

# Light:

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

LIGHT ! MORE LIGHT !"—Goethe.

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

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## NOTES BY THE WAY.

The trial and condemnation of Pastor Weingart, for disbelief in the resurrection of Christ, has started a controversy in Germany which may cause many old moorings to break up. A religious journal attempted to find out, by letter, the prevailing opinion, but received very few responses. A majority of these replies seem to dismiss altogether the idea of a resurrection: the others appear to identify a resurrection with a physical body. So far as we can follow the report, it seems to have occurred to no one that there is an alternative as between a bodily resurrection and no resurrection at all.

This is precisely one of the cases which at once demonstrates the uses and the importance of Spiritualism. The story in the Gospels is not as clear and consistent as it might be, but, on the whole, it suggests a spirit-appearance. There are two currents in the various records, but the most persistent is that which keeps Christ apart from physical limitations and associations between the resurrection, as it is called, and the disappearance, or ascension.

One fact is greatly in our favour, namely, that the notion of 'Revelation' is running itself clear; that is to say, it is being purified from its crudities, such as attach to the ideas of arbitrary interferences of an approaching and a receding deity or spirit. The great thought of the perpetual presence of God, in fact His immanence in all that is, has enormously helped in this purification, and especially by tending to identify Revelation and Law. In so far as we grasp that, we see that Revelation is unceasing, that it is, in reality, discovery or insight. Man is on the march, and, as he advances, he comes up with facts of God in Nature or Human Nature. Under the old conditions or comprehensions, these, when unveiled by exceptional thinkers or sensitives, were called 'revelations,' but, in reality, they were discoveries which, in effect, are revelations. But, thus understood, Revelation is a perennial.

We have been drawn to make these remarks by a sentence we have just noted in the new edition of Herbert Spencer's 'First Principles':—'Be there or be there not any other revelation, we have a veritable revelation in Science—a continuous disclosure of the established order of the Universe.'

It may surprise Mr. Spencer to be told that this is precisely our basis; and that all we ask is that the men of science should consistently act up to and carry out his concluding observations as to this continuous and progressive disclosure:—'This disclosure it is the duty of everyone to verify as far as in him lies; and, being verified, to receive with all humility.'

Lyman C. Howe, writing in 'The Banner of Light,' makes the following sensible remarks:—

Professor Hyslop is credited with saying that 'psychical research, and psychical research methods, are all that are worth a moment's attention.' But thirty years before the Psychical Research Societies were born, hundreds of thousands had investigated these phenomena as critically and thoroughly as he has done, and reached the same conclusion; and many of them were as well equipped intellectually, and by experience, as any of the later followers in the same line. But the field is not exhausted, the resources of mediumship are in the infancy of evolution, and science is slowly coming to the medial line, where the two-world workers will join in a common search for all-sided truth, and mutually welcome all new facts, in every field of discovery; and human immortality and the influence and direct messages of incarnate humanity with the denizens of earth will be a recognised reality and the climax of all discoveries.

Professor Hyslop's assertion is not likely to produce useful results, either in the direction of knowledge or friendly co-operation. It is nonsensical to attempt to dismiss old-fashioned Spiritualism, with the fine results of its bearing 'the heat and burden of the day.'

The man who looks in 'The Daily Telegraph' for the thing that is, is in danger. What he will usually find there is the thing that is smart, the thing that gushes, or the thing that will smear. This was excellently well illustrated in its absurd references to Mr. Sidgwick and his connection with Psychical Research. The writer could not have known anything about that connection. He cites Mr. Sidgwick as one who had a wish or a tendency to see visions and dream dreams,—the very opposite of the truth; and he coolly says that after certain 'disillusionments' 'the Society for Psychical Research knew him no more,'—a naked untruth. But this kind of loose talk is the fashion just now. 'Say what suits you; say what is smart; say what will wound; say what will pay:'—that appears to be the ordinary morality of to-day.

A friend has just sent us a copy of 'The English Mechanic'—the first we have seen for a year or two. We are amused to find that Brown, Jones and Robinson are still playing their old game of skittles, refuting one another about Spiritualism, Ghosts, Hallucinations and Souls.

A writer who calls himself 'Sigma' seems to lord it over the little knot of players. His beautiful sense of superiority interests us. He calls us 'impertinent' because we call ourselves Spiritualists: he wants us to call ourselves 'necrologists,' and *that* strikes us as verging on the impertinent. He declares that if he saw the wonders of a séance he would not believe in their reality. He says: 'I have made people in ordinary conversation with others, sitting round a tea-table, see an apple-tree grow, gather and eat its fruit—and that without my saying a single word. Few have ever got that far.' We should think not, indeed! He says: 'I am certain' (how familiar we are with that 'I am certain') 'that nothing was ever seen at a séance' (fancy a man knowing all that!) 'that cannot be produced



by what "W. B." may call animal magnetism, but what I say is,' &c.

The winter evenings are coming on, and it is pleasant to think what happy hours 'Sigma' will spend in knocking the skittles down, and what happy evenings somebody else will spend in setting them all up again!

