was coward enough, on his deathbed, to get a little frightened and send for a priest. That was the law of educational punishment. God would have them come to the knowledge of the truth, by finding out by experience how wrong the line of selfishness was, and that the true, deep law of their being was in community with God and with their fellow-men.

Some preachers had given up preaching the torments of hell, but had substituted no true teaching for it. Surely, the belief in the progressive future of man was of the utmost importance, and all who held it should try to unite, and forget their differences on other points.

Spiritualists had done as much as anyone to attack that ridiculous doctrine that Christ died in order that they might put upon his shoulders the punishment due to themselves. As soon as ever they got the idea of the spark of divinity in each man generally recognised, they would have social reform and social equality.

Concluding, he expressed the opinion that spiritualistic phenomena ought to be more carefully guarded, and ought to be investigated under the most strict tests or conditions.

We respectfully invite Dr. Stanton Coit's attention to the report of his Address, as given in our columns last week, from a most trustworthy and accurate reporter. We specially invite his serious attention to the following sentence: 'Were it possible, he said, for one person to surreptitiously enter the mind of another, and plant there, or take from there, any image or impression, such an act would be a sacrilege—a theft, and he would "join in burning such a person as a witch."'

Will Dr. Stanton Coit repeat this or justify it? We have, perhaps, no right to specially ask his confidences, but we have a right to publicly challenge him on this subject. Anyhow, we want to know the sort of world we are living in just now. Our columns are at Dr. Stanton Coit's disposal.

We have received a temperate and touching little letter from the medium through whom 'A Spirit's idea of happiness' was said to be given. He does not think we have done justice to it or to him. None of us is infallible; but we did our best to be just. In the absence of evidence, we hold that every book professing to come from the unseen must be taken on its merits: and we took 'A Spirit's idea of happiness' on its merits. We referred to the curious fact that it went on, without a break, for over

320 pages: no chapters, no subject headings, but just a stream of sensible, thoughtful and practically useful talk, but ending in the really funny way we described, just like the exhausting of a big barrel, and the finale of a drubbing. To tell the truth, we think that fact is in favour of the editor's statement that it came from spirit people. They were perhaps not able to stop the machine at the right moment, or to smartly turn off the tap.

We think the book deserves attention, and we thought we said so.

'Poems of two worlds,' by Reginald B. Span (London: Digby, Long and Co.), will doubtless fulfil its mission, in giving well-grounded pleasure to the writer's friends. It is an entirely creditable performance, on its own lines, though it lacks the glow, the originality and the fine subtle phrasing of poetry on its higher reaches. But these are scarce, very scarce, in these days of cataracts of 'poems' and liqueur glasses of poetry.

'Cecile,' however, is not far from the (poetic) Kingdom of Heaven; and 'Onward! Upward!' might easily be turned into a spirited and helpful hymn, the key-note of which is perfectly sounded in that fine opening line:—

Up the hills of grand endeavour.

'The Coming Light' (San Francisco) is full of good things, and is particularly bright and human. The October number introduces us to a young Californian poet, with a most interesting portrait and a pleasant selection from his writings. The following has some originality about it.

#### INCLUSIONS.

Flower in the seed,  
Earth in the sky,  
Plenty in need,  
Truth in the lie;  
Death in the life,  
Life in the clay,  
Joy in the strife,  
Night in the day.  
Heaven in sorrow,  
Hell in delight;  
To-day and to-morrow  
Deep buried in night.  
Clod in the soul,  
Soul in the clod,  
Rounding the whole,  
Resting in God.

#### LONDON SPIRITUALIST ALLIANCE.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, November 18th, when

#### MR. GEORGE HORATIO BIBBINGS

will deliver an Address on 'Bible Spiritualism and Modern Spiritualism Compared.'

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

TELEPATHY.—A curious, though by no means unparalleled, instance of telepathy, in connection with the death of the Rev. J. T. Simpson, comes from Australia, says the 'Methodist Times.' The President of the Australian Conference, hearing of Mr. Simpson's illness, sat down to write him a letter of sympathy. Something arrested his hand, and he was unable to write. An impression flashed into his mind that Mr. Simpson was dead. He left his desk and told his wife. Shortly afterwards a telegram announcing the sudden death of this much-beloved minister arrived, and when the times were compared the President found that Mr. Simpson died at the very time he received this strange impression.



## THE AMERICAN CONVENTION.

The 'Banner of Light' gives a full report of the Sixth Annual Convention of the National Spiritualists' Association of the United States of America and Dominion of Canada. The Convention, which was held in the Masonic Temple, Washington, was opened on October 18th, and the proceedings extended over four days.

The time was mostly occupied by the transaction of pure matters of business; the reception of Reports, and of reports on the reports, by committees appointed for that special purpose; the consideration of questions to which such reports gave rise; the appointment of officers, &c. Of all this, little would be of any special interest to our readers, beyond the very gratifying fact that a spirit of goodwill and harmony prevailed throughout, and that the results were such as to promise even greater success on the part of the Association in the future than in the past. We note that in the report of the Vice-President, Mrs. Cora L. V. Richmond, that lady made the following reference to the visit paid by the United States Delegates to the recent Congress in London:—

Two years ago your Vice-President (not by virtue of her official capacity) was honoured by an invitation from E. Dawson Rogers, Esq., President of the London Spiritual Alliance, to be present at the proposed International Congress of Spiritualists, to be held in London. It was then proposed to hold that Congress in 1897. Later it was decided to hold it in this jubilee year. As the President of the National Spiritualists' Association was unable to attend, the honour was conferred upon your Vice-President to lead the delegates from the National Spiritualists' Association to the London Congress. The other representatives appointed by the National Association were: Miss Lilian Whiting, Boston; Dr. J. M. Peebles, California; Mrs. Jennie Hagan Jackson, Texas; Dr. Fred. L. H. Willis, New York. Miss Whiting was called suddenly to Paris and could not be present at the Congress. Dr. Willis was unable to attend. The three others, Dr. Peebles, Mrs. Jackson and your Vice-President, accompanied Mr. J. J. Morse on his return trip from our National Jubilee. I here desire to place on record our acknowledgment of the courtesy and kindness shown by Mr. Morse on the voyage and in London.

## ARRIVAL IN LONDON.

Saturday, June 18th, we arrived in London, and on Sunday, the 19th, as an opening to the Congress, a service was held in St. James's Hall (Banqueting Room), under the ministrations of the Rev. John Page Hopps. The room was so crowded that an overflow meeting was at once arranged in another room in the same building. Dr. Peebles, Mrs. Jackson, and your Vice-President were asked to assist at that meeting, Mr. Morse acting as chairman. Both meetings were a great success, and were a splendid beginning to the Congress.

Your representatives were received with every manifestation of honour and fraternity, not only as representatives of the National Spiritualists' Association of the United States and Canada, but as representative workers in Spiritualism.

The report of the Congress has been published in full in the columns of 'LIGHT' and the 'Two Worlds.' 'LIGHT' is edited by that efficient and long-time worker in the Cause, E. Dawson Rogers, Esq., President of the London Spiritual Alliance, under the auspices of which the Congress was held. Distinguished representative Spiritualists were, however, invited to take the chair at the different sessions. Each one, on opening the session over which he presided, presented an address both timely and characteristic.

Representatives were in the Congress from France, Italy, Denmark, Sweden, Germany, and almost all the countries of Europe, and from South America, Canada, and the United States. To our surprise, no effort was made to interest the secular Press of London in the proceedings of the Congress, which some of us regretted, as the essays and deliberations would have commanded the respect and interest of the reading public of London and the United Kingdom. However, the management preserved a dignified bearing, and perhaps thought the Press should seek the Congress as a matter of news instead of the Congress seeking the Press.

[Special invitations were sent to all the leading newspapers.—Ed. 'LIGHT'.]

The meetings were crowded, and the interest unabated from first to last. One noticeable feature of the Congress was the far-reaching nature of the subjects considered, and the fact that Continental Europe, through its representatives, presented papers discussing occultism, reincarnation (or successive lives), which latter subject is quite objectionable to the average British Spiritualist, as it was formerly to the American Spiritualist. Yet there was room for all, and considerable toleration of the new views, though lively discus-

sions followed the presentation of some of the papers. The various subjects, including the philosophy and phenomena, were ably and clearly presented. Many lengthy papers, however, could not be read at the Congress, but the whole are being published in 'LIGHT,' in each successive number, and we were told that it would require a whole year to publish them.

## SPIRITUALISM ON THE CONTINENT.

It was noticeable that Spiritualism, as presented by the representatives from the Continent, treated mostly of the philosophical and mental phases, the physical phenomena and tests or messages occurring usually in the family circles and private séances, both to protect the sitters and mediums from the surveillance of the authorities (who are very active against spiritual phenomena in most European cities), and to ensure the best results. Automatic or inspirational writing seems to be a favourite form of mediumship in Italy, France, and other European countries. It is also noticeable in Great Britain that the physical phenomena and tests are secondary to the philosophy, or are, at least, not so much a part of the public presentation as formerly, or as in America. There seems to be very little occasion, either in Continental Europe or England, for the discussion of that so much mooted question (in this country) of 'fraud.' The police on the one hand and the tendency to private investigation on the other have led to different results from those existing here, and the Congress had no occasion, apparently, to deal with this subject, the affirmative side of the question, the undoubted mediumship and phenomena, being the side chiefly considered.

