

# Light:

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

"LIGHT ! MORE LIGHT !" — Goethe.

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

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### NOTES BY THE WAY.

Did it ever occur to the good people who impute all spiritualistic phenomena to Satan that this is precisely what the maintainers of Jewish orthodoxy did in the days of Jesus? (See John viii.) The parallel is curiously exact. Jesus was talking pure Spiritualism to the Jews, referring everything to God and to the unseen. 'I am not of this world,' he said. Then they said, 'Thou hast a devil.' And Jesus went on to say that they who believed in him would not see (or believe in) death. And then, with increased bitterness, they said, 'Now we know that thou hast a devil. Abraham is dead, and the prophets: And yet you say, "If a man keep my saying, he shall never taste of death!"'

Here we see that the Jews said he had a devil because he laid such emphasis on the Unseen and Life. In their opinion, even Abraham and the prophets were all dead, and he had a devil in that he thought a man might get rid of the fear of it. Well, we go a little farther, and say that the so-called dead can sometimes prove they are not dead; and then *our* Jews say to every one of these messengers from the Unseen, 'Thou hast a devil!'— worse, by far, than the Jews that insulted Jesus!

People who cannot believe in us for our experiences might at all events be interested in us for the sake of our attempt to help some soul out of the increasing heap of sordid sense, daily tending to become even more sodden with animalism than it is. We are not only 'Spiritists,' we are 'Spiritualists,' and we are trying for a higher sort of aim and tone and outlook in life. As things go, we are horribly afraid 'Society' is running to seed with mere love of pleasure, and with as much worry over it as joy. It is high time to alter it if possible. We go all the way with Edward Carpenter:—

In a well-painted picture there isn't a grain of paint which is mere material. All is expression. And yet life is a greater art than painting pictures. Modern civilised folk are like people sitting helplessly in the midst of heaps of paint-cans and brushes—and ever accumulating more: but when they are going to produce anything lovely or worth looking at in their own lives, Heaven only knows!

Theosophy will do good service if it helps to bring home to religious inquirers the deep truth that there is for man no surer revelation of God than man himself. Its teaching concerning 'God' is indeed very vague, bordering almost on negation of God in any ordinary sense of the word, but it insists upon 'the ALL' being manifested in every stage of being, and upon man as the embodiment of all manifestations of the eternal Existence. It follows that a perfect knowledge of Man would give us a sufficient knowledge of

God. All so-called 'revelations' have either been from within, when man thought they were from without; or, coming from without, they have had to be given in terms of human consciousness, which comes to pretty much the same thing.

Hence the truth of the Bible sayings, when properly understood, that only the Son can reveal the Father. In other words; only the consciousness of affinity with God can give us the true knowledge of God. Man at his best is, for man, the best revelation of God, as Dr. Franz Hartmann has pointed out:—

God has for us no divine qualities. They come into existence for us only when they enter into being in ourselves. We learn to know them only by obtaining possession of them; we attain their possession only when they become manifested in us; and it is this manifestation that causes us to enter into the divine, impersonal state. Thus the question, What is God? resolves itself into the corollary, What am I? To answer this question is not a matter of natural science, but of self-consciousness; and he who has attained that state cannot satisfactorily describe it to another who has not experienced it himself. To attempt it were useless, because he would be as little understood as God himself, whose sole object for untold ages has been to manifest himself, and whose manifestation is the whole of the universe, but who is still misunderstood and unknown. Real knowledge of God is not a matter of understanding for the mortal mind; it belongs alone to the 'Son of God,' having become revealed in man. Only the God *in* man can really know the Divinity of the universe to be his own real Self.

In innumerable directions the depth of 'life in the spirit' is discoverable. In truth, it enriches, deepens and explains everything, when truly understood. There is nothing so common but that a spiritual explanation and spiritual relationships may reveal its roots in the infinite and its results in eternity. Perfect life in the spirit, free from the hindrances and hidings of the flesh, would mean perfect wisdom and perfect goodness. But passing into spirit-life will not necessarily give this; for passing into spirit-life does not necessarily mean life in the spirit, nor does it necessarily carry with it freedom from the hindrances and hidings of the flesh. It is a deep truth that death need not sever the spirit entirely from fleshly lusts and limitations.

But James Russell Lowell luminously indicated the blessedness of the pure spirit, whether on earth or in heaven, when he said:—

For love is blind but with the fleshly eye,  
That so its inner sight may be more clear;  
And outward shows of beauty only so  
Are needful at the first, as is a hand  
To guide and to uphold an infant's steps.  
Great spirits need them not: their earnest look  
Pierces the body's mask of thin disguise,  
And beauty ever is to them revealed,  
Behind the unshapeliest, meanest lump of clay,  
With arms outstretched and eager face ablaze,  
Yearning to be but understood and loved.

Some of our correspondents perpetually give us cause for teaching over and over again the elementary truth that it is useless, if not impossible, to take a step on in the philosophy of Spiritualism before mastering the great but simple fact

that all our senses hide more than they reveal, and that things are solid or ethereal to us, transparent or opaque, purely with reference to such senses as we have. As Sir Robert Ball has said: 'Experiments have disclosed methods of examining undulations of the long type. If our eyes were provided with nerves which would respond to such vibrations, *we should be able to see through STONE WALLS with the same facility as we can now see through GLASS.* Transparency is a purely relative idea.'

He who thoroughly masters this elementary truth has the key in his hands.

Now and then we come across poetry that has deep thought in it, and that seems to need the poetic form for its full expression. This, by an American writer, belongs to that category:—

What may we take into the vast Forever?  
That marble door  
Admits no fruit of all our long endeavour,  
No fame-wreathed crown we wore,  
No garnered lore.

What can we bear beyond the unknown portal?  
No gold, no gains  
Of all our toiling: in the life immortal  
No hoarded wealth remains,  
Nor gilds, nor stains.

Naked from out that far abyss behind us,  
We entered here:  
No word came with our coming, to remind us  
What wondrous world was near,  
No hope, no fear.

Into the silent, starless Night before us,  
Naked we glide:  
No hand has mapped the constellations o'er us,  
No comrade at our side,  
No chart, no guide.

Yet fearless toward that midnight, black and hollow,  
Our footsteps fare:  
The beckoning of a Father's hand we follow—  
His love alone is there,  
No curse, no care.

MR. J. NEVIL MASKELYNE.

In Mr. T. P. O'Connor's paper, 'M. A. P.,' of the 22nd inst., Mr. Maskelyne gives a short autobiographical sketch, in which, as a matter of course, he has a fling at Spiritualism and takes credit to himself for having 'laid bare the frauds' of most mediums of note 'from the Davenports to Eusapia Paladino'! But even Mr. Maskelyne himself has had a little experience of which Spiritualists will read with interest:—

'I am one of the few who, have passed through the Valley of the Shadow, have returned. Bathing in a canal, I was carried out of my depth, and, after the usual period of struggling, I was drowned. Saving my subsequent resuscitation, I was, to all intents and purposes, dead. I am painfully aware of the fact that there are some persons in the world who would rather I had remained so; but it was not to be. So far as my experience goes, drowning is by no means an unpleasant death. After the first few seconds, it is quite painless. One has not much time for reflection or introspection; and I am compelled to admit the unpoetical truth that all the past events of my life did *not* crowd through my memory in those few moments.

'One thing, however, did appear to my mental vision, as plainly as though it were actually before my eyes. That was the form of my mother, engaged upon her household duties. Upon returning home, I was utterly astonished to find that she had been as conscious of my danger as I had been of the occupation in which she was engaged, at the moment when I was so near death. There are, of course, innumerable records of such occurrences, in which a mutual influence appears to be exercised between mind and mind. Whether or not it may be possible to establish any physical law bearing upon the subject, I cannot say. But, to me, this mental action during times of stress and danger, call it "Telepathy" or what you will, is bound to remain an indisputable fact, which no amount of reasoning can explain away.'

LONDON SPIRITUALIST ALLIANCE, LTD.—At a meeting of the Council of the Alliance held on Monday last, three new Members were elected and four Associates. One resignation was accepted with regret.

## THE CATHOLIC THEORY OF SUBSTITUTION.

A recent 'Interview,' in the 'Humanitarian,' with Mr. J. K. Huysmans, the great French theological and mystical exponent of Catholicism, has led me to think that perhaps some Spiritualists who are unacquainted with his works may care to hear a little of what he says concerning one of the most interesting theories held by the Catholic Church, viz., the law of substitution, or expiation, by another. This mystical belief is referred to by the writer of the above-mentioned 'Interview' in the following somewhat misleading terms: 'One of the great laws of mysticism was that a person "might expiate the sins of another by taking them upon himself or herself."'

As I have Mr. Huysmans' own psychological work before me, entitled 'En Route,' where this exceedingly strange theory is enlarged upon with an emphasis worthy of the importance of so occult a subject, it might be as well to notice how the author himself mentions it and the position he assigns to this law in the spiritual economics of his faith. Above all, he shows how singularly comprehensive it can become, affecting not only the mental and spiritual plane of life, but the physical as well.

We all know how near Spiritualists and Catholics can draw together over many mystical beliefs and ideas, and how frequently we can follow the Catholics from our own standpoint and appreciate much of their more transcendental symbolism. And it is because there is so large an amount of deep-seated psychological truth at the bottom of this law of substitution that it seems to me worthy the consideration of all occult scientists, who might find some interest in applying their own knowledge and ideas towards an explanation of its working from an untheological standpoint.

Considering how we know the every-day conventional Catholic worshipper to be hemmed in on all sides by the forms and dogmatic beliefs of his Church, it is a matter of interest to find, on piercing through the first shallow crust of reserve, that the cultured intellectual portion of the Catholic faith are quite ready to accept the spiritualistic view of their phenomena, and frequently put forward their various monastic contemplative Orders as communities of people carrying into practice by self-abnegation and prayer just those very occult laws and ideas which we see worked out by our mediums, and students of the Buddhistic schools of thought. Certainly, from our broader and more scientific point of view, their work is marred to some extent by the theological tenets to which they have to bend, and which must considerably narrow their sphere of action; still it would be natural to infer that, by a life of incessant prayer and adoration, they must of necessity gradually absorb so much of the Divine element into their being that many of them evolve into pure mediums, with considerable power at their command to give practical expression to this force within them when spiritually fighting for the weaker brothers and sisters who may be struggling to dominate their lower natures.