Our lively and rational contemporary, 'The Church Gazette,' has a much-needed fling at the rice and confetti silliness. It says:—

On the west door of the Parish Church of Stanton, Herts—we have it on the authority of a correspondent, who encloses his card—the following printed announcement is to be seen:—

#### THROWING RICE AND CONFETTI AT WEDDINGS.

It is requested that those who wish to throw rice and confetti at weddings will do so in the road, or in their own homes, and not in the Church porch or Churchyard. It would, perhaps, be best to discontinue the practice altogether, as throwing things at other people is hardly what can be described as a good-natured thing to do. If those who throw confetti knew what work they make for those who have to sweep up, they would think twice when about to throw, and then—not do it.

Of course the practice is a senseless one. But people's feelings are particularly sensitive at weddings and funerals. Besides there is the folk-lore view of the case. Still the confetti nuisance is too much; besides being, in these islands, unmeaning.

It has not much to do with us, but we should like to associate ourselves with our friend and neighbour in helping to put down a nuisance that has no redeeming reasons in its favour.

The following story is told of Mr. Stephen Crane. It looks like truth:—

The late Mr. Stephen Crane was an old friend of Mr. Robert Barr. Only a few days before his death, the young author said to Mr. Barr: 'Robert, when you come to the hedge that we must all go over it isn't bad. You feel sleepy and you don't care. Just a little dreamy curiosity which world you're really in—that's all.'

#### A CLAIRVOYANT VISION OF ANDRÉ'S FATE.

Writing in the 'Light of Truth,' Louie Humphrey, of Washington, D.C., gives the following account of a clairvoyant vision in which the fate of Professor André was revealed to him:—

'The scene around me was one of the far north, all around me I saw nothing but ice in all shapes and forms; parts of it seemed level enough; away to the left from where I stood arose a very high peak of an iceberg. Suddenly we all looked up, for there were other people standing around me; short, heavy set, with fur clothing on them. We were all watching a balloon which was coming from the direction of the peak. As it came nearer we saw it had collided with the iceberg, the lower part of the balloon seemed to be all mixed up. First we saw two men fall out and strike the ice with great force; the third man fell later. He seemed to wear a beard; with him also came down what looked to be a large folded umbrella. Neither of the three men tried to hold on to the balloon as they fell out of it. A boat some ten or twelve feet long was hanging to the lower part of the balloon. After the third man struck the ice the balloon seemed to rise again and passed out of sight, to our right. The scene then closed.

'The only explanation I can give why the fate of André and his two companions was revealed to me, was that I often wondered what those explorers would add to science and the geographical landmarks of the far north in the twentieth century.

'Future explorers may hear the same story from the natives as I saw it; the last chapter in the search for the North Pole. If parts of the balloon are ever found, it will be hundreds of miles from where those gallant explorers gave up their lives in the interests of science.'

PROFESSOR OMERIN.—We regret to hear of the decease of Professor Omerin, of Welbeck-street, Cavendish-square, who devoted himself for many years in London to the practice of the 'art of healing.' He was a Fellow of several scientific and other learned societies on the Continent, and was, we believe, in reality a Spaniard of title exiled from his country for political reasons. He has advertised in 'LIGHT' every week from the first issue.

## SIGNS OF PROGRESS.

It is sometimes advisable to look backwards, if only for the purpose of ascertaining how far we have moved forwards, and we recommend those Spiritualists who are inclined to be pessimistic to read the following admirable brief retrospect which appeared in the 'Harbinger of Light' for August.

Comparing the present state of things with that which existed ten years ago, the 'Harbinger' says:—

'That there is less of the militant element among Spiritualists will be apparent to most observers, but this is chiefly due to the decadence of active opposition which has taken place, owing largely to the increased recognition of phenomenal facts, which has lessened opposition and left the fighters at liberty to pursue their path comparatively unmolested. That phenomena called spiritual did occur had been tacitly admitted by the Psychic Science Researchers ten years since, and the question to be determined was *the cause of them*. Telepathy and the Subjective Mind (or subliminal self) were the two favourite theories, and everything that appeared to substantiate them was eagerly appropriated; but incidents occurred that would fit in with neither, and evidences inconsistent with them accumulated. One of the most careful and respected members of the London Society, Mr. F. W. H. Myers, found in the MS. of his deceased friend (William Stainton Moses, M.A.) which had been left to him, such convincing evidence of spirit factors, that he was constrained to abandon the position he had tenaciously held for some years and accept the spiritual hypothesis. Professor Oliver Lodge, after a series of experiments, came to a similar conclusion. Professors Brofferio, Schiaparelli, and other Continental scientists, almost simultaneously gave their adhesion to the spiritual hypothesis. Dr. Paul Gibier, Director of the New York Pasteur Institute, openly avowed his belief—founded on experiment—in Spiritualism, and wrote a highly interesting book on the subject, entitled "Psychism." Professor W. F. Barrett, F.R.S., was equally outspoken. Lilian Whiting, the talented journalist and author, wrote numerous articles, embodying the most conclusive tests of spirit communion, to American and English journals, and a volume, "After her Death," containing a year's record of her experiences in communion, with her dearest friend, a denizen of the spirit world. But the climax was reached when Dr. Richard Hodgson, the former secretary of the Psychical Research Society and one of the staunchest supporters of its theories, announced to its members his conversion to Spiritualism through the failure of those theories to account for a long series of experiences he had had with Mrs. Piper, through whose mediumship he had received convincing evidences that disembodied human intelligences had communicated with him.