One of the best letters to the Congress, also one of the best to our own Jubilee at Rochester, was sent by W. T. Stead, editor of the 'Review of Reviews,' who was prevented from attending the Congress by a serious accident on the very first day of the Congress (I think). Sir William Crookes, who also was unable to attend, sent a very good, but rather non-committal letter, in which he reaffirmed his former experiments, but did not so distinctly affirm his conviction of their spiritual origin as the Spiritualists in the Congress might have wished. We are happy to note, however, that in the recently-published address of Sir William Crookes, on the occasion of his acceptance of the Presidency of the British Academy of Science, he spoke with no doubtful sound, and distinctly reaffirms the phenomena and their undoubted source. Nothing could be better calculated to reassure Spiritualists and to interest the scientific minds than Sir William Crookes' address; better far before the British Association of Science than before the Congress of Spiritualists.

## DR. ALFRED RUSSEL WALLACE.

Dr. Alfred Russel Wallace was chairman on the afternoon assigned him, and read his paper. Preliminary to the reading he stated that he had made known the results of his investigations in Spiritualism from time to time and as recently as ten years ago, since which he had no further experiments to record, and had not changed his then expressed convictions (i.e., of the truth of the phenomena and their spiritual origin). His Spiritualism, however, had led him along the line of applying its principles to the social and political problems of the day, and he then proceeded to read his paper, which was broad, far-reaching, and which every true American and every friend of progress the world over could fully endorse. He touched with matchless skill those problems that are now agitating the most enlightened minds of all nations. He seemed to be inspired by some of those great reformers who have passed to the higher congress of the skies. His benignant face was crowned with silver hair, and his earnestness of speech made him seem like a prophet declaring some of the social and political fulfilments of the twentieth century. Many expressed disappointment that Dr. Wallace did not give an address on Spiritualism. He gave what his Spiritualism had brought to him, and none could do more.

The reunion or *conversazione* held in the large St. James's Hall on Friday night was a fitting close of the Congress, and brought together the largest assembly of representative Spiritualists ever held in London, perhaps in the world.

## DISPERSION OF REPRESENTATIVES.

At the conclusion of the Congress your representatives dispersed to different fields of labour. Mrs. Jackson went to Glasgow, and later she joined Dr. Peebles and Mr. Morse in the annual meeting of the Federation of Spiritualists in Keighley. They also attended a grand meeting in Manchester, at which place they met that veteran co-worker and sister, Mrs. Emma Hardinge Britten. I was informed that at that place there was the utmost enthusiasm for the Cause and respect for your representatives.

Mr. Richmond and myself remained in London, as your Vice-President had engaged to speak three out of the four remaining Sundays of her stay in England for the principal London society, the Marylebone Spiritualists' Association,



meeting at the Cavendish Rooms, and presided over by that veteran Spiritualist, Thomas Everitt, Esq. (who, with his noble wife, has sustained and strengthened the Cause in London for more than two score years). Here was familiar ground indeed, though, alas! not many familiar faces, since of all who twenty-six years ago first welcomed your Vice-President to London, only a handful of the veterans remained. I recall Stainton Moses, James Burns, Benjamin Coleman, Mr. and Mrs. Mary Howitt, Mr. and Mrs. Hall, and a full half hundred who, ripe in years and good deeds, have joined the great company beyond.

#### WORK IN NEWCASTLE-ON-TYNE, ENGLAND.

On Sunday, July 10th, your Vice-President and her husband visited Newcastle-on-Tyne, in the extreme north of England, speaking for the Spiritualist society of that place. Here again were old and new friends, and here, as in all the northern and middle counties of England, she found a truly American spirit, and the Cause has made much progress since our former visits. In fact, on the four preceding visits noticeable progress had been made, but now it is more marked. We missed the bodily presence of our former chairman, William Barkas, Esq., scholar, artist, politician and business man, one who for years bore the banner of Spiritualism forward in Newcastle with his great credit and advancement. People would say: 'Oh, yes! if Alderman Barkas is a Spiritualist, there must be some good in it!' Three week-day meetings were held at Newcastle and one at North Shields, near the mouth of the Tyne, with eminently good results.

Both before our visit north and after our return to London, visits and receptions occupied the time until the date of sailing for America, July 21st.

We note that in the 'Banner's' account of the Vice-President's Report no mention is made of Mrs. Cadwallader. It is true that that lady was not one of the delegates appointed to the Congress by the National Spiritualists' Association, but she was chosen at the Rochester Jubilee to represent the gathering there: was the delegate also of the First Association of Philadelphia and the National Young People's Union; and came over in the same vessel as the delegates of the Association. She took an active part in the proceedings of the Congress, and rendered very acceptable services to various local societies both in London and the provinces.—Ed. 'LIGHT.'

#### ELECTION OF OFFICERS.

Mr. Harrison D. Barrett was re-elected President. We congratulate the Association on their wisdom in making this appointment. Mr. Barrett has laboured hard on behalf of the best interests of the Association, and sought in every way to keep the 'Cause' pure and beyond reproach. In this admirable effort we hope he will be well sustained.

The Hon. A. H. Dailey was elected Vice-President in the place of Mrs. Richmond.

Mrs. M. T. Longley was chosen as Secretary, in the place of Mr. F. Woodbury.

Changes were also made in the list of Trustees.

#### A GENEROUS OFFER.

The following welcome statement came, in the course of the proceedings, under the head of 'New Business':—

The Chairman announced that he had received a most generous offer from a scientist who is at the head of a scientific institute in America, to the effect that a laboratory comprising several rooms and a set of instruments estimated at fifteen thousand dollars will be put at the disposal of the N.S.A., together with the services of a competent experimenter familiar with laboratory work, physiology, biology and medicine. These services, as well as the laboratory, are offered absolutely free.

The purpose of this laboratory is to investigate psychical phenomena, and especially phenomena produced by the mediums. The expense of board and room of such mediums or psychics during their sojourn at the institution will be borne by the donor. It remained with the Association to decide whether it would use the laboratory—which would practically be its own—for the purpose of investigating the mediums, to whom a certificate would be delivered after their mediumistic qualities had been thoroughly investigated and experiments made, and a report published in the psychic quarterly which is being dreamed of. The donor does not wish his name known at present, as his object is not for personal aggrandisement, but to advance human interests.

This offer was unanimously and gratefully received, and the incoming board of trustees instructed to confer with the unknown philanthropist, express to him the heartfelt thanks of the Association, and proceed to put his plan in operation.

We observe that our friend, Mr. E. W. Wallis, of Manchester, who is on a visit to the United States, attended the meetings of the Convention, and was accorded a very hearty welcome. The meeting of the Convention next year will be held in Chicago.

## OUR AMUSING CRITICS.

By 'AN OLD INVESTIGATOR.'

No. I.

Those persons who have possessed the patience and perseverance, to carefully investigate the varied phenomena, and the subtle laws, classed under the name of 'spiritual,' have achieved a position which enables them to perceive the ignorance and utter incompetency of those who are frequently regarded by the ignorant as the great teachers of the present day.

These assumed teachers may be fairly good exponents of simple facts, connected with average science, and as such they may do their work well. When, however, these men, usually puffed up with a belief in their own infallibility, venture to write on so subtle a matter as the phenomena termed spiritual, their brains seem at once to be deprived of reasoning powers; common logic is ignored, assertions are put forward in place of facts, and falsehood is substituted for truth.

The successful investigator of spiritual phenomena regards such unfortunate men much as an English traveller would regard a tribe of men in Central Africa, who had no knowledge whatever of steam, electricity, or photography, but were under the delusion that they knew, and could explain everything.

After the many severe lessons in the past, that history tells us have been given to the obstructionists of facts, and truths, it shows a very feeble intelligence, when men rush in and assert, misrepresent, and assume the rôle of infallibility, and presume to teach those whose shoe latches they are scarcely worthy to untie. To the old investigator these men are amusing, but to the ignorant they may be dangerous, as they mislead, and misrepresent, where they claim to instruct.

An excellent example of the feebleness of reasoning on subtle phenomena will be found in 'The Illustrated London News' of October 22nd last, under the heading 'Science Jottings,' by Dr. Andrew Wilson.

It may be remembered that in his address to the British Association, Sir W. Crookes referred to certain facts connected with telepathy, and other phenomena governed by subtle laws. That Sir W. Crookes should have dared to speak of such subjects, when Dr. Andrew Wilson does not believe in their existence, seems to have so irritated the Doctor that he seizes his pen and dashes off a series of sentences, which are well worth preserving as examples—whilst we are surprised that during the penning of the production the police did not interfere to ascertain what was the matter. Here is one of the Doctor's paragraphs:—

'One cannot help expressing regret that the President (Sir W. Crookes) thought fit to interpolate into a purely scientific oration matter and opinions that decidedly belong to the sphere of pure theory, and to a domain in which the pranks of the trickster, and the medium, play no unimportant part.'

Dr. Andrew Wilson is incorrect in his premises. Sir W. Crookes did not deal with matters of pure theory, but referred to well-attested facts. Because Dr. Andrew Wilson is ignorant of these facts, his assertion that they belong to pure theory is an exhibition of feeble intelligence.

Dr. A. Wilson then makes some offensive remarks relative to the late Mr. D. D. Home, and Sir W. Crookes' careful investigations of the phenomena. The fact of an accordion placed in a cage, so that no human hand could possibly touch it, and then the accordion nevertheless played any airs selected for, is to this learned Doctor, a proof that it was a mere conjuring trick, because the accordion was placed under the table, where the effect of light would not so much interfere with the conditions necessary to obtain results. Is photography a conjuring trick, because the plate is required to be taken into a dark room to be developed? The effect of light is not yet quite well known to the superficial scientist, so he ought to know when he considers the Röntgen rays.