From an occult and theosophical standpoint these monasteries and convents might be compared to accumulators or storehouses of magnetic force, which stand ready to launch out, to the full extent of their united will power, this magnetic stream, and combat the forces of evil; this being especially done when help is asked on behalf of less spiritually developed members who might otherwise sink in the struggle. And there is every probability, I should say, that when they do join in will and prayer for spiritual help to a given person, they would succeed in setting up sufficiently powerful etheric disturbances, greatly calculated to carry out what they desired by disintegrating and dominating the vicious auras or low material influences which might cling round and retard the higher spiritual workings of an imperfect struggling soul.

This type of soul-mission work was known to be frequently undertaken by the famous St. Theresa of Spain, who on one occasion, says Mr. Huysmans, was specially permitted to help a priest, newly ordained, to overcome the assaults of evil and temptation, and in order to do this drew upon herself the most powerful of these demoniacal attacks and combated them through her own stronger spirit nature. Here I should like to quote Mr. Huysmans' definition of this

substitution method as propounded by the Church. 'This power,' he says, 'which enables a strong soul voluntarily to accept and take upon himself or herself all the perils and torments of temptations which would too successfully assail a weak nature, is one of the great laws of mysticism. Sometimes the afflictions alleviated are only mental or spiritual, but frequently they are of a purely bodily character.'

Of all the saints who were able to practise this mission of help on the physical plane of life, the most renowned and extraordinary seems to have been St. Lidwine, a Dutch nun, living in the Middle Ages, and on whose history Mr. Huysmans is, I believe, at present engaged. He considers the accounts of her deeds as capable of verification. She was known to have passed the greater part of her life in acutest suffering, constantly assailed by every malady the human flesh is heir to, and to have become, in fact, a sort of receptacle for any bodily disease she found possible to draw upon herself, magnet-wise—alleviating in this manner, it is said, numbers of people. For thirty-five years she inhabited a cave, taking little or no nourishment, seeing wonderful visions, but always existing under circumstances of utmost suffering and deprivation. Another saint who also worked for physical alleviation was a more recent one, the Sister Emmerich, of Germany. She was frequently known to help those who were dying of lingering illnesses, such as dropsy or consumption, and to take upon herself their final pains and struggles, thus enabling them to prepare for death in peace.

Of the many notable examples among the saints, male and female, who gave moral and spiritual assistance, the most inspired was the already mentioned St. Theresa, a woman of exceedingly strong character and high mental attainments. She wrote a great number of religious works, and founded several Orders for nuns, directing them with efficiency and wisdom. Apropos of her, Huysmans' friend, the Abbé, sensibly remarks: 'One of the most distinctive signs of the true mystic is the complete good sense and mental equilibrium which he possesses.'

Studying so thoroughly as Mr. Huysmans does, from its many occult and religious points of view, this vast subject of the Catholic saints and their work, one is not greatly surprised to find him speaking somewhat enthusiastically concerning the monastic Orders of his faith, attributing to them a Divine destiny in the world. This same Abbé, in his book 'En Route,' calls them the lightning conductors of society, attracting to themselves the demoniacal fluids and absorbing many of the abominable seductions and temptations of vice which would otherwise more direfully attack the crowded cities and towns. He also adds that very few indeed realise the importance and magnitude of this intercessional theory, nor how valuable it is from a spiritually dynamic point of view, in preserving the balance between the powers of good and evil. The Church believes that its monastic Orders form the necessary solidarity for good, acting as a sort of *contrepoinds* against the often too overwhelming odds of evil influences. 'Heaven knows,' ejaculates the priest, 'by what cataclysms this unconscious world might not be threatened, supposing that in the event of unforeseen circumstances, all the contemplative Orders for intercession and prayer were suddenly swept away.'

Considering the lives of self-imposed suffering and awful martyrdom which these courageous followers of a mystical idea undergo, one can easily understand that 'it is somewhat rare to find in this age many saintly souls destined to become human sacrifices or holocausts to this Divine law of charity. Nowadays these missionary devotees are compelled to unite and coalesce more, in order to successfully withstand against the heavy assaults of evil—influences sometimes so powerful in their diabolical tendency that they could not be supported unless Divine protection was accorded them.'

After reading of these poor tempest-torn souls fighting and praying in their lonely cells against the demons of obsession and the sufferings of spiritual obscurity, or spiritual night, as it is termed, which leaves them to live through a period of black agonising despair and hopelessness, it is a mental rest and refreshment to meet with the account of an old Trappist monk who had passed all his life in one monastery, and who, in the intervals of prayer, had undertaken the tending of the pigs on the monastery farm, the

sale of these pigs forming one of the sources of revenue for this poor community. The heavenly calm and beauty of this really spiritual being stands out like a clear beacon light above the dark and troubled waters. He is thus described: 'Brother Simeon is a truly angelic being. He lives the unitive life, is one with the Divine Essence which floods his soul. In that coarse envelope resides a white unspotted nature. Ah, God favours him like a spoilt child. He has permitted him to overcome and drive away the powers of evil when too strong for our poor bodies, and when we are sick God sometimes allows Simeon to come and lay those rough hands of his on us, and we are cured.'

It is pathetic in its simplicity, this story of a humble medium possessing healing gifts—this calm, childlike nature, stronger and more potent to work as an instrument for the Divine will than any other member of that quiet, thinking community. One is, therefore, insensibly drawn to the conclusion that many of these soul struggles, attacking with such cyclonic force their poor physically deprived bodies, are pitifully cruel and useless, unless they can be proved beyond doubt to achieve the extreme spiritual development claimed for them by the Church. This simple monk was one of the unread, untravelled, and intellectually ignorant members. He had never been known to be subjected to any of those terrible probationary mental periods before obtaining rest and calm; yet his purity of mind and unalienable at-one-ness with his Creator had enabled him to reach the same height of spiritual perfection and endeavour claimed for the very saints he revered as so far above him.

It seems quite possible to realise what has already been suggested by occultists, viz., that combating so incessantly, as the Catholics do, in imagination and prayer, the devil and his angels, additional power is unconsciously given to the lower spirit entities, enabling them to become on occasions very potent personalities indeed for wreaking evil.

It would be useless to deny that these praying communities, small as they are compared with the great Eastern schools of thought, living as they do the pure lives of self-sacrifice, are factors which may be reckoned with in the spiritual psychological elements of our time, though their working powers are now insignificant compared with what they were in the darker ages.

Then matters were less complex, thought was obscure in the masses, nothing was expected from them but blind obedience and unquestioning faith. Now the Church pastors have to combat the spirit of scepticism and inquiry as well as evil, and this, too, among their own adherents, proving by no means their lightest task.

Nevertheless, in spite of all obstacles and falling away of their numbers, these contemplative Orders still exist, practising this law of substitution and performing many strange and erroneously termed supernatural cures and miracles.

There is something, too, after all that Spiritualists might perhaps take to heart in the wonderful charity and self-denial these people exhibit, taking upon themselves the sorrows of others without a murmur; and we in turn can give them a sounder, truer philosophy concerning the growth into a spiritual life, believing as we do that the devils to be fought and driven away come from within and not without; that we have only to conquer our evil desires and lower natures and we may freely ascend the mountain peaks without that haunting and obsessing thought to make us cravens which would spring a painted devil on every path.

J. STANNARD.

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VIVISECTION.—The annual public meeting of the National Anti-Vivisection Society will be held on Tuesday evening, May 9th, in the St. James's Great Hall. His Grace the Duke of Portland will take the chair. The speakers will be the Right Hon. Lord Coleridge, Q.C.; the Rev. Canon Wilberforce, D.D., Lady Grove, and others. An organ recital will be given at 8 p.m. The meeting proper to commence at 8.30 p.m. Admission free. Part of hall unreserved. Tickets for other parts of the hall can be obtained from Robert Stewart, Esq., Secretary of the National Anti-Vivisection Society, 20, Victoria-street, London, S.W.

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



## ANSWERS TO QUESTIONS.

BY MR. J. J. MORSE.

On Friday evening, 21st inst., a meeting of the Members and Associates of the London Spiritualist Alliance was held in the French Drawing Room, St. James's Hall, when the controls of MR. J. J. MORSE answered written questions from the audience.

MR. E. DAWSON ROGERS occupied the chair, and after some preliminary remarks submitted the following questions to the controls :—

QUESTION : What is the difference between the astral world and the spirit sphere?

REPLY : Construing the astral world to mean that condition of existence that receives and records impressions from the consciousness of man, it would virtually stand in the same relation to the human consciousness that the all-pervading ether stands in relation towards the physical universe. Taking the spiritual world to mean an actual localised place, as well as a condition, wherein departed men and women live, and which becomes a second stage in the career of human life, it may be related to what may, for convenience, be called the inner side of the material world. It may be that condition or zone of existence that surrounds the material world, or it may be one of those larger zones that surround the solar system, or the still larger zone that surrounds the known universe. In making this last statement we do not wish you to understand that we imply that the last condition we have referred to absolutely encircles the whole of the universe, but only that degree of the universe that has at present been fathomed by the knowledge and experience of discarnate human beings. These are the distinctions that we would make between the astral world and the spiritual world.

QUESTION : What is the weakness all spirits complain of shortly after they pass over? Those I have asked do not seem to understand it themselves, but say that during the time it exists they have not the same capabilities of communicating. Is it a change of magnetic currents?