'Since then, however, Professor James, of Harvard, and Professor Hyslop, of Columbia University, have given in their adhesion to Spiritualism. All this has naturally shaken public scepticism and materially modified opposition, whilst the successful international congresses in London and Rochester, U.S.A., have called considerable public attention to the facts and status of the movement.

'The growth of Spiritualism cannot be measured by its surface manifestation; there is an undercurrent, not visible to the casual observer, that is gradually permeating society, modifying prejudice and directing the minds of many intelligent persons into spiritual channels. Liberal clergymen such as Rev. H. R. Haweis, M.A., of London, Rev. Minot J. Savage, of New York, and Dr. Austin, LL.D., of Canada, openly avow their belief in Spiritualism and extol its value, whilst the non-progressive theological opponents are necessitated to take shelter behind their last entrenchment (the devil!), a very unstable defence, which few among them can have any solid faith in. With the decadence of prejudice, people are more open to suggestion, hence when Spiritualism is on the tapis curiosity is aroused to know something more about it, mediums are visited and books are read. If the inquirer is fortunate enough to meet with a reliable one of the former or an impressive one of the latter, he is well on the road to conviction.'

We are able to agree with the 'Harbinger' that, 'as a whole, Spiritualism stands on a sound basis, and the average believer is prepared to give good reasons for his faith,' and, 'while hoping for larger results, we are well satisfied with the progress that has been made.' Slowly, but surely, the world is moving our way and the process of permeation is going on as rapidly as is good for us. 'Without haste and without rest' the race is moving onward towards its goal, and we need have no fear. 'All's right with the world'—we are evolving. The trend is upwards into light and joyous liberty all the time.



## THE MYSTICAL CHURCH.

THE TEACHING OF THE MYSTIC BROTHER AND SISTERHOOD  
OF THE LORD JESUS CHRIST AS DISTINGUISHED FROM  
THAT OF THE ROMAN AND PROTESTANT CHURCHES.

BY GEORGE WYLD, M.D.

The Roman Catholic Church, according to its Catechism, as distinguished from the Reformed Churches, is conspicuously sacerdotal in its doctrines and practices.

1. It holds that the Pope and his Church are infallible.
2. It teaches that the Virgin Mary, whom it calls the Mother of God, was miraculously conceived.
3. It teaches seven sacraments—Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.
4. It holds that unless its people attend the Celebration of the Mass, at least on Sundays and Holy Days, they are guilty of mortal sin, the penalty for which is punishment in hell fire to all eternity.
5. In the Holy Mass it is asserted that the body and blood of Jesus Christ are actually present, the moment of the miracle being announced by the ringing of a bell.
6. The Church asserts that no human power can dissolve the bond of marriage, whatever crimes the man or woman may be guilty of.
7. The priesthood is absolutely forbidden marriage.
8. The Confessional is obligatory.
9. There is a purgatory after death for the cleansing of the imperfect.
10. The priest forgives sins by the power of God when he pronounces these words: 'I absolve thee from sin in the name of the Father, the Son, and the Holy Ghost.'
11. The Church encourages its people to invoke the aid of angels and saints in intercession with God for the forgiveness of sins.

The Church of Rome has conferred two great blessings on humanity. First, its fostering of the Sacred Order of Spiritual Sainthood through the practice of fasting, chastity, inward prayer, and utter self-sacrifice to Jesus Christ, whereby these saints became united to him in a mystical union of spirit. Second, its creation of those miracles of holy beauty, our grand Gothic cathedrals.

The doctrines and forms of the High Anglican Church approximate closely to those of the Roman Church, even to the ringing of a bell at the consecration of the Eucharist. But it does not admit the infallibility of the Pope or his Church, nor the immaculate conception of the Virgin Mary; nor does it inculcate the enforced celibacy of the clergy, while it has refined and beautified church services.

The Broad Church is more or less agnostic. It disapproves generally of the Athanasian Creed, and has been instrumental in abolishing the use of that creed in the Episcopal Churches of Ireland and America; but as regards the miracles of Christ, many Broad Churchmen hold that their story may rather be considered as mythical, apocryphal or symbolical. They teach emphatically, in accordance with the words of Jesus Christ, that 'In love to God and man is contained the whole of the Law and the Prophets,' but they are probably more moved by the invocation of the *Ecce Homo* than they are inspired by the mystical vision pertaining to the *Ecce Deus*.

The Low Church teaches that Christ in his crucifixion suffered the wrath of God as the only possible satisfaction of Infinite Justice for the sins of the world, and says, that unless we thus believe, without doubt we shall suffer the pains of hell to all eternity; but that God, out of His mere good pleasure, from all eternity elected some to everlasting life. (See 'The Shorter Catechism,' questions 19, 20, 27.)

Yet it is true regarding the Low Churches that out of them have most conspicuously come many great spiritual revivals of religion, often followed by spiritual regenerations, and especially out of the simple working classes of Great Britain and America; but it may be perhaps questioned how far in these states, as in other dynamic conditions, action and reaction are not equal and opposite.