We next come to the following lovely sentence:—

'As a scientific man, Sir W. Crookes ought to have insisted on the accordion being played on the table.'

Good Heavens! Dr. Andrew Wilson presuming to instruct



Sir W. Crookes how difficult problems, governed by the most subtle and delicate laws, ought to be investigated on scientific principles. We should as soon expect to hear of the King Penguin, with its little flappers in place of wings, instructing the Sea Eagle, and Albatross, how they ought to use their wings on scientific principles, in order to fly long distances.

'The spiritualistic dodgers,' continues this profound Doctor, 'always require the dark, or at least conditions that no scientific man, chary of his reputation as an observer of phenomena, could possibly accept.'

We were always under the belief that in order that we should obtain results, it was absolutely necessary that we adopt those laws which we found produced satisfactory results. In order to send a telegraphic message we must insulate our wire. Why insulate the wires? We ought to insist, as scientific investigators, that the wire ought not to be insulated, and then we should soon find that electrical tricksters and dodgers were unable to transmit a message, and that we, by our scientific cleverness, had imposed conditions which had fully exposed them!

Reference is then made by Dr. Andrew Wilson to Mr. D. D. Home and Mrs. Lyon, and as we happened to be well acquainted with both, we will in a future article state the facts, and refer to the Doctor's assertions thereon.

#### MEETING OF THE S.P.R.

By AN OCCASIONAL CORRESPONDENT.

At a meeting of the Society for Psychical Research, held at the Westminster Town Hall, on Friday evening, November 4th, Mr. F. Podmore read a paper entitled 'A Predecessor of Mrs. Piper's.' From Mr. Podmore's point of view, Mrs. Piper was a clairvoyant medium—one of many others, both ancient and modern. As a rule clairvoyants had not been faithfully reported, for as a rule only good séances were recorded. An exceptional case was that of a somnambule employed by M. Cahagnet, a cabinet-maker, residing in Paris, who about 1845 became keenly interested in animal magnetism. Under his guidance this somnambule, whose name was Adèle Magnot, became a clairvoyante of the first water. She described with marvellous fidelity the features, dress, and bodily conditions of deceased persons, formerly known to the sitters. At times she clairvoyantly discovered and conversed with living persons absent from France, bringing messages to the anxious inquirers and information of the missing one's whereabouts. Cahagnet was at great pains to obtain a corroboration of Adèle's statements, and many of the notes taken at the sittings and afterwards published were duly attested and signed by the person or persons interested. This case of Adèle's was a very remarkable one, as it was closely paralleled by that of Mrs. Piper. Its explanation was not an easy matter. According to Mr. Podmore, it might be attributed to spirits, but the probabilities were rather upon the side of telepathy. In reviewing the evidence, it was noticeable that the corroboration was strongest where the details were known—that is to say, were already in the minds of the sitters—but when the statements made went outside the actual knowledge of those present confirmation was often lacking. He (Mr. Podmore) must not be understood to say that everything that came through Mrs. Piper was the result of thought-transference; but in dealing with her trance utterances we were bound to consider the records of the past, and, if we did so, we must necessarily make a large discount from the claim for actual spirit communication.

Mr. Myers followed Mr. Podmore with an interesting paper dealing with 'Some Reciprocal and other Cases recently received by the Society.'

A. B.

#### TO CORRESPONDENTS.

Several communications are of necessity held over for a future issue.

'GIBRALTAR.'—Please tell us where we can find the verse which you have kindly sent us. We cannot think that you have quoted it correctly.

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

#### 'SPIRITUALISM FOR THE PEOPLE.'

The following Manifesto, addressed to Spiritualists generally, has been issued by the Onward Spiritualist Association, Peckham:—

At the beginning of the past summer this Association, in a couple of Manifestoes under the above heading, ventured to press upon the movement the policy, while the fine weather lasted, of holding as many meetings as possible in the open air. The Association is glad to think that its advocacy of this form of propaganda was not altogether without result; and it desires to express the hope that those societies and individuals that, during the warm weather, adopted the plan will not, as succeeding summers come round, allow the policy to fall into desuetude.

In the first of the Manifestoes above referred to the Association said:—

'As the winter approaches we hope to lay before the movement a "plan of campaign" whereby, during the cold weather, a knowledge of Spiritualism's glorious gospel may be brought before the people at their own firesides.'

That promise the Association desires now to redeem.

The winter plan of operations advocated is the *systematic house-to-house distribution, on loan, of Spiritualist literature*. The *modus operandi* is for societies or individuals to purchase as large a supply as possible of some of the many cheap propagandist pamphlets on Spiritualism that are now to be obtained. Each copy of these pamphlets should, by means of an ordinary needle-and-thread, be strongly stitched in a stout brown paper cover. On the front of this cover should be written, rubber-stamped, or printed, in bold letters, the words: 'To be called for in a week's time.' Underneath this should appear the name and address of the society or person to whom the pamphlet belongs, together with the address of the nearest Spiritualist meeting-place. A few extra covers should be prepared, with which to replace those that get worn-out or soiled.

One description of pamphlet should now be left at as many houses in the neighbourhood as there are copies in hand, with a verbal explanation that such pamphlet is, gratuitously, lent to read, and that it will be called for on that day week. (Of course a record should be kept of the houses at which the pamphlets are left.) The following week these pamphlets should be exchanged for others of a different sort, those that were left the previous week being now taken to a fresh series of houses, and so on. (Needless to say, back numbers of Spiritualist journals would be a very suitable kind of literature to distribute in this way; and instead of being *lent*, they could be *given*.)

By means of the plan proposed, an entire town could, even with a limited supply of literature, be quickly saturated with our doctrines, people being made acquainted with Spiritualist truths who otherwise would never have heard of them. Questions on the subject could, of course, be answered by the caller; 'LIGHT' and 'The Two Worlds' could be offered for sale; Spiritualist books could be recommended for perusal; and advice on circle-holding and other matters could be given. Altogether, were the plan suggested carried out by Spiritualists at all generally, an amount of information on Spiritualistic subjects would be diffused, unprecedented in the movement's history. The interest aroused would be unbounded; and the converts made, innumerable. This Association ventures, therefore, with much fraternal feeling and many good wishes, to respectfully urge upon their fellow-Spiritualists in all parts of the world the immediate carrying out of the above-explained or some such idea, as perhaps a not unworthy method of still further celebrating, in this year of 1898, the movement's Semi-Centennial.

Signed on behalf of the Committee,

JNO. THOS. AUDY, President;

HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London, S.E.,

October 29th.

IGNORANCE is the father, and indolence the mother, of nearly all the evil in the world. Instruct the one and employ the other, and their children will need no other regeneration.



OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, NOVEMBER 12th, 1898.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 6d. Payments to be made in advance. To United States, 2dol. 70c.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

### CAN WE AGREE?

Every now and then we find it necessary to pull ourselves together and ask this question; and we always find the efficacy of the good, shrewd old plan of answering one question by asking another. In this case, for instance, we always find it extremely useful to ask: 'Agree about what?' That uniformly serves to answer the double purpose of clearing the air and opening the windows. It is indeed a lovely question: 'Agree about *what*?'

But suppose we leave that for a moment, and ask another question: 'Why *should* we agree?' or 'Why *want* to agree?' Has not the world, in the vast majority of its Societies, Institutions, Clubs, Churches and Drawing-rooms, been making the initial mistake of *wanting* people to think alike—or, at all events, to talk alike; of resolving even to shut them out or damn them if they did not, would not, could not think alike? How did this come about? The real cause of the tendency is probably the lingering barbaric inability to bear contradiction; and so the Institution or Club uses its black balls, the Drawing-room cuts or cold-shoulders, the man with strong opinions fires up, and the Church damns; and all the time, the people concerned probably do not know what is really the matter with them; do not know that they are only manifesting a sort of primeval-forest inability to bear contradiction.

The not wanting everybody about you to agree with you is a fine result of personal culture; the desire to gather into one Society, Club, Drawing-room, or Church, thoughtful people who do not agree, will one day be one of the fine results of modern civilisation. But we are a long way from it yet.

We could not help falling into this train of thought while reading certain late American proposals for drawing up and issuing 'A Declaration of Principles'; and, from a pathetic and amusing selection of papers, we extract two which are very instructive.

Here, first, is a long communication in 'The Progressive Thinker' signed 'SAR'GIS'. The writer views with amazement a draft of 'A Declaration of Principles' already made public. He vehemently asserts that it omits a 'vital fact' (there is always the omission of something 'vital'). This particular 'vital fact' is embodied in the following proposition: 'That Modern Spiritualism has established by ample evidence and conclusive proof that no communication has ever come from what we call the spirit world or higher life, save from a human spirit.' This, it is said, is a fact recognised by every intelligent Spiritualist on the earth to-day; and, apparently, 'SAR'GIS' would be satisfied with that alone as 'A Declaration of Principles'; and why? Simply because it knocks down something he dislikes, and sets up something which specially attracts

him. He says: 'That Declaration, now established, at once and for ever annihilates all the creeds, theologies and divine inspirations that have plagued, confused and emasculated the intellect of mankind in all times'; and it is, in his opinion, 'the one paramount teaching of all spirit communication since the rappings at the Hydesville cottage.'