REPLY : The mere fact of departure from one state of existence to another, the relinquishment of the relations to an organisation that you have lived in for a considerable period, and the taking on of new conditions and fresh circumstances, are in themselves quite sufficient to account not only for weakness but for a certain amount of awkwardness in regard to one's new conditions and relationships. The mental reaction produces a certain effect, with the consequence that the normal vigour of the psychical forces and the will is diminished, and the individual feels all the lassitude that would be experienced after a physical illness in this world. This condition of weakness remains until such time as the vital currents flow through their proper channels again and the adjustment is completed between the consciousness and its independent spiritual organisation, and the spirit has become related normally to its new state. Then strength and vigour reassert themselves, the difficulties disappear, and a perfect state of balance is thereby established. This, in effect, will explain the circumstances referred to in the question.

QUESTION : Are hereditary faculties confined only to the body or the astral body, or are they spiritual in character?

REPLY : This question opens up a perplexing series of problems. It is apparently so difficult for most people to realise that the bodily organisation as a whole is simply the vehicle through which are manifested the powers and qualities of the indwelling soul or consciousness. When you bear this in mind, the hereditary transmission of bodily character being accepted, you can quite well perceive that in such cases dominant organs, so to speak, exerting their influence on successive generations, there is apparently a transmission of spiritual faculties, whereas it is really an hereditary transmission of organic adaptability. This adaptability produces its impression on the astral or psychical body, and the indwelling consciousness, when it departs from its material surroundings, finds in the psychical body the condition or faculty developed dominantly that was so developed in the physical body. This distinction between material and psychical faculties is fallacious, for the astral or spiritual body, like its brother on the physical plane, is only an

avenue through which is expressed the faculties of the indwelling consciousness. As are the organic conditions, so is the quality of expression by the indwelling consciousness. A large number of persons, for instance, live in the physical side of life; their bodies dominate the expression of their souls, and hence the conditions for the expression of the spiritual qualities not gaining any development are not transmitted, and they, being always the last to be developed in the order of normal growth, are not so perceptible as purely physical qualities. Hence, while in a sense they seem not to be transmissible, yet they are transmissible, and may manifest through certain families and generations of families; but the essential point we wish to emphasise and place before you is that the physical and psychical bodies are avenues, not originators, avenues through which qualities are expressed, and not the originators of those qualities.

QUESTION : A man and woman are united in a harmonious and happy marriage, which, for the earthly life, is ended by the decease of one of them. The one who is left behind gets married again. He or she is bound by the memory, alike with the former as with the latter. Can 'Tien' say if the second marriage is approved by the spirit already in the spirit world, or what will be the relation of the two spirits to each other, joined as both were through mutual love with the third?

REPLY : The problem, sir, is much more easy of solution than might appear upon the surface. Where two souls are bound together by the bonds of an indissoluble affection, though one may pass into the spirit life prior to the other, death hath no power to dissolve that bond, and in such cases there is rarely, if ever, any inclination on the part of the person remaining on earth to contract a similar tie after the previous companion has passed away. But the question must also be looked at from our side of the case. If the inhabitants of the spirit world regarded the perplexities of existence in the same short-sighted way that mankind in the earth life regards them, unquestionably the great majority of second marriages would excite wrath, anger, and indignation on the other side, and the departed men and women who had left their companions would bitterly resent the contraction of any subsequent alliance on the material plane. But we, perhaps, look at the thing from many points of view. There are circumstances in the lives of men and women that the world around neither divines nor understands, and by the force of an all-compelling set of circumstances the second alliance may be contracted. Now seeing the circumstances, understanding them, and being able to weigh them, it would be idle to pass any condemnation under such circumstances. And you must also understand, with regard to the contraction of second or other alliances, that a great number of marriages in human life are anything but of the character referred to in the question, but are marriages of convenience, marriages to gratify ambition, marriages to spite another. Now all these arise from the irregular and imperfect training and education of human beings in regard to this very serious—we had almost said holy—relationship. When the world is wiser and understands that such relationships must only rest on spiritual affinity, and become marriages because it is in the nature of the parties, then all such questions will be disposed of.

QUESTION : What shape or form do spirits take in the spirit world?

REPLY : Some people have imagined that they are balls of light. Some have added wings to these balls of light, and spoken of the winged souls that people the spaces; some have given them a fanciful human form, and added wings thereto, the inference being apparently that man is so gross a creature that he could never become angelic or spiritual. When one thinks of the inconvenience of being a ball of light, even with wings attached to it, one might not unreasonably ask if there is not some more familiar shape that one could assume after death, so that one could resume one's acquaintance with oneself, because the majority of you would hardly know yourselves under such circumstances. Personality and consciousness are so closely associated that it is difficult to dissociate them from each other. Individuality is also bound up with personality and consciousness to such an extent that to deprive you of these three elements of your being would be virtually to deprive

you of your existence altogether. Hence, then, it would follow that if you are to know yourselves after death you must retain the consciousness of your existence ; memory must exist with you. If you retain consciousness and memory, it is not hard to suppose that individuality will be associated therewith ; and, if so, one must necessarily reckon with personality as well. If you are to know that you continue to exist you must be able to re-cognise yourselves by possessing those elements of being that were previously yours while you were here ; that is to say, consciousness, memory, intelligence, individuality and personality. Therefore man after death has the human form, is possessed of the personality pertaining to his human nature—purified, exalted, spiritualised if you will, and possessing certain faculties, powers and adaptations that have been unfolded in his new body, and were not expressed while he was here on earth. By the consciousness, intelligence, personality and will expressed through his human form, man, as a spirit, re-cognises his past experience in his then present consciousness. Therefore the individual and personal consciousness of man after death is the answer to the question.

QUESTION : Do we continue to progress on the other side, and with what ultimate result ?

REPLY : That very much depends upon whether you have begun to progress on this side. There are some people who are not at all anxious in this direction. As long as all goes smoothly with them they are content. Some people remain mental and spiritual children virtually all their lives. Others, however, use the talents committed to their care ; strive and labour to gain knowledge, wisdom and experience ; grow mentally, morally, and spiritually in all that makes man's life God-like. They have begun their progress here. Their natures are not changed by death. Aspiration still occupies their minds over there. Such continue to progress, growing in wisdom and knowledge. But as to the ultimate result, we have here to candidly confess that we do not know. That is a matter which rests with the greater consciousness men call God. The ultimate is within His knowledge, but not within the knowledge of any of His creatures.

QUESTION : Would a man like Mr. Gladstone use an inferior brain to speak through, or would he select one equal to his own ?

REPLY : Very much depends on circumstances. Suppose you desired to sweep the snow away from your door. You are in a hurry, and the handiest thing is an old worn broom. You use it. Your neighbour desires to do the same thing. He is in no hurry. He sends the maid for a new broom, and when it is brought leisurely proceeds to sweep the snow off his doorstep. Shall we blame you for using an old broom ? No, for the circumstances were not the same in the two cases. If Mr. Gladstone, or any other man, finds it imperative to make some communication from the other side of life, and the only channel is an 'old broom,' it is quite likely that he would use that rather than none at all. But having said this, we are by no means inclined to make the inference that he would go on using 'old brooms.' Something must be conceded to the intelligence of the man. The circumstances of the particular case would pass away, and there would then be no longer any need to use the inferior brain. Hence we do not wish you to take it that all communications purporting to come from the sages, prophets, politicians and poets of the past necessarily come from them, when they bear the stamp of an inferior mind. Under some circumstances inferior brains are undoubtedly used, but the spirits are wise enough to recognise the fact that the best results can only be accompanied by using the most fitting apparatus.

QUESTION : I take it that knowledge is disseminated from one to another in the spirit world, as in this, and that records of the past are obtainable in some way. Would it not, then, be possible to get the information from some ancient Egyptian as to what mechanical arrangement was used to raise the massive stones used in the Pyramids ? There is also a diversity of opinion as to the use assigned to what is now known as Stonehenge, near Salisbury. An ancient Druid, perhaps, may enlighten us on that debateable subject.

REPLY : The questioner is perfectly correct. The information is obtainable, and can be transmitted to you when the proper brain is found through which to make it known ;

and, if we are not mistaken, contributions to knowledge of this kind have been made at various times through mediums in different parts of the world. But, of course, coming from the spirit side of life, such contributions have been received with such remarks as : 'Ah, well, very interesting, you know, but cannot say if it is true. Let's wait until we are dead, and then we shall know all about it.' And, really, considering how much more pressing other problems are, the latter conclusion is not altogether unwise.

(To be continued.)

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#### THE SPIRITUAL BODY.

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The simple truth is that we are not in a position to say what is body and what is soul, or what is the distinction between them. No man feels that he has lost any of his personality when he loses even a hand or an eye, to say nothing of a foot or a lock of hair, yet he has doubtless lost something which was very intimately connected with his bodily life, and which more or less affects the impression which he makes on others. We cannot say with confidence whether there may not be something essentially material in a finite soul, nor whether there may not be something essentially spiritual in a human body. The only distinction we know with any certainty between the two is that the soul is *more* essential to the personality, and the body less so ; but we cannot deny that there is much of the soul in the habits of the body, nor that there is a good deal of the body in the affections and emotions of the soul. What St. Paul seems to teach, and what it seems reasonable to believe, is that the whole nature of the change which we call death is in the direction of making the dispositions of the soul and will relatively more important to the whole personality—whether their dispositions be good or evil—that death involves a change in the direction of giving new life to those dispositions which we have ourselves, by our own habits and actions, fostered and formed within us ; and that when God 'giveth us a body as it pleaseth Him,' that new body will be more under the control of the soul—whether good or evil—and more perfectly expressive of its inward dispositions than the body which we leave behind us here. But that the constituent particles of the body which we leave behind us here, will be reassembled in the body of the resurrection, seems to be inconceivable, in the face of what we know both of what we call physical law and of what we mean by moral personality. If there is and can be no physical or atomic identity between the body of the child and the body of the aged man, there is no conceivable reason why there should be any such identity between the body of the aged man and the body of the immortal. The identity lies hidden somewhere in the law and principle of growth, not in the material identity of the atoms of which we are at each successive moment made up. As the identity of the book does not depend on the identity of the paper or the binding, so the identity of the body does not in any sense depend on the chemical elements which constitute it, but only on the general drift of that expression and those powers which it conveys and commands.—From 'Aspects of Religious and Scientific Thought.' By the late RICHARD HOLT HUTTON.