The creeds were for the most part, and especially the

Athanasian Creed, made during the dark and cruel ages of the world, when it was believed that this planet was the centre of creation and made in six days, and that the stars were made for the benefit of man. But astronomy has revealed to us that our sun may be twenty millions of years old, and that our solar system is revolving round Adeyone, the *highest* star in the Pleiades, as a centre, and at the rate of 422,000 miles a day, or about 150 millions of miles a year; but that so stupendous is the circle that it will take a million of years to accomplish it. And finally our telescopes have revealed to us one hundred millions of fixed stars. In the presence of these inconceivable and appalling revelations is it not a foolish arrogance to attempt, by a category of words, to formulate the secrets of the Eternal Mind, while to pretend that God, whose name is Love, will cast into endless torments all those who do not believe in these creeds, seems a frightful profanity.

The Mystical or Spiritual Church of Christ, as fundamentally distinct from the Broad Church, holds that the belief in the miraculous is the universal instinct of mankind, and that in it is contained the absolute essence of all true religion, and the only logical and scientific key to the interpretation of the mysteries of the Bible, the world, the Christ, and man.

By miracles is not meant that which is contrary to Nature, but acts by the spiritual cause of Nature, *i.e.*, the fundamental substance of the Universe. Plato, Aristotle, Zeus, Spinoza, Kant, Fichte, Schelling, the Neo-Platonists—Behmen, as in his 'Signatura Rerum,' and Swedenborg, as in his 'Law of Correspondences'—all have the same idea, *viz.*, that the visible universe is only the objective realisation of the thoughts of God.

This grand idea or philosophy was held by those 'seekers after God' as a philosophy, but the experiences of the Christian saints and the miracles which occur in our own days (of inspired prophesying, the prediction of future events; the visions of events thousands of miles distant; the neutralising the action of fire; the ascension of the human body from the ground contrary to the law of gravity; the entrance into our closed chambers in clear light, the doors being shut, of solid human forms; the instant solution and reconstruction of iron bands, as with Peter in prison, and the instantaneous cure of many diseases, all of which can be attested by millions of educated and thoughtful human beings, and by an ever-increasing number of scientific men of the highest eminence) have condensed the *ideal philosophy* of the schools into solid objective scientific facts.

To repeat: I define miracle, not as that contrary to Nature, for Nature, as the creation of our world by God, is only established miracle; but that which is generally signified by miracle, is the direct accentuation or efflorescence of the spiritual substance of Nature, the ultimate and fundamental spiritual cause, guided by creative wisdom. Doubtless evil spirits possess miraculous powers, equally with angelic beings, as in witchcraft, devil worship, and black magic. But when the spirit of man becomes one with God, in Jesus Christ, we enter that Kingdom of Heaven which is hidden within us, and realise that 'God is not far from any one of us,' for 'in Him we live and move and have our being,' and also realise, as do the little children Jesus speaks of, that our angels do always 'Behold the face of our Father in Heaven'; the fruits of this union being, Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Meekness, Temperance, Purity.

The mystic creed of the Brethren then is:—

There is One God, the Infinite and Eternal Creator and upholder of the Universe of Mind and Matter, the Infinite Spirit of Holiness, Justice, Goodness and Truth, whose tender mercies are over all his works and who is not far from any one of us and ever present with our spirits when, in prayer, we are one with the Beloved Son, the divine, transfigured and miraculous man.

And we believe in Jesus Christ as the Beloved Son of our Father, the divine, miraculous and transfigured Son of God; and our desire is to become one with him as he was one with the Father, and be thus cured of all disease and sin.

And we believe in the Holy Spirit of God which spake by the Prophets, and which speaks through all those who in the inner chamber, the door being shut, listen in silence to the Holy voice.



Further, we believe that in Jesus, the Christ, is the Spiritual Life and Light of men; the Way, and the Truth, and the Life; the Bread of Life from that heaven which is within us; the Eternal Life, who, in his transfiguration, manifested the transcendent and glorified Son of Man and Son of God, who, by the power of his Holy Spirit, cured all manner of diseases, healed the sick, cleansed the leper, opened the eyes of the blind, raised the dead to life, cast out all unclean spirits; who made whole as many as touched him, and who is ever present in spirit, when we enter the inner chamber and shut the door of the world and pray to the Father of all Spirits in sincerity and in truth.

Thus the doctrine of the Mystical Brotherhood of Jesus Christ is that in a *Unity of Spirit* is found the fundamental Substance of Man, the World, and the Lord Jesus Christ.

This is a creed, without damnatory clauses, and which should lead to no idle disputations, nor to that strife which disintegrates, but which should lead us to believe that if few or many become joined together in this *one faith*, then all diseases and demons might be driven out, and our souls and bodies thus become washed as with pure water.

Experimentally to test this belief it is not desirable to found new churches or sects, or to have formal societies with ornamental presidents, but rather to believe that where two or three or more are gathered together for sympathetic conversation and inward prayer, and mutual union, there may enter the presence of the spirit of the Son of God into our hearts and minds, and the lives of the saints—the sons and daughters of God—be realised in our own lives.