The odd thing is that this writer does not seem to see what would happen if he got a Declaration which would 'sweep away, at one fell swoop, the whole theologic structure of the ages'; for he goes on to say:

Just look at our so-called, and too often self-called, leaders. One insists we must recognise, in terms, a personal God. Another ridicules the suggestion as a softening of the brain. Again, one regards Jesus as the great divinely inspired pattern teacher, and bitterly berates all who differ, with real orthodox unctious. An equally intelligent man laughs at this and regards the Nazarene as a myth founded on a myth. And so we go.

Next comes the scientific Spiritualist, if anyone can tell what that is. Read Dawbarn's paper on atoms, sent to the Jubilee, and then turn to Lockwood's address on the molecular hypothesis as necessary to spirit communication, and then to Mrs. Richmond's discourse on the X-ray, and finally to Abby Judson's letter on 'Whirls,' and then try and fix up a common platform on which they and their sympathetic thinkers can all stand.

And yet he is ready to add to all this variety his own Declaration, warranted to smash everybody's theology, in the name of 'individual mental freedom'!

Then in comes Professor J. S. Loveland, in 'The Light of Truth,' with his 'vital fact.' Certain persons, he says, 'still hunger for the fleshpots of Egypt,' and, as they are 'in dead earnest,' they are dangerous; so all the fleshpots (of old belief in a personal God) must be taken out of the way. 'Modern Spiritualism,' he says, 'is a distinctively new era in human thought and experience,' and the old 'Babylonian structures of all past systems of religion' have fallen before it. Hence we want a Declaration of Principles which will recognise this 'vital fact,' which will 'state what we mean by life, what are its factors, powers, possibilities, and destiny,' social, political, and religious (a very large order!). Especially must we come to a settlement as to 'the God question,' and 'there is none more in need of settlement'; but it must be settled vigorously. 'The spirit of compromise yields to the demands of ignorant conservatism,' but there must be no compromise about God, says Professor Loveland. He has got to go. 'We must shut out the idol,' in every form, whether as 'a personal deity' or 'an impersonal God or "Over-soul," invested with personal attributes.' This, says the Professor, is 'a monstrous inconsistency,' and 'to prevent it we must in due time carefully and exhaustively discuss the question' (think what that must mean!). We must, then, he says, so 'construct our Declaration' as to bar out a God who can be a proper object of 'love or reverence' or 'trust.'

It is all very miserable. But what is the moral? Surely to give up this barbaric desire to make men agree or to push them out. In our music, we want the whole orchestra; not a drum, a triangle, and a trombone. Besides, we *can* agree upon a general basis of belief in the open road between the spirit people and ourselves; and, truly, in trying to make that road plain and smooth, we need the help of every variety of mood and mind.

We have been requested to state that Mr. H. Towns has returned to London, and will be pleased to see his old friends at 113, Lisson-grove, N.W.

LONDON SPIRITUALIST ALLIANCE.—A meeting of the Members, Associates, and friends of the London Spiritualist Alliance was held in the French Drawing Room, St. James's Hall, on the evening of Friday, the 4th inst., when Mr. J. J. Morse, under control, ably answered a number of interesting questions submitted by the audience. We shall give a report in our next issue.



# SEANCES FOR SOMNAMBULISTIC AND MEDIUMISTIC PHENOMENA.

By M.—T. FALCOMER,  
Of Alessandria, Piedmont,

Licenziato dalle Sezioni Magistrale e Consolare della R. Scuola  
Superiore di Venezia.

Professore titolare di scienze giuridiche nel R. Istituto  
Tecnico di Alessandria Già nominato Console onorario  
di Hawaii.

*Translation of Address written for the International Congress  
of Spiritualists, held in London on June 19-24, 1898.*

(Continued from page 544.)

## PART I.

### CHAPTER II.—SPECIAL OBSERVATIONS.

1. Characteristics of the psychical communications—a case of phonic phenomena.
2. Categorical questions as to the cause of the phenomena; practical philosophy.
3. Discussions concerning the cause of the phenomena.
4. Communications at the first series of sittings.

1. From an objective point of view, the writing in the somnambule state bore an English character, without abbreviations; it was large and sloping, rounded and wider spreading than her own handwriting. The words often ran one into another, and altogether it was not so easy to read as her own normal writing. The average length of the communication was of thirty lines of seven words each. The sum total amounted to 570 lines or 3,990 words. As to the rapidity used, it was of about one hour for 142 lines or 994 words. As to the literary form, the style used in the communications was different from the Countess's own style. The expressions were clear and correct, with a tendency to conciseness and sobriety of language. The subject treated was generally of a serious character and highly moral.

From the subjective point of view—as to the agent of the phenomena—the consciousness of the Countess was never apparent. The written messages purported to proceed from the departed. The same applied to the oral communications. It was only during the second series that, whilst entranced, she used the 'I.' Remarkable was, in the same séance, the change of her personality to one or more Egos. The unknown agent professed to be a reincarnated spirit, as well in this case as in other manifestations obtained in both series of sittings and in the spontaneous phenomena of sounds. It happened in the following way:—

On one evening not devoted to a séance, I was sitting with the Countess in the usual drawing-room. I was reading to her one of my descriptions of Venice, and was making the rough draft of a plan thereof, which she followed attentively. Just as I read the words: 'In this way the Canal Grande is the thoroughfare, the silvery sound of a bell was heard, which seemed to be at a distance of a metre and a half from us, at the entrance of the drawing-room; but, as it happened, there was no such thing as a bell there. The idea which crossed my mind at once was that the cat, playing under the little work-table, had given a jerk to a bell which I supposed to be fastened to the top of a closed skein-winder which was standing on this little table. I say I supposed, because I could not clearly discern the top of the skein-winder on account of the faint light near which we were standing.

'What is it?' inquired the Countess.

'The cat,' I replied, and went on reading about the 'Canal Grande, bordered by palaces, &c.'

The Countess was looking quietly at the plan and following my explanations attentively, when again we heard a silvery sound like the first, but somewhat protracted.

'But what is it?' she asked, startled.

'But do you not see it is the cat?' I rejoined, thinking it most likely that the cat, with a jerk of its tail, had tossed the bell which I fancied was on top of the skein-winder. I had hardly given this answer when the sound was repeated but prolonged and with a startling insistence.

'Good gracious, what is it?' exclaimed the Countess.

'What do you think it can be? Are you afraid of thieves? Let us go and see.' And together we entered the only room next to the one which we occupied, to catch, if possible, the author of the disturbance. We looked, we searched, but in vain.

'Now, you have convinced yourself that there are no thieves. How can you be afraid of nothing?' said I. The question was easy enough to put, but how about explaining the mysterious fact?

Somewhat troubled and impressed, the Countess, acting on a suggestion of mine and falling at once into the usual state of hypnosis, began writing: 'I am Mimma, I am Mimma.' After this she drew the design of a grate or railing and came to herself.

'Who is this?' I asked.

After a moment's thought in which she seemed to search her memory, she answered that it was the name of a maid who had died.

2. As the Countess B. was the only subject for observation and control at the sittings, I was enabled to ask many questions of her on the facts observed and their causes.

(a) Were these facts some game played by her? (b) Were they occasioned by her *Ego* while she was immersed in this or that phase of somnambulism? (c) Did they proceed from my will or the will of any of the company or from the joined wills of all? (d) Were they caused by the will of some one absent, by telepathic action? (e) Or were they a production of the so-called unconscious *Ego*?

Though a great many other questions might be asked pushing the analysis further, so as to respond to the unexhaustable exigencies of pure philosophy, I shall limit myself to practical philosophy, observing facts and drawing the conclusions which good sense indicates.

3. Various reasons, physical and moral, many arguments, objective and subjective, separate as well as combined, make it evident that the causes aforementioned were not the only source of facts of which I had been the only witness at the eleven first sittings, assisted by other persons at the remaining eight.

These reasons and arguments constitute such a basis as to satisfy all the critical minds that do not lose themselves in those infinite possibilities where any truth can be argued with equal success of dialectic.

During the séances the Countess was not in a normal condition, but in an abnormal one, more or less profound.

Was it a natural state of somnambulism, or was it induced? It certainly was not induced by my will, for I could not help feeling always a kind of diffidence on account of my acknowledged ignorance, in case of something unpleasant befalling her. Nor did she herself exert any volition, as out of mere kindness she seated herself at the table, when, without any preparation, she would soon pass into that extraordinary state in which she delivered either written or verbal messages. And this arrived spontaneously, owing either to a special disposition of the organism or purposely induced by an unknown agent.

This intention was always tacitly implied, with one exception, however; at the twelfth séance, enigmatic intelligences announced that on this evening they would mesmerise her, which they did even to the phase of lucidity.

Whilst in this abnormal state her right hand would draw lines and letters. I read the writings, addressed questions to the intelligence that presided, and arranged the paper under the medium's hand. Sometimes in the presence of others she would write things which in her normal state she would not have written. Once the writing terminated, she fell into catalepsy and was seen in this condition by a servant—a thing which she would have particularly disliked—and came to herself as soon as this person had left the room for help. This could not have occurred if she had not really been in a somnambulist state.