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#### SPEECH.

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Talk happiness. The world is sad enough  
Without your woes. No path is wholly rough ;  
Look for the places that are smooth and clear,  
And speak of those to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of human discontent and grief and pain.

Talk faith. The world is better off without  
Your uttered ignorance and morbid doubt.  
If you have faith in God, or man, or self,  
Say so ; if not, push back upon the shelf  
Of silence all your thoughts till faith shall come ;  
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale  
Of mortal maladies is worn and stale.  
You cannot charm, or interest, or please  
By harping on that minor chord, disease.  
Say you are well, or all is well with you,  
And God shall hear your words and make them true.

ELLA WHEELER WILCOX.



OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
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SATURDAY, APRIL 29th, 1899.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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### BELIEF IN IMMORTALITY BASED ON BELIEF IN AN IDEAL GOD.

It is a subject for rejoicing that we are more able every day to point to proofs of continuity, apart from the old grounds of trust and hope; and, especially, apart from the mere statements discoverable in a book. At this very moment, science and research are coming splendidly to the help of lonely faith; and there are already multitudes who say, not 'I believe,' but 'I know.' It is indeed a glorious hour of revealing.

At the same time, it is highly desirable that, while we welcome the new, we should cling to the old, and, if possible, find in the old new meanings and suggestions, to help plodding knowledge with the music of hope and the wings of faith; and surely, amongst the old grounds of faith, not one was ever brighter or stronger than that which depended upon belief in a wise, a merciful and an almighty God. Now it is precisely this which, in these latter days, *has* gained accessions of meaning and beauty of suggestion. Gradually, 'the terrors of the Lord' have receded. The harsh features of the old man-made creeds have been softened and toned, and, very largely, the awful giant-God of the mediæval theology has given place to a picture of God as 'The altogether beautiful of the Universe'; and now, as never before, we can base our belief in immortality upon our belief in an Ideal God.

The older Theism was continually breaking down in the presence of Natural Law. That is why the older Theists were always ready to assail the men of science. The God of old-world Theism was simply a huge unseen giant who had an unseen realm of His own. He was not immanent in the world, but separate from it. Probably He was not always even observant of it. He tried and failed. He was angry and pleased. He repented or was obstinate. If He interfered, He did it by miracle, and then the miracle was apt to be stupendous, blinding, awful. His failures He would inexorably fling from His sight into an eternal pit of fire. But all this, thank Heaven, is fading. The feared and hated scientist (and without intending it) has brought God into His own world. Miracle has receded: Law is taking its place. The anthropomorphic God is disappearing; the immanent creative and evolving Life is pressing in upon us; and once more the believer in God thinks of Him, not as a giant afar off on His great white throne, but near us, intensely near, 'in whom we live and move and have our being.' He is our life; strength of our strength, splendour of our light, joy of our joy, hope of our hope. His revelations are not dropped down at a crisis from above, but unceasingly whispered, and more and more

clearly, in the human soul below. We believe because He prompts belief; we cry to Him because He invites; ay! our cry is the echo of His call; we confide because He inspires with promises; we hope because He puts in our spiritual sky the morning and evening stars.

What does that suggest concerning immortality? Everything. The emergence of man is, in a sense, the unfolding or manifestation of God. The modern thought to which we have referred suggests the realisation of God in Man—not the bounding of God by Man, as though Man expressed or could express the whole of God; but that Man, within his limitations, was and is the forthcoming of God. Hence, the consciousness or instinct of immortality is not only human, it is divine; it is a thought of God, a monition or pledge brought into the sphere of human consciousness by God. That also is God realising Himself, a veritable incarnation of God in Man—a profound truth which is the very life and soul of our spiritual philosophy.

But, though we refer to this as modern and as the result of our more spiritual conception of God, if we go far enough back, beyond the periods occupied by the creed-makers, we shall see that many of the writers whose great thoughts stand on record in the Bible approached, if they did not entirely grasp, this thought of God. At all events, they assuredly grasped the truth that belief in an Ideal God was a reason for believing in immortality. Peter, for instance, referring to the sufferings of the early Christians, counselled them to stand firm and to commit their souls to God, in well doing, 'as unto a faithful Creator'—an impressive and beautiful thought, tenderly suggesting a mighty argument, that because God is faithful He will not disappoint our hope.

In like manner, the writer of the Epistle to the Hebrews, referring to the 'strangers and pilgrims upon the earth,' and their sorrows and confidences and hopes, says, 'And now they seek a better country, that is a heavenly; wherefore God is not ashamed to be called their God, because He hath prepared for them a city.' What a quaint but lovely way of putting it!—God would be ashamed of Himself if He had evolved this heart-longing, only to disappoint it;—if He had sent His children forth on pilgrimage, only to let them die in a ditch! But perhaps the great saying of Paul is at once the tenderest and the strongest: 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' We shall never surpass that; and it will be well with our great cause when the first article of the Spiritualist's unwritten creed is this same unquestioning confidence in the Power which brought the human race into being and led it on until, from the cry of the lonely beast in the jungle, there has come the communion of saints and the psalm of joy and praise.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A Social Meeting of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall (entrance from Regent-street), at 7 for 7.30 p.m., on Thursday, May 11th, when

MRS. BESSIE RUSSELL-DAVIES

has kindly consented to give a narrative of some of her most notable

#### MEDIUMISTIC EXPERIENCES,

and it is hoped that some friends will also contribute illustrations of clairvoyance.

Admission will be *by ticket only*. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can, on application to the Secretary of the Alliance, 110, St. Martin's-lane, W.C., have additional tickets for the use of friends on payment of 1s. 6d. each.

This will be the last gathering of the present Session.

## THE PROPOSED PSYCHICAL INSTITUTE.

Permit me to say a few words in regard to the letter by 'Onward' on p. 137, and some criticisms by others.

There are two distinct aspects to the proposal under consideration: the scientific and the religious. Whether these significations, with their respective fields of activity, can be associated together under one roof remains for the supporters of the proposition to decide. The religious bearing might most fitly find expression in a 'Spiritual Temple,' while the study of the scientific aspects might be grouped in a 'Psychical Institute.'

It is probable that very considerable further study will be necessary before English Spiritualists will be fit and able to advantageously 'formulate a living system of philosophy from what they know of man's nature,' such as would constitute the permanent foundation on which the 'Spiritual Science Church' would rest. Consequently a Psychical Institute is a necessary element, if not a preconditional one, in a Spiritual Temple.

This ideal can scarcely be attained at once, yet efforts towards its achievement should be made as soon as possible. A pivotal centre should be established as the basis from which it may mature. Surely the eloquent appeals of Nicholas Christian and 'Onward' to the higher natures of 'those who realise the profound import of the momentous truths they have been entrusted with, to exemplify true principles of life' (while unintentionally most serving themselves), may lead to a 'deeper, bolder effort'; to union in 'stern and steady enthusiasm to help to make psychism a power, a real, living thing, lifting its head with dignity in the world.'

There are two distinct fields of study in psychism: the phenomenal, objective, external; and the subjective, internal. These require different methods of study: the experimental and the introspective. Spiritualism, as generally accepted, deals only with the phenomenal field. But the internal, introspective domain carries really greater potentialities for the elevation and purification of human life, and brings relation with higher states than phenomenal experimentation can, pertaining, as this ever does, to the without, the subordinate.

It is not easy in a short article to classify psychism under these distinctive groups. But we may deal first with the phenomena which may be classed as empirical, experimental, observational, as being produced in passive subjects by an external operator. The result of my observation in France, England, and America leads me to urge the furthering of comparative experimentation, carried out concurrently in hypnotic, mesmeric, telepathic and mediumistic fields. Such experimentation can only be effected satisfactorily by men whose faculties of observation have been trained by education and exercise. The amateur investigator who takes up the subject at irregular intervals is not in a position to meet the requirements. The study of such delicate phenomena dependent on varying conditions would require consecutive, sequential observation. Professor Boirac and M. de Rochas affirm that hypnotic and mesmeric subjects require training and development, in a sheltered position, for satisfactory results to be obtained. If the subject is obliged to resort to varying occupations for subsistence in the struggle for existence, the conditions for experimentation are spoiled. But the funds have not yet been forthcoming, enabling permanent remuneration and protection of good subjects. The same law applies with regard to mediums. Consecutive experimentation in permanently maintained conditions facilitates the development of phenomena. Such conditions have so far been rarely afforded to the invisible operators, who usually have to work under ever-varying conditions, including hostility of assistants, &c. Such experimentation would require not only permanently retained subjects, but consecutive observation by the same examiners. And who can tell what psychic marvels might be developed under such conditions, if the experimenters approached the subject in a reverential attitude?

It would also be desirable to find by experimentation to what extent phenomena similar to those produced through mediums by invisible operators, could be reproduced through mesmeric and hypnotic subjects by human operators. Only thus would the unity of Nature and the

subsisting distinctions, and consequently the true meaning of mediumistic phenomena, become recognised.

Such experimentation would have to be carried out in seclusion by a committee of psychologists and doctors. And it is here that the term Psychical Institute presents utility, as such men may be afraid of facing the associations carried in the term spiritual. Indeed, there will be great difficulty in England in obtaining the co-operation of men of scientific training who have the requisite experience of these subjects and maintain a liberal, progressive attitude. The members of the society must be prepared to efface themselves for the general good, and to delegate this function of experimental research to the most able scientists whose assistance may be obtainable. The experimentalists might communicate reports of their work at monthly meetings, at which discussion would be invited, and the reports might be published in a special journal. Lectures illustrated by demonstrations on hypnotic subjects might also be given, as is done at the Salpêtrière by Professor Janet, &c. Members would thus get the full advantage of the experimentation pursued in return for their subscriptions.