The Bible is to be understood, not always in the letter, but rather in the spirit, and Mystic Christians so interpreting its pages, find it the most interesting and the most sacred book in the world; while they find in the English translation, as literature, matchless beauty, pathos and grandeur; beyond which, as containing in the Gospels, the only one narrative of the life and teachings of Jesus Christ, it infinitely transcends (in majesty, power and wisdom, and in the emotions which its words awaken, words which have been with us from childhood) all other books known to man. Thus it is that in giving form to mystical doctrine, the Bible, spiritually interpreted, becomes the supreme authority with all true Christian thinkers and believers; and in this view I give the following texts as embodying the beliefs of the Mystic Brotherhood of Jesus Christ.

*Prayer.*—When thou prayest enter into thy chamber, and having shut the door pray to thy Father which seeth in secret.

The Lord is in His Holy Temple, let all the earth keep silence before Him.

In everything by prayer and supplication let your requests be made known unto God.

Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you.

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And as Jesus Christ prayed in the mountain the fashion of his countenance was altered, and his raiment became white and dazzling, and he was transfigured before them. And his face did shine as the sun and his garments became white as light, and Moses and Elijah appeared in glory and spake with him.

(And thus we have an overwhelming vision of the glorified Christ man, 'the Son of Man, which is in heaven.')

*Purity.*—The kingdom of heaven is within you, but except ye become as little children ye cannot enter into that kingdom, for unto the pure all things are pure.

Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

For I say unto you that their angels do always behold the face of my Father which is in heaven.

Blessed are the pure in heart for they shall see God.

He that soweth with the flesh shall of the flesh reap corruption, but he that soweth unto the Spirit shall of the Spirit reap eternal life.

I beseech you, therefore, that ye present your bodies a living sacrifice unto God. For ye are the temple of God, and the spirit of God dwelleth in you.

(Thus, in pure air, water, food, clothes, houses, thoughts, words and deeds is bodily and spiritual health.)

*Truth.*—Unto the upright there ariseth light in the darkness.

And Balaam said: If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord. Remove from me all vanity and lies.

The path of the righteous is as the shining light that shineth more and more unto the perfect day.

If any man willett to know God's will he shall know the teaching whether it be of God.

If thine eye be single thy whole body shall be full of light, and the truth will make you free.

*Love.*—Behold how good and pleasant a thing it is for brethren to dwell together in unity.

The righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel.

A soft answer turneth away wrath.

He that hath pity on the poor lendeth unto the Lord.

How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace.

Be ye courteous one to another, tender-hearted, in honour preferring one another.

I say unto you, love your enemies and pray for them that persecute you. Do good to them that hate you, bless them that curse you, and pray for them that despitefully use you; for a new commandment I give unto you, that ye love one another, and Love is the fulfilling of the law; for God is love, and he who dwelleth in love dwelleth in God and God in him.

*Faith and Miracle and Health.*—And Jesus said: I am the Resurrection and the Life; whoso believeth on me, though he die, yet shall he live.

And Paul said: I knew a man in Christ, whether in the body or out of the body God knoweth; such an one was caught up into the third heavens and heard unspeakable words which it is not lawful for a man to utter.

And all that sat in the Council fastened their eyes on Stephen, and saw his face as it had been the face of an angel.

I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.

The dead shall hear the voice of the Son of Man, and they that hear shall live.

Go ye into the whole world and preach the Gospel to every creature; in my name cast out devils and lay your hands on the sick, and they shall recover.

I have given you authority to tread on serpents and over all the powers of the enemy.

And a woman in the crowd who had an issue of blood twelve years said, If I touch but his garment I shall be made whole, and straightway the fountain of her blood was dried up. And Jesus perceived that power had gone forth from him, and said, Who touched me? And the woman came trembling and fell down and told all. And he said, Daughter, thy faith hath healed thee, go in peace.

*Humility and Duty.*—Be not overcome of evil, but overcome evil with good.

As sorrowful, yet always rejoicing. As poor yet making many rich, as having nothing yet possessing all things.

When thou doest alms let not thy left hand know what thy right hand doeth.

He that is without sin among you let him cast the first stone at her.

Whoso would be first among you let him be your servant.

The law of the Lord is perfect, restoring the soul. The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart. The counsels of the Lord are pure, enlightening the eyes.

And Jesus said: Thou shalt love the Lord thy God with all thy soul and with all thy mind and with all thy strength, and thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets, and no commandment is greater than these. This do and thou shalt live.

And what, O man, doth God require of thee but to do justly, to love mercy, and to walk humbly with thy God?

What shall it profit a man if he gain the whole world and lose his own soul?

Have mercy upon me, O God, according to thy loving kindness blot out all my transgressions.

Wash me and I shall be whiter than snow. Create in me a clean heart and renew a right spirit within me.

Give me neither poverty nor riches. For how hardly shall they who have riches enter into the kingdom of heaven. Feed me with food convenient for me.

And now abide Faith, Hope, and Charity, these three, but the greatest of these is Charity.

7, Westbourne-street, GEORGE WYLD, M.D., Edin.  
Hyde Park-gardens.

REMOVAL.—Mrs. Lydia Manks desires us to announce that she has removed from 5K, Portman-mansions to 6F, Bickenhall-mansions (entrance floor), Baker-street, W.