On this occasion, though I was acquainted with her mediumistic tendency and the perils which she might incur through bad management, I had insisted upon the unknown intelligence answering more at length to some questions of mine, and though I did not believe in the real presence of a spirit, yet I was aware of mentally defying him, adding irony to disbelief, when the medium suddenly broke off,



grinding her teeth and falling into catalepsy. Terribly startled at this, I called on her, carried her like a dead corpse to the window to let the fresh air revive her, and finally called on the servant for help, though I should have liked to keep her in ignorance of our séances. But all was in vain. By and bye she recovered of herself, with an appearance of absolute forgetfulness of all that had occurred.

The hidden individuality who manifested in mediumistic somnambulism, whether its name be enigmatic intelligence, occult Ego, unattainable agent, mediumistic personality, &c., suggested to us to add a third person to our sittings, so as to obtain success more promptly and with less fatigue to the medium. This suggestion was insisted upon just before my leaving for Venice, a journey which was to interrupt for three months our first series; but the suggestion being contrary to our wishes remained a dead letter until our twelfth sitting.

To my inquiries, verbal or mental, simple or complicated, particular or general, cunning or ingenuous, spontaneous or prepared, which I addressed to this occult Ego at the beginning of each séance—before the medium fell into the somnambulist state or whilst she was asleep—to all my questions the unknown intelligence answered at once, without hesitation. Sometimes the answer even preceded the question. On the possibility of communicating in other languages than Italian; of writing without the medium's hand; on the importance of physical, supra-normal phenomena; on the medium's condition during the séance; what I must do to develop mediumistic power,—on every topic I received a ready answer. The Intelligence perceived also my unexpressed desire that it would talk more at length, foretold the commotion created by Spiritism and its ultimate triumph, prophesied my conversion to it, even to becoming one of its apostles. It exhorted us to virtue, and closed by inviting us for the ensuing evening.

4. As an illustration of the foregoing I transcribe the response obtained at our sixth séance:—

(a) 'Ce soir je répondrai très brièvement à quelqu'une de tes demandes parce que l'état du médium m'éffraie. Elle est bouleversée par les luttes quotidiennes et elle souffre de son isolement. Je ne puis pas la fatiguer sans crainte de la rendre malade.'

'Practise more frequently, as I have told you before. In this manner you will in time become first a mechanical writing medium, then an intuitive one, but it requires patience and study.'

'At the moment of the spiritistic (!) communication the medium is in a condition of isolation and commotion, which certainly renders her very different from her usual normal state. To protract that state might prove injurious in certain circumstances.'

'I could write myself but not yet. I shall let you have also physical phenomena. They have their usefulness to prove the reality of our world and our existence.'

'There are still too many questions; I cannot answer them as it would take too long. Exercise yourself as much as you can, and then I will answer you. Content yourself for the present and do not try to know why I cannot stay longer in your midst. But do you think you are the only one who loves us and wishes for our society and our advice?'

'Fortunately the day will soon dawn and the darkness will be dispelled, and you shall be one who will greatly assist us. But, secrecy and perseverance.'

'Look for another companion if you think fit. Do not let the sittings be interrupted or the atmosphere disturbed.'

'But enough for to-day. Be calm, and charitable to those who suffer on earth and have trials to bear which you do not know, not having experienced them.'

'Dear brothers, pray, pray often; fear idleness; think of us,—bad thoughts then will not fasten on you. Occupy yourselves with serious and useful things, yet be merry, love those who deserve to be loved, and who require to be assisted; assist them with word and deed.'

'Good-bye, remember my words.'

'GIOVANNI.'

The medium remained insensible during the whole of the manifestation. I noticed, besides the usual insensibility of the senses, their gradual awakening and her absolute forgetfulness of what had occurred.

6. The mysterious Ego who manifested through the medium, called himself from the first a good and noble spirit. He did so that I might be convinced of the presence of one who would never give us any bad advice nor take advantage of my inexperience in matters of Spiritism. He promised to help us and to return for our séances. He told

us that he would next time answer by tiptology, if we followed instructions patiently. After the first séance he advised us to find a third assistant, so as to obtain the phenomena with less fatigue to the medium; he insisted upon perseverance and harmony, the necessity of prayer, and always expressed himself with reverence towards the Divinity.

One more argument against the hypothesis of Countess R., playing a part was that at the time of the manifestation she was perfectly unconscious, and also that she was not one to make light of sacred topics.

The occult agent also quieted my fears that the medium might fall a victim to dangerous forces; he knew my propensities, and could penetrate into my most intimate secrets. His allusions and exhortations often conveyed a hidden meaning which I alone could interpret and appreciate to its full extent. They often produced on my mind the deepest impression. Nor was he hesitating or uncertain in his advice, but showed himself fully capable of judging my thoughts and actions in a most deliberate and reliable way; and this without the medium's having the faintest knowledge of these things, and without my creating any mental vibrations, as I was not at the time thinking of them. I was standing, in fact, before an occult mentor, however fraternal and friendly his language to me. Though ten years have gone by since he manifested to me, as I read over his messages now I can still feel the truth and sincerity that pervade them. The condition in which Countess R. was at the time, her surroundings, the contents of the messages, the different types of individuality who manifested through her, all tend to make them more and more convincing.

(To be continued.)

#### 'LE JOURNAL DU MAGNETISME.'

This paper, founded by Baron du Pötet and continued by M. Durville, will in future be edited by M. Alban Dubet. Its new title will be: 'Le Journal du Magnétisme et de la Psychologie.' It will appear on December 5th, and fortnightly afterwards.

The new Editor, M. Dubet, is the author of the articles on 'Hallucinations,' noticed in 'LIGHT,' p. 224. He has republished these in book form at the Librairie du Magnétisme, 23, Rue St. Merri, Paris, presenting a synthetic study of waking, sleep, magnetic, mediumistic and magical states. The author deals with hallucinations of various character: sensorial, psychic, telepathic, pathological, collective; during awakened, sleep, and secondary states.

Magnetism is the door to Spiritualism, and is similar in kind to suggestion: 'these two agents condition and may replace each other,' says Professor Boirac. Baron Du Pötet, in his 'Magie Devoilée,' showed that it was the basis of magic. A useful field would be open to the journal if it intends, as its title implies, to deal with the unity underlying these several facets of the one basic agent.

#### DECEASE OF MR. J. W. FARQUHAR.

By the death of Mr. J. W. Farquhar, which occurred on the 28th ult., at his residence, 88, Stanley-street, Aberdeen, there passed away, at an advanced age, one who, though studiously retiring and of almost recluse habits, had made valuable contributions to philosophic theology, and had enjoyed the friendship of many leaders in advanced thought and progressive ethics, among whom may be mentioned George MacDonald, Edward Clifford, Canon Wilberforce, and Lord and Lady Mount-Temple. It may be interesting to recall that Mr. Farquhar's wife—who passed on many years ago—was the author of an essay called 'The Pearl of Days,' the popularity of which may still linger in some memories on account both of the beautiful simplicity of its style and narrative, and of the warm recommendation it received from the 'good' Lord Shaftesbury. Among Mr. Farquhar's own literary work may be mentioned 'The Divine Humanity,' 'Things to Come,' and 'Harmatia.' He was a convinced Spiritualist, and a reader of 'LIGHT' for many years, up to the time of his decease.



AN OPEN LETTER TO THE SOCIETY FOR  
PSYCHICAL RESEARCH.

BY CHARLES DAWBARN.

Years of patient investigation through the now renowned Mrs. Piper have apparently convinced your learned secretary, and many other members of your society, that a tombstone and an epitaph are not the end of humanity. At least in certain cases the deceased has so declared, to the satisfaction of your own most experienced investigators. Since years of like research, extended for a generation, will be but repetitions of your well-worn experiments, I now venture to ask whether you have accomplished all that you deem likely to be of benefit to humanity?

You have found a sensitive whose development for what is called 'tests' you have encouraged with scientific watchfulness and care, until her phase of 'test mediumship' has won your approval as honest and true. You sought for tests, and it is tests you have found. You are now complaining—some of you, including your learned secretary—that most of your spirit visitors exhibit but little intelligence, compared with that manifested in earth life. You find their communications, to use a phrase of the impatient Faraday, 'no better than the twaddle of country parsons.' Permit me to suggest that your object was 'test proof of spirit return,' and not proof of spirit knowledge and intellect, and that as skilled investigators you had no right to expect astronomical lore when you were on an expedition hunting fossils. As 'test' hunters you were a success; why should you complain if you did not bag other game? You have never yet, so far at least as published, made any earnest attempt to discover spirit knowledge in any special branch of science. That is not a matter of surprise, for you have continued, as a society, unwilling or unable to accept 'spirit return' as a demonstrated fact. Long ago your present illustrious President, Sir William Crookes, made an exhaustive study of materialisation. The result was, apparently, the same as that now reached by your experienced secretary and his co-workers. The asserted fact was deemed to be proved, but of little immediate value, since the intelligence evoked was never above that of the average mortal. So it happens that trance mediumship, and the materialisation of form, have now had exhaustive investigation by distinguished members of your society. In both phases a committee might rise and report that its object had been attained. I now respectfully request you to appoint one or more committees whose sole duty shall be to investigate the scientific knowledge possessed by your spirit visitor. And kindly permit me to point out what appears to be your only path to success.

You have no renowned member of your society who is not more or less a specialist. His study and adaptation have made him an authority on some one branch of scientific research. You now deem it desirable that he shall meet face to face, as it were, a brother student of like taste and ability, but living in a world, and amidst conditions, where a man's mind is not focussed at the cemetery, nor his investigation limited to a few years of earth life.