In addition to this pursuit of experimental knowledge by trained observers, and lecturing thereon, there remains the further important subject of the study of the methods of self-culture of man's own inner, higher soul-powers, or the presentation of the conditions favouring such growth, which is of even greater importance, and to which adequate consideration should be given. Experimentation pertains to man's sense-related mind and outer soul. But man has also an inner, super-sensuous mind or soul, which is not in relation with the sense-plane, but is related with a super-sensuous world. The culture of the faculties pertaining thereto cannot be achieved vicariously, but must be attained by individual exercise, by the surrender of the outer, personal mind, and its submission and subservience to the inner, higher, individual mind.

The pursuit of such culture is of supreme importance to the elevation and beautifying of human life. To learn by turning inwards (insight *versus* oversight) how separateness is transcended, and at-one-ment attained, is to achieve 'wholeness,' with consequent liberation from bondage to the 'without,' and all its attendant evils and sufferings. The 'Kingdom of Heaven' is not limited by place or locality, or time or space. It is 'within you.'

'Though Christ in Bethlehem a thousand times be born,  
And not within thyself, thy soul is left forlorn.'

The soul may be raised to conscious son-ship and Christ-ship. The personal will then acts in unison with the Divine will. 'I and the Father are one,' 'I in thee, and thou in me.' The 'Comforter' comes, and all things are made new.

Instruction with regard to this inner spiritual science may be obtained from the Yogi\* and from the Kabbalistic systems. But the same principles are presented in modern and more healthy garb in mental-science, metaphysical-healing, spiritual-healing, Christian Science (if it could be freed from *autoritaire* infallibilism, and from dying orthodox symbolism), and in the works of C. B. Patterson, Dr. Whipple, Henry Wood, Prentice Mulford, U. N. Gestefeld, E. Loomis, Helen Wilmans, Trine, Dresser, Fletcher, S. C. Clark.

I have endeavoured to present some information with regard to these American schools to your readers. Perhaps some of their lecturers might be induced to visit England and lecture at the Institute.

I am glad to be able to say that Dr. C. B. Patterson has consented to become an honorary member, and to lecture at the Institute in June (if it is then organised). This will meet the proposal by 'Onward,' that healing should be associated with the Institute. I had also suggested previously that a psycho-therapeutic clinic might, if practicable, be included. Spiritual healing would require a spiritual healer, such as Miss Clark, as its precondition. Possibly she, too, might visit London when the Institute is established.

If a Spiritual Temple is associated with the proposal it should be kept distinct, so as not to frighten away the necessary scientific co-operation. If such a temple is instituted,

\* But Yoga is utterly wrong in its depreciation of the outer world in which Deity has placed us to work and to transmute.



then, in addition to having inspirational speakers, it might be desirable to obtain the services of public test mediums, such as give tests every Sunday in the public halls of New York and Brooklyn, affording most convincing evidence of the persistence of individual intelligences after death and of their sustained interest in their earthly relatives and friends. The reality of spirit existence is thus demonstrated to the general public here every Sunday. I have witnessed numerous instances of perfect strangers being thus convinced. Ira Courlies, Miss Maggie Gall, Mr. Slater are very good public test mediums. Mr. Wiggin is both a trance speaker and test medium. If such opportunity for public missionary work were instituted, it could then no longer be said that Spiritualists merely seek their own personal satisfaction, and will make no sacrifices for the public good.

Dr. Paul Gibier, the well-known investigator of psychism, whose works have already been referred to in these columns, will become an honorary member; also Mr. Van Der Naillen, the occultist writer.

As a preliminary measure, I would urge those who are willing to serve in the establishing of a focus to assist in the impending development of psychism, and to work for that object, apart from any personal or public recognition, to draw together and contribute their strength towards the subsequent establishing of a public committee of scientific men, &c.

QUESTOR VITE.

New York.

#### THE GERMAN PSYCHICAL JOURNALS.

The journals of the present month all give the place of honour to Dr. Carl du Prel, whose sixtieth birthday took place on the 3rd inst., and is celebrated by them as a jubilee. Both the 'Uebersinnliche Welt' and the 'Psychische Studien' present their readers with an excellent portrait of this distinguished writer on occultism and Spiritism. Some of his works will be known to readers of 'LIGHT' from the notices of them by 'C. C. M.,' by whom his latest production, entitled, 'Death, Hereafter, and Life in the Hereafter,' was recently reviewed at some length. But Du Prel's writings are, perhaps, too metaphysical and philosophical to suit the taste of English readers in general, though much appreciated by his own countrymen.

Baron Dr. du Prel, who is of high birth, was in early life in the army, but relinquished the military career when about thirty for a more studious one, and has since then devoted many years of his life to the study of philosophy, and especially of occult and mystic subjects. He resides with his wife and family in Munich, and is connected with several psychical societies.

'Uebersinnliche Welt' continues the account of Florence Cook's séances in Berlin. Descriptions of two of these séances are given in this number by a member of the 'Sphinx' Society, Counsellor R—k, the conditions and manifestations at both of which were very similar to those previously described; but at the first one 'Mary' was so obliging as to write the Counsellor a note in the dark cabinet, having previously ascertained his name. This note was found on the table when the light was turned on, and runs as follows, and the curious English is probably attributable to the fact that 'Mary' (Marie) is supposed to have been French in her earth life:—

'Dear Mr. R.—J thank you, you speaking well about Florie. We work with difficulties here because J cannot talk. Your friend,

MARY.'

At the second sitting, while Mr. R. held 'Mary's' hands in his, another arm and hand issued from the cabinet close to him. The events at both séances are thus summarised:—

1. The medium was fastened in the most secure manner to the chair and the wall, so that it was impossible for her to move from the spot.

2. Immediately after the manifestations were ended, the medium was found in full light bound to her chair, with all the cords and seals intact.

3. In spite of this, the bodily and living figure of 'Mary' appeared to be formed out of nothing, and was evident to all our senses.

4. Lights were seen, although nothing in the shape of phosphorus or any such material was found on the medium (who was strictly searched before the sitting).

5. As the 'Vienna chair' and the wooden ring, both equally intact as the knotted cord, were found strung on the latter,

and the medium's arm was likewise found passed through the back of the chair, the phenomenon of matter passing through matter must have taken place: dematerialisation and rematerialisation.

6. The figure showed intelligence and wrote a legible letter.

7. A third hand was materialised although the medium possessed but the usual number.

'All this is sufficiently wonderful. I am no "ghost seer," or "Spiritist" in the usual sense of the term; but I can but acknowledge that the facts actually occurred; in opposition to the spiritistic theory, however, I must and do explain them by the "animistic" hypothesis.'

These very clever men, who are forced to recognise that the manifestations are genuine, and that they are not caused by a blind force, but by some intelligent entity, do not seem to see that by attributing them to 'animism'—a word as dear to German psychical researchers as the 'sub-conscious self' is to our own—they enormously increase the difficulties of the question. It is comparatively a simple matter to think that these phenomena are caused by disembodied spirits, whose object ostensibly is to prove thereby the possibility—under certain conditions—of communion between the living and the so-called dead, as well as their power over matter. But what the object of the unconscious medium's 'anima,' or psyche, can be in performing such feats is indeed difficult to conceive! Another point is that this 'psyche' invariably asserts itself to be the spirit of some departed person, and often—especially with private mediums through automatic writing or other medial phases—takes the greatest pains to prove its identity.

Why should good and truthful people possessed of medial powers be compelled, through their 'anima,' or sub-conscious self—for they seem to be the same thing—invariably to act the part of liars for no imaginary object? Instead of 'earnestly desiring spiritual gifts,' such gifts would be dreaded by all right-minded people, if this theory were not, fortunately, as unprovable as it seems to us absurd.

It is, however, something that these scientific inquirers should be reluctantly compelled to acknowledge that the phenomena with Mrs. Corner are genuine, and that they cannot be attributed to trickery. More experience and study may in time lead them to the same conclusion as those arrived at by scientists like Sir William Crookes and Dr. Alfred Russel Wallace, and we may add by such men as Dr. Hodgson and Mr. F. W. H. Myers, whose long-continued and exhaustive experiments have finally convinced them of the truth of the theory that discarnate spirits are the originators of physical phenomena.

But all this quibbling and inventing of new, however untenable, theories, to account for spirit phenomena without the spirits, must discourage and handicap those kind beings who so earnestly wish to bring light and comfort to this sorrowing world; and very probably may partly account for the scarcity of phenomena at the present time, as compared with the palmy days of the S. C. Halls, the Howitts, and De Morgans, who would be looked upon by some of our present-day psychical researchers as sadly wanting in scientific methods of investigation.

'Psychische Studien,' besides other interesting articles, contains a paper by Camille Flammarion, with accounts of some new instances which have come to his knowledge of telepathic communications from the dying; and an article from a contributor who sends an account of a 'Berlin spiritistic séance,' extracted from the 'Frankfurter General Anzeiger,' as a warning against such promiscuous sittings, and pointing out the bad impression they must produce upon outsiders. This account occupies over seven pages of the journal—rather a waste of space, for it is nothing more than the usual refined penny-a-line style of funny writing so familiar to us when spiritistic séances are described by newspaper correspondents. The 'warning,' however, is not unneeded, for such promiscuous séances do generally more harm than good, and create an unfavourable impression among persons who have no knowledge of Spiritism except what they gather from the daily Press.

M. T.

DR. AND MRS. J. P. MILLS announce that they will give free conversations on the science of Metaphysical Healing, at Portman Rooms, Baker-street, on Thursdays, the 11th and 18th inst., when inquirers are invited.



# THE MASTERY OF FATE.

BY URSULA N. GESTEFELD.