## A BRIGHT OUTLOOK.

The new psychology recognises that man is more than a thought-machine which works as it must. It insists upon his ability to control his thoughts—to reject some and select others; to originate and direct his thoughts; to change his view point, his mental attitude; to call upon his higher self and employ his soul-powers in the work of self-cultivation and self-expression.

This new point of view enables the pessimist to discover the good which can be evolved from the existing state of things; to find the use and beauty in experiences and environments which previously seemed useless and repulsive. It awakens afresh in the heart of the weary and heavy-laden the determination to conquer self and combat circumstances and make them serve the purpose and supply the need of the growing soul. The idea that the mind, when active and attuned, can relate itself to, and draw upon, the Infinite Power and make its own conditions, is one that is fraught with untold blessing. It works in the sad and despondent such a change of feeling as to be a positive revelation of self and soul and strength to struggling and dispirited pilgrims on the Way of Life. The difference between the mental conditions indicated by 'I can't,' 'I fear I can never succeed,' and the buoyant affirmative attitude presented in 'I can, and I will,' is one which makes all the difference between failure and success—between hope and despair—between heaven and hell.

If it is true that we see what we look for and find what we seek—that the mind is its own heaven or hell—then whatever stimulates us to self-mastery, self-possession, self-reliance, works for us a revolution. When we realise that we are not merely creatures of circumstances but centres of spirit energy; that we should be active, positive, forceful, purposeful, and confident (having faith, and faithful to our convictions) and thus become masters of our selves and our circumstances—conscious of happy and vigorous life, thrilling with the joy of being, of doing, and of becoming—then, and not till then, can we realise our divine possibilities, our at-one-ment with the Supreme and the gladness and glory of *living*. We must educe and use our spiritual governing powers. We must *direct* our thoughts and grow conscious in our awakened soul of the 'well of water (power) that springeth up (within us) unto everlasting life.' Our faith in God must extend to and include faith in ourselves—and of necessity in others. We must enter into and preserve the state of spiritual-mindedness which alone can enable us to maintain the calm, serene, and naturally gentle yet affirmative attitude wherein wisdom is displayed, enabling us to walk in her paths of pleasantness and peace.

Taking for his text the passage in Romans 'For to be carnally minded is death; but to be spiritually minded is life and peace,' the Rev. Geo. H. Hepworth, writing in the 'New York Sunday Herald,' recently said:—

'The mind of man is the sentinel on guard at headquarters, and its business is to allow no thought to pass which can prove injurious to body or soul. It is as much our duty to see that this sentinel prevents any ill-feeling from entering the heart as it is for the picket on his station to sound the alarm on the approach of an enemy. An evil thought is often worse than the thrust of a bayonet, and should be challenged as soon as its footfall is heard. That challenge should be peremptory, and a halt called the moment its presence is felt. There is not a man in the world who can afford to compromise with a bad habit, even though it promises a thousand innocent pleasures, for if allowed to enter the soul it will weaken the will and corrupt the better nature. It is necessary to keep a careful watch over one's self, and to be a loyal soldier when envy or avarice or unprincipled greed attempts to cajole us into surrender. For that matter, it is more imperative to resent and repel such encroachments than it is for the picket to keep ears and eyes open when danger lurks in the darkness.

'It is a mistake to suppose that we cannot control our thoughts. That is the assertion of an obsolete psychology. It is one of the old-fashioned beliefs which we ought to have long since outgrown. It has no place in the new philosophy of life, which in this better age is coming closer and closer to the life of Christ. It is not only possible to control our thoughts, but it is the prime condition of spiritual success. Your mind—that is to say, your out-

look—decides the health of your body and the use you make of experience, and you, the immortal man, can issue instructions to your mind just as a general issues an order to his staff; and as the staff considers such orders final, so the mind will obey when you give your command with imperative emphasis. You yourself are independent, you yourself are commander-in-chief, and your thoughts are your servants.

'Until you realise that fact you are not even on the threshold of the divine life. So long as you believe your thoughts can run riot, that you cannot restrain their excesses and are not responsible for them, so long the spiritual victory is jeopardised, just as the issue of a battle is jeopardised when the general loses control of his troops. But when you are master and know how to enforce discipline, your troops swing into line, face the foe and win the day.

'Your prime duty, therefore, is to be optimistic; to feel that heaven is on your side, that earth can do you no harm, and that both life and death are a ladder up which to climb to the stars.

'Grumbling at fate results in discontent and inability to make the best of circumstance. To look on the dark side of an event is to grope in a starless night, perhaps to lose one's way utterly, and to invite the very disaster which you dread. To feel that you cannot be insecure so long as you and God go together is to lighten your load, to broaden your shoulders, and to wrest a possible good from the grasp of a seeming evil. There is more strength and more virtue in a smile than in a frown, and a heart with the good cheer of faith in it is better than a heart of lead. There can be no religion unless that kind of faith is laid as its chief corner-stone. No matter what happens, then, never lose either your courage or your belief that in the end you will come from the fight with your shield, and not on it.

'The New Testament doctrine consists of courage, to-day, to-morrow, and always. With a high thought as your viewpoint you can see over the petty troubles to which you give so much importance; you are above the fog, with the clear blue over your head. Even if sickness is your present lot the health of the soul is not impaired. And though death be not far away and its so-called shadows are on your path, God is there, Christ is there, and a better world is there in full sight.