Your selected members should, necessarily, be in committees of one, with power, if necessary, to employ an experienced stenographer. Both must have satisfied themselves of the possibility of spirit return, and have passed the 'test' phase, so that no time may be wasted over any question of spirit identity. There is to be no question of name or personality, nor of any other phase of spirit return, but solely of intelligence, and the knowledge possessed by the spirit visitor. The limitation of the committee to just one member will bar much of the present inharmonies of sitters, which prove so confusing to spirit control of any mortal brain. Having thus acknowledged that 'speciality,' at least on this side of the life line, is a necessity of intellectual progress, the same rule must also be applied to the medium.

No medium can be pre-eminently successful in more than one phase. Her (or his) mentality, however uneducated, has tastes and tendencies that must be selected as in harmony with those of your committee, if you would reasonably expect success. Up to the present the medium has been

treated as a maid of all work, who shall not only wash dishes and scrub floors, but do anything else that any member of the family may demand. Such a system, or rather 'no system,' has led to confusion, and the lack of intelligent controls, whose absence you bewail. This is emphasised in the remarkable mediumship of Madame d'Esperance, the valued friend of Zollner, Friese, and Aksakof, and with whose autobiography, entitled 'Shadow Land,' I have a right to assume you are all familiar. You had in England for many years this wonderful medium, who has striven to give her life, her means, her strength to proving to the world that man is immortal, and that spirit return is a possibility. Yet therein is an awful lesson of your lack of sagacity. There has not been even a whisper of protest against her waste of this precious mediumship, which happens to include the manifestation of the scientific knowledge which you complain is usually absent. She has been encouraged to play the 'maid of all work' to the most dire extreme. The mere enumeration of the phases to which one weak organism has submitted is startling. We have clairvoyance, clairaudience, rappings, passage of matter through matter, the reading of sealed letters, sketching and painting in the dark, with materialisation in the light, when she was herself outside the cabinet. To these have been added not only tests to many casual visitors, but automatic writing, used for the very phase you, as a society, should be seeking above all others. Here has been an almost unrivalled mediumship, diffused and diluted into phase after phase, till it is no wonder the poor medium pathetically complains of 'the difficulty of obtaining reliable messages.' Yet the one phase, most desirable of all, was for months exhibited with a power that should startle your society at its waste of precious time in hunting 'tests.'

An accidental remark of Mr. Barkas, F.G.S., who was an invited visitor to the home circle, that he was about to deliver twelve popular scientific lectures, led to comments and queries by a spirit which startled Mr. Barkas, and ultimately in a postponement of his intended lecture upon electricity. Presently various learned gentlemen requested admission to these quiet home circles. We are told that Light, Sound, Acoustics, Music and Harmonics were each in turn investigated and discussed from the highest standpoint which that audience of inharmonious sceptics could receive. No wonder that under the strain of such inharmony Madame d'Esperance broke down. One would have thought that the world of science, or at least the leaders of the Society for Psychical Research, would have awaited her recovery with breathless anxiety, recognising that at last intelligence from the unseen was to be had by obedience to natural law. But, instead, we find the poor medium still groping in the dark, and once again wasting her precious forces in trying to demonstrate materialisation and spirit photography. I would not undervalue any phase, but surely that of pure intelligence is the grandest and rarest of all—in itself a Koh-i-noor of far greater value than the diamond which sparkles in the British crown.

Officers of the Society for Psychical Research, I appeal to you on behalf of a world hungry for scientific truth. Appoint your committees, each of one scientist skilled in his own speciality, and already convinced of spirit return. Choose a medium for each committee, whose forces are adapted for concentration on the same study; such a medium, for instance, as Madame d'Esperance, who would so gladly have been at your disposal in the past. Then you may rest assured that you will no longer have cause to complain that the intelligence of your spirit visitor is only on the level of the 'country parson.' If it be that such mediums are scarce, it rests with you to start a school for their discovery, and when found, see that each is trained to specialisation and regard for the truth. By that time your society will have a far wider field for its activity, and unseen comrades will be helping you to the spirit intelligence and knowledge you now mourn as absent.

San Leandro, California, U.S.A.

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



## CANON WILBERFORCE ON SPIRIT-COMMUNION.

The St. John's Parish Magazine for November contains an impressive article by the Rector, Canon Wilberforce, on 'All Saints' Day.' Nothing could be more suitable for 'LIGHT' than the following:—

Indestructible personal identity is the solemn thought of 'All Saints,' and its first application is naturally to the memory of those whom we have seen pass away into the night, and their place know them no more. Communion of spirit with the departed is not a visionary emotional fellowship, but an essential reality; its nature is the possession of a common divine life; God is the inmost essence in every man, therefore man is immortal; its operation is love and affinity.

Some whom we have loved have departed with characters formed, wills yielded, appetites conquered. I believe they are greatly capable of influencing us. They loved us dearly on earth, prayed for us daily; would have made any sacrifices for us. Now they are in higher conditions, in fuller, freer, completer life. Natural affinity of spirit, the constraint of tender affection, the urgent necessity that must rest upon every child of God for remedial activity, would surely lead them to endeavour, at least, to impress our spirits by some impact of mind upon mind, to set free for us good influences by prayer. That we are not actively conscious of their influence is no proof that they are not working for our benefit. We were often unconscious or unregardful of their love when they were with us. The Communion of Saints is not memory, it is present love. Can you call up at will a vivid mental picture of the familiar features of one you loved on earth? Sometimes it is impossible to do so; sometimes the memory of the eye wholly fails, and the picture will not fill in. At other times, unbidden, the loved features come vividly before you, and the mental picture is there without effort. I think at that moment they are seeking spirit communion with us; they are somehow mingling with our lives. Others, whom we have greatly loved, have passed away manifestly in incompleteness, with capacities not yet developed, powers not yet called into exercise, faults not yet corrected. Now I believe that, if we are faithful, true, and believing, we can influence them for good, not, perhaps, so much by praying for them as by praying with them; by reaching forth in spirit to the condition in which they are, and seeking identification with them in heart. Not that to pray directly for them is in any sense to be reprehended. The common objection to praying for the departed is a most puerile superstition, and every time our Lord preached in a synagogue He must have taken part in prayers for the dead. Prayers for the progress of the departed, in holiness and happiness, abound in the early liturgies of the Church, and especially in connection with the celebration of Holy Communion. It is clear that St. Paul recognised that the condition of the departed could be influenced by the actions of the living, for he alludes to the custom which obtained, in early days, of baptising a proxy for those who had died unbaptised. All such thoughts as these are practical. They do not, of course, answer all problems which the restlessness of severed affection suggests, but they lift the thoughts away from the earthly; they tighten the bond with the heavenly; they thin the veil between ourselves and the departed; they forbid us to sorrow, as men without hope, for them that have fallen asleep.

## NEW PUBLICATIONS.

- 'The Popular Phrenologist,' for November. Contains sketch of Dr. G. F. Gall, Graphology of the Rev. H. R. Haweis, &c. London: 64, Chancery-lane, E.C. Price 1d.
- 'The Torch,' for November. Leeds: 3, Grafton-street. Price 1d.
- 'The Lyceum Banner,' for November. London: J. J. Morse, 26, Osborn-street, N.W. Price 1d.
- Mind, for November. New York, U.S.A.: The Alliance Publishing Co., 19 and 21, West 31st-street. Price 20 cents.
- 'The Suggester and Thinker,' No. 4. Cleveland, Ohio, U.S.A.: 523, Superior-street. Price 10 cents.

## 'THE RIFT WITHIN THE LUTE.'

In the 'Theosophical Review' for October, Mr. Hunt actually questions 'H.P.B.'s accuracy concerning the early 'Rounds' of humanity. This is to impugn the authority of the Mahatmas! Where does he expect to go? Perhaps he has been studying Mr. Harris's 'Wisdom of the Adepts' (Esoteric Science in Human History), a copy of which is in the reference library of the Blavatsky Lodge, though omitted in a recent catalogue which I have seen. (A copy given many years ago to their lending library has mysteriously disappeared.) Only a few days ago, a Theosophist told me that the 'Wisdom of the Adepts' contained 'black magic'! I find Theosophists as a class depreciate any form of occultism except their own. The method of calling every dissident a heretic is not uncommon with theologians of more than one type, but whether it has much weight as an argument is open to question.

In the 'Theosophist' for October, Colonel Olcott says that Damodar will return 'when "H.P.B." reincarnates.' But did not Mrs. Besant state some time ago that 'H.P.B.' had already reincarnated in the body of a young Brahmin, whose own spirit had deserted the material frame? Which are we to believe? All this is very sad!

E. W. BERRIDGE, M.D.

48, Sussex-gardens, Hyde Park, W.

## 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.*

### A Challenge to the Secularists.

SIR,—It is somewhat difficult to imagine what it is that Mr. J. King wishes me to write. It is manifest that he has not investigated the claims of Modern Spiritualism in a practical and efficient manner, and is therefore not a very promising correspondent for a spiritual journal.

As Mr. Foote, who is one of the acknowledged leaders among the Secularists, declines my invitation to a public discussion on Spiritualism, there is an end of the matter. I have not contemplated a journalistic correspondence with Mr. King or any other Secularist.