You are a very good accountant, are you not? You can count up your miseries with the most painstaking accuracy. Not the smallest of them will escape you. With the extended power of vision which long practice has given you, you will see the tiniest one, pounce upon it and drag it forth to appear in the sum total at the bottom of the list.

Your power of vision and swift dexterity are commendable; whether the use to which you put them is profitable or not, is a matter of legitimate doubt.

Are you as eager and ready to count up your blessings and joys?

You have none to count? Oh! stop and think a minute. No one is without some, if ever so few. You have dwelt so long on your miseries that it is hard for you to turn your eyes in another direction, but you will find something else to count up if you persist.

You are not now, you never have been, in a position or condition that could not be worse; and whatever prevented it from being worse was a blessing, therefore. Just look for a minute, and you will find ever so many blessings in your life that you have not seen before because you did not look for them. The rule of addition is a good one to apply to your experiences; only try to apply it to the good as well as the evil, and be as zealous in the application, too.

Persistent dwelling upon miseries enlarges, emphasises, and multiplies those miseries. The addition leads to multiplication. The rule will work both ways. Persistent attention to joys will multiply those joys. Your birthright gives you power to have blessings multiplied unto you, and you are throwing away your birthright, selling it for the miserable pottage of multiplied miseries. By your continual addition you are hugging your miseries close to you, and you will not let them go; and there is no other way for them to forsake you. Till you let them go, they cannot go. You are the one who must choose.

You enjoy them, if you did but know it. If you did not you would be driven in self-defence to look for your blessings. You have to look for something. You are so constituted, you cannot help it. You can form an ideal, a mental pattern, and hold it before your mental eye. You can form for yourself, you do form for yourself, the mental pattern according to which you build your outer life; and your building shows the material you have used. Your miseries are your pattern, and your life conforms to it. Now up with you, and change your pattern. Be as resolute to do this as you have been to hug your cherished miseries, and you will accomplish it.

Did it ever strike you that continual mourning is multiplied selfishness? No, surely not, for if you had seen it this way you would have set about correcting the habit. Dwelling upon miseries is a habit, a bad one, and we dignify it by the name of loyalty; loyalty to the old times, the old things, to our lost friends. The way to be rid of a bad habit is to form a good one. You need not wrestle and strive with the old habit, only just be persistent in forming the good one and the bad one will take care of itself.

Suppose, when you get up in the morning and that dreadful feeling of depression comes over you, that you make it a rule to begin to sing. You do not think singing would do any good? Well! you try it and see, before you pronounce too positively. Sing something rousing, stirring, triumphant, something that embodies a contrary thought, something with a ring to it. Never mind if you disturb your neighbours a little—provided you have not arisen unreasonably early—you will help them also; for they will feel the vibration of the strong thought, and it will help to rouse in them the feeling it will rouse in you.

Change of feeling is what you need, is what we all need; a change from the natural to the spiritual. It is in your power to bring about this change. When you feel like weeping, begin to praise the Lord. When it seems as if everything you valued was being taken from you, begin to thank the Lord for all that has been given you.

Rejoicing is the great panacea for mourning. You can hardly do both at the same time, and, if you *will* rejoice, how are you going to mourn? By being continually checked

instead of encouraged, the tendency to mourn will die out. By being continually encouraged, the tendency to rejoice will be strengthened. Choose which you will serve, and look out that you make a profitable choice.

You say that you cannot rejoice when your eyes are full of tears and your heart as heavy as lead. You can try to, and the trying brings eventually fulness of result. You can try to see and think of the good things you have in your life—no life is so barren that there are none in it. Make it a point to look for and rejoice over these good things, thanking God that you have them, and you will find that there is given you 'the oil of joy for mourning, the garment of praise for the spirit of heaviness.'

Make this resolve with yourself, and then put it into practice. Rejoice with your lips, if your heart feels like breaking. The sound of your voice, the thought to which it gives utterance, can and will help to rouse a response in you. All joy, beauty, and gladness, the sufficiency of all good things, are for you. Reach out your hand to take them unto you. Do not be denied your lawful appropriation, by your miseries. The tree of life grows side by side with the tree of knowledge. Its fruit is yours for the taking.

Make sunshine, and you will have sunshine. The great source of supply is at your right hand. Because you are God-endowed you can command for yourself. You can draw from the infinite reservoir all you need. But to have it you must 'greatly rejoice in the Lord,' for the Lord is your own eternal being, the image of God. Because your real being images or expresses God, nothing that pertains to its nature can be taken away from you, or destroyed.

Rejoice that life, health, strength, power, peace, the fulness of life everlasting are yours by right of your origin. Be joyful in your God, for God is the source of this supply.

Rejoice that you have a career to run, that whatever you experience on the way is but a help to a forward step, *if you will make it so*.

Rejoice that you are alive and have both opportunity and power for proving your divine heritage; for helping your fellow-men to discover and prove theirs.

Rejoice that you have valuable lessons set for you to learn; rejoice whether you like the books that contain them or not.

Rejoice that you can stand as an individual in the world and see the whole panorama pass before you to the end, knowing what it means, and fearing nothing it presents to you.

Rejoice that for you the mountains may fall, the rivers overflow their beds, the sun be darkened and the moon fail to give her light, and your 'I am' will remain.

Rejoice that you *can* rejoice. Rejoice day by day more abundantly. Like birds of the night your miseries will take flight as the sun rises upon you.

## GHOSTS IN CHURCHES

The 'Church Gazette' is responsible for the following:—  
'Ghostly visitors to churches have not been infrequent, according to tradition, in the past ages, yet a modern ecclesiastical spectre is a novelty. A survival of these mediæval apparitions is just now visiting Hammersmith. It is in the form of a cowed monk, and has evinced a notable predilection for the presbytery of Holy Trinity Roman Catholic Church, which it visits during the night-time, and makes itself comfortable at home in an easy chair in one of the rooms. Not long ago St. Etheldreda's, Ely-place, was the object of the frequent attentions of a spectral woman bearing an unsubstantial lighted candle; while St. John's Roman Catholic Church, Horsham, was overrun with ghosts. The well-known Church of St. Patrick, Soho-square, was also, in days gone by, frequently "visited" at midnight.'

THOSE anatomists, physiologists, and other scientists who claim to know all about the constitution of man, because they have studied the organisation of his body, and who deny the existence of a soul and spirit, know only a part—and, in fact, the most unimportant part—of the essential constitution of man.—FRANZ HARTMANN, M.D.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale by W. H. Robinson, 4, Nelson-street, and Book Market.

## OCCULT TEACHINGS CONCERNING SHAKESPEARE.

In 1885 a learned Hindoo gentleman, a *Chela* of a Mahatma, and consequently venerated by Theosophists—until he left the Order, after which he was vilified—stated that in the 'Wisdom of the Adepts' many occult secrets were disclosed. One of these was that Shakespeare was inspired by two Adepts, one of the Right-hand Path and the other of the Left. In 'Old Diary Leaves,' Colonel H. S. Olcott confirms this statement :—

'If the theory of Bacon's authorship of Shakespeare's plays be disproved, then Shakespeare's production of them, when his vagabond disposition and commonplace character are taken into account, rather supports than contradicts the theory that, like H. P. Blavatsky, he was but an agent of greater, unseen, living intellects, who controlled his body, and used it to write things far beyond his normal capacity' (p. 267).

In the 'Wisdom of the Adepts,' more than four pages, pars 1025-32, are devoted to the occult teachings concerning Shakespeare, for which there is here only space for a few short extracts, which both anticipate and confirm the Theosophical teachings already quoted :—

'One of our Brethren, whose office it was to watch throughout the world for any phenomenal birth in the human species, reported the boy to us. . . . During boyhood, an Adept of the unholy magic sought him out, and instilled into him from a distance : there was then a certain person in the world, and near the world, who was in the magical effort to search out phenomenal minds, and to fix in them forms of constructiveness that might be used for great purposes of the no-good. . . . The youth grew up under two currents of opposing influences, which very much neutralised each other. . . . He was a mind of Nature, moving about in a world that was not realised ; a contradiction ; but an eye that saw, a divination that pierced far into the unfathomed mystery of things. . . . He possessed this singular faculty : amidst the scenes of Nature, he would almost think himself into the form-style of its invisible races, and still control his human reason and impressionality, so as to hold and fix in memory the subtle lines of thought and feeling which by this process he drew in and made his own. The same faculty served him for mankind : all were fishes for him that came into his net ; all were pictures for him if they passed before his mirror. He was the great mind-reader, the character-reader. . . . It was so with books, though he affected not to be a scholar ; he read, as one might say, by the touch of the finger-ends. He allowed the book, for the time being, to biologise him ; he threw himself into its moving stream ; yet still very cautiously, drinking in from the volumes their choicest wine of thought, but allowing their fumes to evaporate. . . . In the construction of his greater dramas he planned them, as to character and movements, as the skilled playwright versed in all the requirements of the stage ; this being done in cool business fashion, he then gave himself to the free play of his genius : his bosom would heave, his nerves thrill, but his brain be concentrated as with the vital force of a mother who is bringing forth her babe : a few brief flashes, and it was done ; the dialogue, the soliloquy, or the character-picture was fixed in words. When the fever of creation was again upon him, he would resume the labour ; but he was always at work in the subjectivity of his creations, always in the scenery of incident, in the apt moulding of language to express ideas ; always in a play of his own art, that lasted from year to year.'

That Shakespeare should have collaborated with Bacon ; and that the latter should, in return for political services, have provided the former with classical allusions and legal technicalities, is conceivable. We hear but little now of the alleged cypher within the plays ; and surely by this time it should have been demonstrated as an absolutely established fact did it really exist. If it does exist, it may be that the extraordinary printer's errors (as they appear to be) of the first edition of the plays were intentionally made at the request of Bacon, that the key to the cipher might be contained therein. But the above threefold evidence, strengthened as it is by the fact that Mr. Harris claims to have both seen and conversed with the Bard of Avon, is proof conclusive to the occultist as to the true authorship of the dramas. This time it is 'Moses right and Colenso wrong,' and Shakespeare is not 'dethroned.'