'Courage, therefore; the courage that is founded on an unflinching faith in the omnipotent hand which is leading you through the night into the eternal day.'

The following lines by Ella Wheeler Wilcox are exceedingly appropriate to the above stimulating and encouraging discourse. Both the sermon and the poem ring with the clarion call to victory:—

'Here in the heart of the world,  
Here in the noise and the din,  
Here where our spirits are hurled  
To battle with sorrow and sin;  
This is the place and the spot  
For knowledge of infinite things;  
This is the kingdom where thought  
Can conquer the prowess of kings.

'Earth is one chamber of heaven;  
Death is no grander than birth;  
Joy in the life that was given,  
Strive for protection on earth.  
Here in the tumult and roar,  
Show what it is to be calm;  
Show how the spirit can soar  
And bring back its healing and balm.

'Stand not aloof nor apart;  
Plunge in the thick of the fight.  
There in the street and the mart,  
That is the place to do right;  
Not in some cloister or cave,  
Not in some kingdom above;  
Here on this side of the grave,  
Here we should labour and love.'

## TO CORRESPONDENTS.

A. L., H. W., R. B., A. T., W. E. A., A. F. C., J. F. Y., and others:—Next week, if possible, but we cannot be sure.

'A SPIRIT-IST.'—You must oblige us with your name and address before we can publish your letter. That is a condition which applies to all correspondents, without exception.

'IS SPIRITUALISM A RELIGION?'—We have several letters in hand on this question. We hope to publish them in our next, but must ask our friends after this to be as concise as possible.



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EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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## Light,

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PRICE TWOPENCE WEEKLY.

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### THE SPARROW'S FALL.

One of the joys of this generous summer has been the overflowing happiness of the birds—if we may judge from the rapidity of their movements and the intensity of their song. By day and by night the woods near which these words are written have been a peaceful heaven of beauty glorified by the music of the citizens who fitly tenant it, and to whom it rightly belongs.

How wonderful is that music of the birds! One never ceases to speculate as to what lies behind it;—what fountain of happiness it is that yields such strenuous or mystic music. Do these beautiful creatures sing by instinct or because of conscious delight in the colour and warmth of their sylvan home? How far are they conscious of colour and warmth? Do they observe, compare and reason, or do they only emit music as the sun-kissed leaves respond with colour? There are times when the strange thought comes over one that these exquisite creatures may after all be incarnations of blithe spirits, or their instruments, who in this disguise come to enjoy earth-life in a new way or help to make beautiful and songful a sordid world.

That wonderfully gifted being, whose lovely but pathetic story is told in the Gospels, is described as taking special notice of children, flowers and birds; and he saw and felt the beauty and pathos of each. He noted their free and unburdened life, and contrasted it with the laborious and anxious life of man, and, at the same time, he marked even the poor sparrow's fall and linked that with the Father's presence and knowledge. Not one of them, said he, falls to the ground without the Father: and that must mean, not without the Father's concurrence.

What a strange assertion! It seems to say that God is responsible for all that happens to the poor, unprotected, homely bird. Well, and is He not? Are not all things of God? and is He not in every law of life,—in the law which works out the desire to kill the bird, and in the curve and impact of the bullet or the stone? We must face it. The Father is not outside even of that. How can it be otherwise? If we are to believe in God at all, we must believe in His presence and working everywhere. 'In Him we'—men and sparrows alike—'live and move and have our being.' 'God is Spirit,' is almost our highest word in relation to Him: but, as Spirit, Supreme and Universal, He can be excluded from nothing—not even from the sparrow's fall.

Commenting upon this, a tender-hearted and devout writer said:—

'The sparrow does not fall to the ground without your Father,' said Jesus. But the sparrow *does* fall! And all day long the little creature lies broken in the grass beneath the nest, longing upward for the breast of the mother bird. And the sun looks down and burns it, the winds chill it, the grasshoppers stare and leap and browse around it, the ants run over it, and when the evening brings the song back to

the fields, it is a song in which the sufferer has not even a listener's part. All the pomp of Nature, all the gladness of the summer has swept by it, and what single tender thought in the long triumphant day has noted the tiny tragedy happening in the grass?

The truth is, there are sparrows falling all the time,—human sparrows among them. And not only is Nature indifferent, but often she flings into them such exaggeration of pain that the word of Jesus seems to laugh at us, 'Not without your Father!' That bird's unheeded chirp of pain is but one note in a great chorus of sadness. Let us face the fulness of the tragedy; for Nature will be honest if we are not. She asks for no courtesies, is ashamed of no confession; and, if we hide or palliate her deeds, she confounds our optimism with some new agony. So let us face the tragedy.

Now what Calvinism of Nature is this! What an arraignment of God! Confronting so much tragedy, gazing at so many sparrows—bird-sparrows, human sparrows, nation-sparrows—lying in the grass, one almost cries, 'Better if the Father were not in it!' In face of it, no wonder that men have invented Devils and Hells.