I may, however, mention that the spiritualistic hypothesis is not sustained by the assertions of any person concerning the projection of their psychic self to a distance—creating bi-locational positions—but in the return of the so-called dead and their intelligent communication with mortals. The writer was, many years ago, a member of the Secularist party; but in those days access to spiritualistic evidences was much more difficult than it is to-day. Had I remained a Secularist to the present time, I should deserve to be thought lacking in mental industry and perceptive power.

Mr. King says that if we admit the Secularists' definition of life 'it is difficult to resist the conclusion that death ends all.' We do not accept their definition of life; and if the Secularists were true to their own principles of free thought and open inquiry, they would speedily amend their darksome doctrines.

J. W. MAHONY.

97, Fleet-street, London.

[This correspondence must now be closed.—Ed. 'LIGHT']

### 'Physical' and 'Spiritual.'

SIR,—In re-perusing 'LIGHT' of September 10th, I am struck with the remarks of 'Puzzled' when he asks the question of 'Q.V.,' 'Which is the real existence: the physical or the spiritual?' I often read and hear the answer to this question, to the effect that the physical is only a seeming, while the spiritual is the real life—which answer I take to be a misleading one. Reality of existence does not depend on length of existence. A thing, or state, which lasts two minutes is as real as if it lasted two millions of years.

Our physical life is certainly not fictitious, if the spiritual life is real—because our physical life is a preparation for a spiritual life: and our spiritual life depends upon the way in which our physical is spent. There is too often an attempt to disparage physical existence so as to exalt spiritual life.



Again: Prevention is not better than cure, in the progression or evolution of the inner man. All progress is the result of mistakes, by which a man learns to avoid errors, and finally to achieve success; and our gain by being dipped into this muddy, mundane sphere is the education—the evolution—of our spiritual bodies, which could not have been accomplished except by a path strewn with mistakes, pains, and triumphs. He whose worldly path is smooth and easy makes a poor finished article compared with him who falls and rises, suffers and triumphs. It is good for us to be afflicted. It is not reasonable to suppose that there are spirits on the other side who have not been incarnated, and who are as progressed mentally as if they had been materialised. If there are, then, as 'Puzzled' says, 'What is the good of being incarnated?' I cannot believe that the Divine Architect does anything unnecessary in the upward ascent of man's spirit.

The shortness of an average human life, and the use of physical life, are both potent reasons why reincarnation ought to be true, if it is not true. You cannot gain the knowledge or evolution in spirit life that you can in physical. Therefore fair play is not shown to that child who is cut off in early life if he has not a chance of being reincarnated. The ignorance of spirits on this subject is not of any moment. An earth-bound spirit, or one in a low sphere, can only remember part of its earth life as connected with its last personality, and knows nothing of what will happen to it in higher states, from whence it is assumed that reincarnation takes place. JOSEPH CLAYTON.

59, Manchester-road, Bradford.

#### Christian Science.

SIR,—Will you kindly permit me, as one taking a deep interest in 'Christian Science,' to protest against the severe criticisms recently dealt out to it? The system referred to seems, however, to have suffered more from some of its professed representatives than from the harsh dictum of those who, evidently, know little or nothing of its principles. It is not my intention, in this letter, to enter into a consideration of those principles; but I would wish to say that much misunderstanding would be avoided if those practising a system of psychopathy, which professes to take the New Testament as its basis, would refrain from undertaking the case of any person who, either openly or otherwise, expresses disbelief in the treatment employed by it for the restoration of the sick to the blessing of health and strength.

This may seem a severe rule. The severity is, however, only apparent; and if we desire to follow the example of the Great Physician, we should not fail to recognise that His healing power was limited to the *believing* and *receptive*.

One of the Evangelists tells of a certain place where Jesus 'did not many mighty works because of their unbelief' (Matt. xiii. 58).

I cannot think that God is glorified by our neglect to obtain knowledge, when it is within our reach. The Apostle Peter distinctly says, 'Giving all diligence, add to your faith virtue, and to virtue knowledge' (2 Peter i. 5-8).

I have read much literature on the psychopathic treatment of disease, many valuable works coming under my notice; and among these the writings of Rev. W. F. Evans merit special recognition. A deep knowledge of anatomy and physiology accompanied the strong, true faith of this successful healer. God has often healed the sick through the agency of the obscure and unlearned; it is nevertheless our duty to seek all such knowledge as tends to further the Divine glory and the welfare of our fellow-beings. Biblical psychology, and especially the 'medical psychology of the New Testament,' presents a grand field for humble and diligent research.

There is abundant evidence that the *Charismata* (1 Cor. xii.) continued into the fourth century; and the explanations, eloquent though they be, of Church historians to account for the disappearance of the 'spiritual gifts' are far from being satisfactory. 'It is a part of the scientific mission of the present age to disrobe the so-called miracles of past centuries of all their mystery, and reduce them to the operation of known laws, and thus render them credible as historical facts, and their repetition practicable at the present time.' ('Mental Medicine,' p. 15.)

I persuade myself that many readers of 'LIGHT' will fully agree with the above words from the pen of one whose name will always be lovingly remembered by those sincerely desiring to relieve suffering humanity.

A TRUTH-SEEKER.

#### Churchmen and Spiritualists.

SIR,—Seeing that you referred to a letter of mine in 'The Church Review' in your 'Notes by the Way' of September 24th, I should like to say that it seems to me the time has come for Churchmen and Spiritualists to understand each other's position better. When you see from our standpoint you will understand that the position of the Church is entirely unique; and, without any unkind feeling towards individuals, this position must be retained at all costs if she is to do the work entrusted to her by her Divine Founder.

I suppose we have all read Swedenborg and his invaluable teaching on 'correspondence.' On this theory the 'Church of the living God, the pillar and ground of the truth,' as St. Paul calls it, was founded. We all have also read the magnificent account of the Temple Sphere as given by the great seer St. John. This sphere, so I am informed from the other side, is the highest sphere of which we have any cognisance. Most spirits never attain to it. The vast majority find their home in the lower happy spheres, and have no desire for the Temple Sphere, or any wish to rise to it. In the Temple Sphere we hear of a splendid city, of the paradise or garden surrounding it, and of a temple with a worship including the four points of ritual—music, vestments, lights and incense. Moses was instructed 'to make all things according to the pattern showed him on the Mount,' and to St. John the same pattern was given. St. Paul says the priests of earth 'minister according to the shadow and pattern of heavenly things,' and that the temples of earth are 'the figures of the true.'

Now, the chief worship of the Catholic (Universal Christian) Church was, till three hundred years ago, for fifteen hundred years, the Eucharist. It is still, thank God, the only Sunday morning worship for the great congregation of the branch of the Catholic Church nationalised in this land. Individual priests may put another in its place, and unfortunately do so; still, the Eucharist is very frequently offered, and it, by correspondence, opens into the Temple Sphere. This sphere is that, *par excellence*, of worship, not of praise and prayer; of the worship that only those really in union with the Divine can give. To others it is one of the darkest of mysteries. It is the sphere of the saints, and of those capable of, and longing for, the state of the saints. By saints I mean those who on earth 'lose self to find God,' and who are actually one with Him through Christ. Of course, their numbers are, and must be, few compared with the millions of the rest of us. It is for this reason that the Church always has absolutely forbidden her priests and communicants to have any communication with any not living the life of holiness and worship of the Temple Sphere, or, at any rate, not aspiring to do so. The highest intelligences are the most sensitive, and the influences of the Temple Sphere will not mix with any lower atmosphere, except to rescue from it to higher things. The priest stands at the altar in direct connection with the Golden Altar above, but if he have round him the influence of those hardly, possibly, believers in the Incarnation—and without that no entrance into the lowest of the Christ Spheres even is possible—how can he offer without hindrance 'the Lamb as it had been slain,' in union with the highest, because the lowliest, worship of prostrate creation, before the Throne above? Of all things it is most necessary that our altars should be rigorously barred to all the haughty, or foolish, influences of the astral plane, too proud to bend before the Cross of Christ. By the astral plane I mean that below the Christ Spheres. Below them, again, I am told, are the hells of cruelty, and others.

If truth-seekers of all kinds, especially those open to the other side, would *regularly* attend the Sunday morning worship of the Church, and take the trouble to learn to understand it, where the Eucharist is offered in the beauty of holiness and the holiness of beauty, they would hear and see much that is closed to others. They would then find how true are the words of St. Augustine, 'Thou hast made us for



Thyself, and our heart is restless till it resteth in Thee,' for in that holy, loving, warm atmosphere they would 'see God.'

ENGLISH CATHOLIC.

#### Repressive Laws.

SIR.—With your kind permission I should like to refer to the letter on 'Repressive Laws' which appeared in 'LIGHT' of October 8th. I fully and gladly endorse much which was therein stated by the writer (Mr. Robinson, of Newcastle), and equally deplore with him that Spiritualists should in so many instances encourage for their amusement much which leaves scope for shady hit-or-miss guess work, which, in the end, is palmed off as the way in which the Spiritualists procure information. I would ask the writer what he suggests to rectify such proceedings. Being human, we are liable to err and to stoop to the gratification of the senses, not always aspiring as high as we might, and too often forgetful that the incarnate whom we profess to hold intercourse with, in very many cases are of a very questionable type. Many, as we have frequently heard, tarry on the earth's plane, quite unable to progress towards a higher sphere—and such, be it remembered, likewise seek diversion and mirth, and enjoy such at the expense of the gullible and too credulous. It may not at all times be remembered that, to a great extent, choice belongs to each man, and a law of nature controls such a partiality—like attracts like; and should we prefer the unfortunate earth-bound fraternity, we need not be surprised should we find ourselves woefully duped.