48, Sussex-gardens,  
Hyde Park, W.

E. W. BERRIDGE, M.D.

## HOW TISSOT CONCEIVES HIS PICTURES.

M. James Tissot, whose marvellous paintings of 'The Life of Christ' have attracted so much attention in Paris and London, is, says a writer in the 'Literary Digest,' by temperament a mystic and a seer of visions. The story of his pilgrimages in the East and his painstaking study of Oriental topography and costumes has often been told, but Mr. Cleveland Moffet gives some new and interesting information about the artist's method of using the raw material thus acquired. His pictures come to him as literal visions. Mr. Moffet says, in 'McClure's Magazine' for March :—

'About the only work he (Tissot) allowed himself at night was the jotting down in an album of little pictorial notes, each one about the size of a postage stamp, just the roughest pencil scrawling, to bring back a hint of composition. A half-dozen such as these he did for me with a few quick strokes, and, as he did them, he explained that *this* was for "Christ before Pilate," and *that* for "Angels Came and Ministered unto Him," and so on. And even my untrained eye could see the suggestion.

'Each one of these rude drawings might be called the receipt for a picture, and when the mood took him for painting, M. Tissot would enlarge one of these into a more detailed sketch, outlining the background and central figures in heavy black lines ; the whole, still formless, the merest skeleton of a picture, with only black ovals for the heads and a few rough lines for the bodies.

'But now a strange thing would happen, a rather uncanny thing, did we not know the many mysteries of the human brain. Scientists have called it "hyperæsthesia," a supersensitiveness of the nerves having to do with vision. And this is it—and it happened over and over again, until it became an ordinary occurrence—M. Tissot, being now in a certain state of mind, and having some conception of what he wished to paint, would bend over the white paper with its smudged surface, and, looking intently at the oval marked for the head of Jesus or some holy person, would see the whole picture there before him, the colours, the garments, the faces, everything that he needed, and had already half conceived. Then, closing his eyes in delight, he would murmur to himself : "How beautiful ! How wonderful ! Oh, that I may keep it ! Oh, that I may not forget it !" Finally, putting forth his strongest effort to retain the vision, he would take brush and colour and set it all down from memory as well as he could.

'Most of M. Tissot's pictures were painted in this way, at least in some part. But many of his best pictures were never painted at all, because the very gorgeousness of the scene made it slip from him as a dream vanishes, and it would not come back. "Oh," he sighed, "the things that I have seen in the life of Christ, but could not remember ! They were too splendid to keep."

'Let me not give the idea that there is anything abnormal about M. Tissot. He simply possesses in a high degree the sensitiveness to colour impulses of the brain that is enjoyed by many artists, and gives them, literally, the power of beholding visions. It is a mere matter of cause and effect, just as certain dreams are induced by certain causes. In him the cause has been reflection and prayer and a peculiar artistic temperament. Not only does he get vivid impressions of his pictures from these skeletons of composition, but he gets them often while walking in the street ; so distinctly sometimes that the real things about him seem to vanish. One day, for instance, while strolling in Paris, near the Bois de Boulogne, M. Tissot suddenly saw before him a massive stone arch out of which a great crowd was surging—a many-coloured crowd—with turbaned heads and Oriental garments. And the multitude, with violent gestures, lifted their hands and pointed to a balcony high up on a yellow stone wall where stood Roman soldiers dragging forward a prisoner clad in the red robe of shame. Hanging down from the balcony was a piece of tapestry worked in brilliant colours, and over this the prisoner was bent by rough hands and made to show his face to the crowd below, and it was the face of Jesus. What M. Tissot saw in this vision he reproduced faithfully on canvas in his painting "Ecce Homo."

Many others of his paintings were born of visions which came to him in crowded places. But to recapture these visions in his art M. Tissot must escape from men. He says : 'To do my best work I must be able to think and feel quite alone, I must have solitude.'

[The writer of these remarks might have added, if he had known the fact, that M. Tissot is a Spiritualist, and that one of his most beautiful works depicts a materialising séance with Mr. Eglinton in May, 1885, at which two forms appeared, one being that of the medium's spirit control, Ernest, and the other that of a lady, M. Tissot's



departed *fiancée*. This picture may be seen in the rooms of the London Spiritualist Alliance.—Ed. 'LIGHT.')

### 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.*

#### 'Theosophy of the Late Dr. Anna Kingsford.'

SIR,—In an article ('LIGHT,' April 22nd) entitled as above, Dr. Berridge has repeated a mistake made by myself ('LIGHT,' October 12th, 1889) in reviewing the book 'Clothed with the Sun.' In justice to one no longer with us, I beg to refer Dr. Berridge to Mr. Edward Maitland's correction in the correspondence following my review ('LIGHT,' October 19th, and following weeks). Dr. Berridge represents Mrs. Kingsford as attributing the 'concoction' of Christianity (the Gospels) to Theophilus, Patriarch of Alexandria, and Ambrosius, Archbishop of Milan. I read the statement in the same way, but quite erroneously, as I had to admit. All that is really alleged concerning those great ecclesiastics is that they instigated the destruction of the Alexandrian Library, or, at least, of the documents out of which Christianity had been 'concocted' long before, that the unhistorical origin of the religion might not be made known. This sufficiently appears from the context ('Clothed with the Sun,' No. XXXII.). C. C. M.

#### Mental and Metaphysical Healing.

SIR,—For the past few weeks we have been treated to a series of articles on 'mental' healing in some guise or other, which is sometimes called 'metaphysical,' but there is no difference whatever, practically. Your correspondent, 'Q.V.,' was good enough to give his view as to whom he considered fit to represent the school of healing should a Psychical Institute be created, and those he named were mental or hypnotic healers generally, one at least of whom I know to be a failure, from the fact of having his failures brought to me for treatment. In this week's issue the article by Henry Wood must cause a feeling of extreme irritation to those who have a practical knowledge of the cure of disease, either by means of their own mesmeric powers, or by mediumship; but more probably by a combination of the two forces. Take, for example, a case I am treating now, of a little baby girl, aged ten months; six weeks ago a breaking out on the right side of the head took place, causing running sores extending over the right eye, so that it appeared as if that organ must be destroyed. The sores increased and covered the head, exuding a considerable quantity of pus, so much so that it was expected the child would die, and I have no doubt, had the child been treated by any other power than that of spirit, it would have passed on. The mother of the child is a trance medium, whose control is a pure and high spirit, able to reply to all these much-vexed questions, and who has taught me much. The instructions received by me from the control were to get olive oil and some milk. I then powerfully magnetised the olive oil, under instructions from the entranced mother, rubbed the olive oil well over my hands back and front, and then rubbed the hands of the entranced medium both back and front. I was then told to clean my hands with a cloth and throw a powerful force of magnetism by means of my hands into the head of the child while the control well rubbed in the oil, after going through certain physical operations for the purpose of drawing from the atmosphere more magnetism on to her hands. Afterwards I again rubbed my hands with oil and then with milk, with the same instructions as before to rub the medium's hands and to clean my hands and throw in force. All this has been carried out several times, with the result that the child is now practically well, but the head will show to anyone who sees it what suffering there must have been in the past. We are, however, warned by the control that unless the treatment is continued for the present there is danger of the little one going into a decline. In answer to my inquiries as to what help the control had from spirit colleagues who assisted to rescue this little one from passing on, I was informed that previous to the sitting they were engaged in bringing down a great deal of force or magnetism into the room which it was necessary to pass through a human body, and which is the invariable rule in all cases of healing. Now, sir, take this plain statement of a case of disease and the method of cure, and compare it with the article by Henry Wood, and I will vouch for it that the common-sense Spiritualist who reads both will endorse my view that the article referred to is nothing but a mass of phrases which will not bear anything like test. This little one, I was informed, had at birth an injury which developed into an

abscess, but which did not penetrate the membrane. This abscess rapidly spread over the head, and the work consisted in drawing these abscesses to the surface and afterwards healing by the means indicated. I would go so far as to say that no amount of mental, hypnotic, or metaphysical operation would have had the slightest effect on this case; or of any other of a like nature. My information is derived direct from those who do know, who have the power, and know how to use and explain it. Of what use is it to talk of 'fear, hate, anger, envy' &c., as causes of disease in the case of an accident at birth? One fact like this destroys the whole structure of 'ideal suggestion' and we are living in a world peopled by those who have to struggle with environment which is necessary to call forth characteristics and which creates individuality, as well as disease. The object of being born is to create in form, mankind; but whether it is the image of the 'Supreme'—the word always used in the spirit world to indicate God—I know not. But I do know, however, that if the little one had passed on, it would have had to be treated by the doctors there in the spirit world, and when recovery had taken place, handed over to one to be taught and brought up just the same as in this world, to be taught discipline and knowledge, with the same anxiety to its teacher as is experienced here. If only Spiritualists and Occultists realised that the spirit world, with its forms of society, punishments, dresses even, is very much like this, they would understand why so much nonsense is often given by spirits. All true knowledge and power from the spirit world can only be obtained by arduous application and a desire to be taught. With it comes a responsibility to combat anything approaching error; and for this reason I have written protesting against some of the theories now so frequently appearing in your columns. I would recommend Mr. Henry Wood and 'Q.V.' to read 'Essays from the Unseen,' by 'A.T.T.P.' W. H. EDWARDS.

#### Cure by Mr. Omerin.

SIR,—I am unable to reply to the many letters of inquiry I have received concerning the assistant of Mr. Stanley Pearce, optician, 161, Wardour-street, Oxford-street, whom I cured some years ago. The patient, as was well known, had been unable for several years to walk without crutches, and even then with such great difficulty that many private doctors, and those of several hospitals whom she had consulted, believed amputation to be necessary. It appears that the questions addressed to me have been originated by some person with no benevolent purpose, intending to propagate the idea that the cure was only temporary, an assertion quite untrue, as the patient remains to this day perfectly well, as any can prove for themselves, if they will take the trouble to call on Mr. Stanley Pearce, who has kindly given his permission for such investigation.

F. OMERIN.

22, Bentinck-street, Cavendish-street, W.

#### The Tying of Mediums.

SIR,—I have been waiting in the hope that some abler pen than mine would take up the question of securing or tying mediums by cords and ropes. It is admitted that mediums are as sensitive to physical cruelty as to psychic emanations; then why stifle the one and afflict the other by such barbaric methods? If as a test condition the medium must be secured, a needle and thread and a few linen or cotton bands will be found to meet every requirement that a cord or rope supplies; indeed, as far as my own experience has gone, they are much superior, producing no discomfort, and by their judicious use give all the necessary freedom required for *personal comfort*, a condition essential to good results. The method, then, is as follows:—

Starting with the neck, a linen band, say an inch wide, is placed round the neck, giving an inch or so over for ease, and sew the two ends together. Another band is placed under and over this, link fashion, and passed either around the back of the chair, or through a ring in the wall. These two ends are then *sewn* together. This secures, without discomfort, the upper part of the body. Next two wristlets of similar material are sewn on to the wrists, *fitting close*. Another strip is placed round each of these (link fashion), and then *sewn* together after passing round the arms of an arm chair; or the wrist-bands themselves may be sewn to the trousers, coat front, vest, or any other portion of a *close-fitting* dress, according to circumstance. Again, two anklets are *sewn* on, and with another band attached by *sewing* or, link fashion, connected with the leg or a rung of the chair, or with a table or ring in the floor. A waist band again as an accessory can be used.

Now, here you have the extremities of the human body rendered so helpless as to defy all trickery, by a simple needle and thread. Ends may be sewn on and held by members of the circle, when any movement would be at once noticed. In addition any private or fancy stitch may

be used in sewing the parts together, three or four stitches being quite sufficient.

All this can be done in less time than any rope tying, and would give satisfaction to all.

Trusting these few hints may be useful in preventing further cruelty to our mediums.

Llanelly.

J. F. YOUNG.

#### Conditions of Control.

SIR,—It has often occurred to me that a spirit's control of a medium is very like the guidance of a child unable to write, by an elder. Unless a child keeps its hand still and allows it to be guided by the controller, writing is impossible. Even under these conditions the writing will not be the same as when written independently by the elder person. In the same way, unless a medium entirely surrenders his or her mind, the controlling spirit cannot express what he or she may wish. Even when this has been done, the message cannot be quite the same as when received direct, because it has passed through the medium. The more passive the medium is, and, what is *most* important, the more passive those sitting with him or her, the better will the manifestations and communications be. I am sure that spirits constantly fail to communicate what they wish (especially at a public séance) owing to the mental attitude of those present. If *one* person were to try and guide a child's hand to write a certain sentence, while ten or twelve others tried to make a child write something else, and interrupted with arguments and suggestions, failure would be the inevitable result. If people would but consider this, they would understand more readily the difficulties which beset spirit communication. Nothing that has passed through man can be quite true to the original. ‘VIA LUCIS.’

Mr. Nevil Maskelyne.

SIR,—I have read Mr. Nevil Maskelyne's chapter of autobiographical advertisement in last week's ‘M.A.P.’ But I confess I should like a still further amount of light thrown on this self-complacent ‘exposure’ of which he boasts, but which was no exposure—one of many such, all cruelly false. Is it too late to discover the truth about Mr. Maskelyne and the Davenport Brothers? Surely some impartial newspaper or periodical account remains. Some witness of the proceedings must have left a record (*not* an advertisement) which can tell us the truth?

This gentleman's ‘exposure’ of Eusapia Paladino is one of the most amazing I have ever read; so far as I remember, it was nothing but a mere supposition as to ‘how it was done’—a supposition unwarranted by any circumstances—indeed, contradicted by them. I speak from memory, but I believe I am right.

It is time some of these ignorant misrepresentations should be answered and silenced, once for all, thoroughly and completely; and I am sure that the readers of ‘LIGHT’ will be well and happily employed in helping to discover and disseminate the truth—in justice to those traduced, and for the honour of Spiritualism. FIAT JUSTITIA.

#### SOCIETY WORK.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. H. Boddington addressed the audience and answered questions in a very able and satisfactory manner. Next Sunday, Mrs. and Miss Russell-Davies. May 7th, Mr. King, ‘The Astral Body.’—W. J. T.

GROVE-LANE PSYCHOLOGICAL SOCIETY.—On Sunday last an earnest address was given by Mrs. Holgate on ‘What think ye of Christ?’ All present were urged to live more in accordance with the Great Teacher's example, and to cultivate the Christ-spirit in all conditions of life. Clairvoyant descriptions were also given.—H.F.F.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last Mr. Jones conducted the meetings. Propaganda work was discussed in the morning by Messrs. Enms and others. In the evening addresses were given by Messrs. Jones, W. Wallace, Hewitt, Thompson, and Brooks, and Mrs. Jones. Sunday next, at 7 p.m. Tuesday, at 8 p.m., members only. Wednesday, May 3rd, at 8 p.m., lecture on Astrology by Mr. Allan Leo; admission free.—T. B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last our platform was occupied by Mr. Alfred Peters, who opened the meeting with an inspiring address, appealing to the audience to work for the glorious cause of Spiritualism. Mr. Peters then gave about two dozen clairvoyant descriptions, nearly every one being recognised. A lady friend rendered a pleasing violin solo. Next Sunday, our president, Mr. John Kinsman, will address the meeting. Wednesday, at 8 p.m., members' circle at 233, High-road, Clapton.—O. H.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—On Sunday evening last, Mrs. Allan Leo spoke for an

hour and a quarter on ‘The Creative Power of Thought.’ The attention of the audience was riveted from beginning to end. The lecture, which was illustrated by a carefully-prepared diagram, was most effective. I think societies would do well to grant their audiences an opportunity of hearing this important lecture. Mr. H. Austin Herbert was heard to great advantage in the songs ‘In passionate surrender’ and ‘The Holy City.’ Next Sunday, at 7 p.m., Miss L. M. Gambrill.—W. S. S.

THE CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Good work continues to be done in our public circles on Sunday mornings, which are always well attended. In the evening Mr. Long delivered an able address on ‘Punishment and Progress in the After Life.’ The subject will be further considered on a future occasion. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Sunday-school; at 6.30 p.m., Mr. W. E. Long, on ‘Imagination’; at 8 p.m., circle for members and associates only. Persons wishing to join the Church as members or associates can obtain full information from the secretary at the close of each service, or by letter at 12, Lowth-road, S.E.—VERAX.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—We had the pleasure of listening to Mrs. Boddington (from Battersea) on Sunday last, and she gave some of her views with regard to the objections raised by opponents in the public propaganda work in the parks. Mrs. Boddington also contributed two solos with charming effect. It is with great pleasure our friends met Mr. Glendinning (who has been indisposed for some weeks). He gave us a few words from the platform. Next Sunday, address by ‘Evangel,’ ‘What must I Do to be Saved?’ Clairvoyance by Mr. J. A. White; chairman, Mr. A. Glendinning. May 7th, clairvoyance by Miss MacCreadie. Monday, at 8 p.m., circle at 51, Bouverie-road. Thursday, at 8 p.m., at 59, Barrett's-grove.—A. CLEGG, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. Wimsett Boulding delivered a lecture at these rooms, entitled, ‘Experience the Test of Truth—with Illustrations from Personal Experiences in Spiritualism.’ The lecturer, in eloquent language, held the close attention of his very numerous audience, who evinced their warm appreciation of the apt illustrations employed, and of the markedly finished manner in which the whole subject was dealt with. A general wish was heartily expressed at the close of the meeting that the Marylebone Association may have the privilege of hearing Mr. Boulding again. Next Sunday, at 7 p.m., Miss Rowan Vincent will deliver an address, and will also give some clairvoyant descriptions. Doors open at 6.30 p.m.—L.H.

LIVERPOOL.—PRESENTATION TO MR. JOHN LAMONT.—On Tuesday evening, April 18th, a few friends gathered at the residence of our friend Mr. John Lamont, of Liverpool, to celebrate the seventy-fourth anniversary of his birthday. There were present: Mrs. Morgan, Miss McClellan, Mrs. Green, Mrs. Beatty, Mr. and Mrs. Chiswell, Mr. and Mrs. Nock, Mr. and Mrs. Nevitt, Mrs. Brown, Mr. G. Wharmby, Mrs. Catlow, Mr. Hill, and Mr. and Mrs. Walter Howell. The company sat down to tea at about six o'clock. The table was a work of art, and the catering bountiful. A very pleasant evening was spent in conversation and song, and Mr. Wharmby entertained the guests with his gramophone. At about eight o'clock Mr. Walter Howell, in a short address, paid tribute to the sterling character of the host, and on behalf of the friends present, presented Mr. Lamont with a marble French clock. In a few affecting words Mr. Lamont responded. The spirit friends united with the earthly in recognition of our friend's true worth, and congratulated him on the attainment of nearly three-quarters of a century of spiritual youth. Everybody who knows Mr. Lamont wishes him ‘Many happy returns of the day.’ Ere the party took leave supper was served, during which mirth was the reigning feature. At ‘the witching hour of night’ the friends united in singing ‘Auld Lang Syne.’ All will remember with pleasure an evening so happily spent with Liverpool's most valiant Spiritualist.—W. H.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address:—J. ALLEN, Hon. Sec., 76, Chestnut-avenue, Walthamstow, Essex; C. HARDINGHAM, Asst. Sec., 5, Corrance-road, Acre-lane, Brixton; and W. C. ROBSON, 166, Rye-hill, Newcastle-on-Tyne.

#### TO CORRESPONDENTS.

‘H. B.’—We regret to say that we do not think your communication suitable for our pages, except as an advertisement.