Bacon, in his day, understood this law, and gave a wholesome warning, which might at this juncture bear repeating, and possibly assist towards some higher aspiration.

'How can a man comprehend great matters, that breaks his mind too much to small observations.'

As Spiritualists it should be our one endeavour and earnest prayer that the highest and most advanced should teach and instruct us poor benighted ones here below. More or less we have all been nursed on the lap of ignorance, and can hardly imagine that dangers yet lurk when we recognise the gleam of the coming light.

Some, indeed, still pay a blind allegiance to the so-thought wise age, the Plato time and his contemporaries, forgetting that latter-day knowledge, acquired by familiarity with primitive man's modes of expression, now explains and rolls the stone away. Gerald Massey rendered assistance, and in a startling manner explains everything to the root, which Plato did not do. The lecture on the 'Seven Souls of Man,' by G. Massey, is of the highest value, breaking the frost-bound earth and permitting man to see what strange and misleading conceptions can be manufactured. I cannot resist making a quotation from Gerald Massey which so clearly explains how mistakes arise:—

'The truth is, that when the teachings of primitive philosophy have passed into the domain of later speculation you can make neither head, tail, nor vertebra of them—they constitute an indistinguishable mush of manufactured mystery! And the only way of exposing the pretensions of false teaching, and of destroying the superstitions, old and new, that prey upon and paralyse the human mind, is by exposing them from the root; to learn what they once meant in their primary phase is to know what they do not and cannot mean for us to-day. Nothing avails us finally, short of a first-hand acquaintanceship with the knowledge and mode of expression that were primordial.'

We are apt to forget that we are one and all in quest of the city not made with hands, and how each contributes towards the building of that city. Dr. A. Wallace kindly warned and informed us, telling us that the said edifice will be more complete after the death of the body than it is now; just as this mental fabric is well or ill-built, so will our progress and happiness be aided or retarded; that is, just in proportion as we have developed our higher or starved it by misuse, or undue indulgence of physical or sensual enjoyment.

I should like the writer of 'Repressive Laws' to clearly state how we can procure a reform in our present method of work, which is not at all times all that could be desired. Nor is it at all times so pleasant to hear the laugh of ridicule at the Spiritualist's expense, knowing all the time, as we certainly do, that there are those in our midst holding a fund of the finest teachings waiting for deliverance.

BEN BEN.

#### SOCIETY WORK.

THE JUNIOR SPIRITUALISTS' CLUB OF GREAT BRITAIN, 26, OSNABURGH-STREET, LONDON, N.W.—Meetings for November: Tuesday, 15th, Mr. J. J. Vango, clairvoyance; 22nd, musical evening, refreshments; 29th, personal experiences. The club opens at 8 p.m.—FLORENCE MORSE, Hon. Sec.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. H. Boddington gave an excellent address on Sunday last. His remarks on 'Sowing the Good Seed,' and 'Love One Another,' were very helpful to investigators and older Spiritualists alike. Two or three questions from the audience were also answered with satisfaction by Mr. Boddington. Next Sunday, at 6.45 p.m., lecture on 'Animal Magnetism' by Mr. Sherwood.—O.H., Sec.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD (end of the passage).—On Sunday morning last, the subject was 'Mediumship.' The evening meeting was conducted by Mr. Brooks, the subject being 'The Fall of Man, as Understood by the Spiritualist.' Several mediums were present, who gave clairvoyance and spirit messages. Sunday next, at 11.30 a.m. and 7 p.m.; Tuesday, at 8 p.m., lecture; Wednesday, at 8 p.m., members' circle.—T.B.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Willis gave a reading on 'Ancient Church Guilds.' Mr. Brencley spoke on 'The Church, Stage, and Spiritualism.' Next Sunday, at 7 p.m., Mr. Brencley's subject will be 'Christian Science and Healing.' Thursday, at 8 p.m., circle for members only; medium, Mrs. Brencley. We regret the error in last week's report. It should have been: 'Mr. Willis gave a reading Miss Wormald's first address on "The Essentials of Spiritualism."'  
—C. D. CATTO.

LONDON SPIRITUALIST CONFERENCE, LIBERAL HALL, FOREST GATE, E. (opposite the Station).—On Sunday last we held our meetings both morning and afternoon. Mr. Wm. Gibbs presided. The secretary read the report of the last conference, which was held at Canning Town. The report was adopted. The Secretary then read correspondence; after this Mr. Gwinn was asked to read the paper: 'Are we each doing our utmost to further our Cause?' Messrs. Humphries, Veitch, Morton, Burrows, Davies, and Drake spoke on the subject. At night Mr. Clegg presided. Messrs. Drake and Davies spoke well in connection with our cause. This ended our Conference.—M. CLEGG, Secretary.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—With Mr. J. J. Morse upon the platform, Spiritualism is sure of being presented to the public in a fitting manner. That is a remark often heard from the workers and friends of the Marylebone Association; and the address entitled 'In Search of a Soul,' delivered at these rooms on Sunday evening last, again gave ample evidence of the ability of the 'philosopher guide' of Mr. Morse in presenting the truths of Spiritualism to his hearers. We prefer not to attempt anything like a report of this able address, as no notes were taken at the time. The enthusiastic applause of the large audience amply testified to their interest and appreciation. Prior to the address Mr. Morse gave a short reading, and Miss Morse sang a solo ('For All Eternity'), with violin obligato by Miss Brerely, which contributed much to the success of the meeting. Next Sunday, at 7 p.m., Miss MacCreddie, clairvoyance. Doors open at 6.30 p.m.; early attendance is particularly requested. N.B.—Mr. James Robertson, of Glasgow, has most kindly consented to occupy the Cavendish Rooms platform on Sunday evening, the 20th inst. A large gathering is expected, as this is one of the few opportunities that London will have of hearing this excellent speaker.—L.H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON ROAD, N.—Mr. J. J. Morse's lantern lecture was given to a good audience, in spite of the wet weather, on Wednesday, the 2nd inst., at Blanche Hall, Wiesbaden-road. Mr. Morse showed some very fine pictures of his American visit, and also some of the chief events in the late celebration held at Manchester during the present year. On Sunday last Mr. J. Adams gave a stirring address to a good audience. Miss Pierpoint (from the Battersea Society) followed by reciting 'The Lady's Dream' and giving a short address of an uplifting nature. She concluded by singing 'The Promise of Life' in a charming manner. These two good workers are most welcome visitors, and we look forward to their next visit. Mr. J. A. White concluded by giving some clairvoyant descriptions, all of which were recognised. It is with great pleasure we record our appreciation of this medium's services. On Sunday next Mr. Whyte ('Evangel') will give an address on 'Spiritualism: Is it of God?' On Monday, at 8 p.m., circle for members only at 51, Bouverie-road; and Wednesday, at 8 p.m., at 59, Barratt's-grove. After the usual meeting an experience meeting will be held.—A. CLEGG, Hon. Sec.



HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.  
—On Sunday last, in the absence of Mr. Peters, Mrs. Boddington occupied our platform. The evening was devoted to questions from the audience, which were admirably dealt with. Mr. Murrell presided. On Sunday next, the anniversary tea, general meeting and election of officers. Tea at 5.30 p.m. (tickets 6d. each). At 6.30 p.m., ordinary meeting; at 8.30 p.m., general meeting and election of officers. Thursday, at 8 p.m., developing circle. Friday, at 8.30 p.m., Mutual Improvement Society; paper by Mr. Pavis on 'The Socialist Programme.' Saturday, at 8 p.m., members' and friends' social meeting.—A.J.M.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last there was a large attendance at our morning public circle, when Mr. W. E. Long gave successful clairvoyance; at the evening meeting our hall was full, there being no standing room. Mr. Long dealt somewhat briefly with the lives of Samuel, Saul, and the woman of Endor—the latter standing as a noble example of one who was kind, even to her enemies. We had more than a hundred present at the circle held after the meeting. Tickets for reserved seats for the debate on the 21st inst. are much in demand, and as the number is limited, an early application should be made by those who wish to secure a seat. On Sunday morning next, public circle as usual; at 3 p.m., children's Lyceum; at 6.30 p.m., Mr. W. E. Long; subject, 'The Peculiar People, and Others.' At 8 p.m., election of associates, and circle as usual.—VERAX.

#### NORTH LONDON SPIRITUALISTS' SOCIETY.

SIR,—We are indebted to W. Ilfracombe for letter in the last issue of 'LIGHT,' and are very sorry that we missed the pleasure of her visit. Our place of meeting is really No. 14, Stroud Green-road (the Albion Hall is No. 12). We have a good notice on the side of the entrance, the hall being at the end of the passage. THOS. BROOKS, Cor. Sec.

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### ADVICE TO INQUIRERS.

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment. If you can get an introduction to some experienced Spiritualist on whose good faith you can rely, ask him for advice; and if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect. There is, however, difficulty in obtaining access to private circles and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament and preferably of the female sex, the rest of a more positive type. Sit, positive and negative alternately, secure against disturbance, in subdued light, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestation. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. An hour should be the limit of an unsuccessful séance.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held over, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let someone take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated, at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restriction on free communication. Let the Intelligence use its own means. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer.

Lastly, try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.



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N.B.—The Debates of ten years ago are of no assistance to the  
Student of to-day. The class of argument is quite different. We are not  
anchored but moving quickly. Keep up-to-date.