The writer of these words did not pen them as an unbeliever, but as an honest man; and if we stand by his side and look steadily, without flinching, we shall see that the fall of the sparrow is the symbol of the deepest life of the world; for the deepest life of the world is best expressed by the note of tragedy, and it is all one whether we say 'The Cross of Christ' or 'The sparrow that falleth to the ground.' Look back on the story of the world, and try to count the world's martyrs,—its heroes like Savonarola, William the Silent and Bruno: or its victims of the struggle for life, its entombed colliers, its shattered soldiers, its wrecked fishermen, its stricken birds.

The problem is ever with us,—how to account for it all, if there is a 'Father.' There is no solution if we persist in the old idea of God, as a person, in our sense of that word, with all our arbitrary limitations. We must, as we have said, identify or indissolubly connect Him with Law in every form of its outworking. He is the one creating and upholding Energy or Power in the Universe, the all-pervading Cause, manifesting itself through the myriad modes of being according to their plane. Herbert Spencer, in his cold but convincing way, said, 'Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that man is ever in the presence of an Infinite and Eternal Energy from which all things proceed.' If Jesus called this 'Infinite and Eternal Energy' 'Our Father,' and if Paul said, 'For of Him, and through Him, and unto Him are all things,' did they not mean the same thing?

The spiritual thought of God is the only really religious one: but the spiritual thought of God is also the only really rational one. It is an old saying that 'God is bound by His own laws': but it is a deeper saying, that God is *in* His own laws, and that the unity and sum of all Law might say, 'I and the Father are one.' He works through the mysterious force of gravitation: He *is* gravitation. He works through the inexorable necessities of mathematics, through the natural forces, through the human separateness we call 'volition,' and, in a sense, He *is* all these; and, so far from God ceasing because He does not intervene to prevent life's tragedies, He would cease to be God if He did.

But we, as Spiritualists, can end on a tenderer chord. All the tragedies of life, from the crucifixion of a Christ to the death of a bird, have spiritual relations that alter their whole character when looked at from above. The Great Guardian Spirit, in whom all spirits live, may, in symbol, be represented as charged with the education and evolving of the Universe and all breathing things upon it; and it is necessary that every experience of joy and sorrow should be known, for the achievement of the intended result. It was one of the tenderest of men who said:—

If, through pity, the train this time did not rush on; if the flames refused to burn this martyr; if for once the



storm did not suck down the ship, because it carried grace and goodness ; if the fever did not strike, because its victim would be one who, forgetting self, had drawn near to save us in our fever ; if nails refused to pierce and thorns to wound, because it was a Christ upon the cross ; if war did not make orphans and lay low the nation's fair young strength ; in a word, if prayer were heard as we foolish ones would often like to have it heard, and the sovereign forces ever thus turned traitor to themselves in would-be goodness to us, then Nature would be cruel to us as well as traitor to herself.

What Wordsworth said to the 'Stern Lawgiver,' Duty, we may say to God :—

Stern Lawgiver ! yet Thou dost wear  
The Godhead's most benignant grace ;  
Nor know we anything so fair  
As is the smile upon Thy face :  
Flowers laugh before Thee on their beds,  
And fragrance in Thy footing treads :  
Thou dost preserve the stars from wrong,  
And the most ancient heavens, through Thee, are  
fresh and strong.

So, when Jesus comes face to face with some concentration of human ignorance and passion, it is best for him to be crucified : and, when the sparrow is smitten, it is right that it should fall. But we must never forget how many Christs are loved and how many birds sing.

Of course the sorrowful truth remains that much of the world's misery seems mere waste : but it is not mere waste if it enters into the necessity or the plan. Besides, the account is not closed here. The answer we can give is clear :—all real adjustments and results belong to the true life beyond.

#### A 'POSTAL MISSION FUND.'

The suggestion made by your correspondent 'Lux' last week, with reference to the inducement you offer to new subscribers, is an admirable one, and I hope many of your readers will forward you 2s., with the name and address of some one to whom they think 'LIGHT' will be of service. There must be many, alas ! too many, sad and bereaved souls to whom the knowledge that their dear ones are still alive and able to watch over them would indeed be tidings of great comfort. 'LIGHT' is so full of good things, so optimistic and cheering, so truly religious in its large-minded catholicism, in the truest sense of the word, that we can always send it to our friends and feel that they will respect us if even they do not agree with all they read. But I feel that something more ought to be done. We owe a duty to the cause, and to 'LIGHT,' which has for so many years so ably represented us, to make our truth known far and wide. What better means of such proclamation can we have than 'LIGHT' ? Every Spiritualist might try to secure another reader—that would be something ; but why should we not have a 'Postal Mission Fund' ? Small advertisements might be inserted in prominent papers offering to supply information upon Spiritualism gratuitously on receipt of a postcard giving the name and address of the applicant. Further, if the funds would allow, 100 copies of 'LIGHT' could be posted every week (more if possible) to prominent people : clergymen one week, lawyers another week, actors, magistrates, ministers, and so on week by week, according to your best judgment, or in harmony with the wishes of the contributors to the fund, who could also, when sending their contributions, supply you with a list of persons to whom they would like copies to be posted for one or more weeks. This would serve the treble purpose of meeting the wishes of propagandists, adding to the usefulness of 'LIGHT,' and, by increasing the circulation, bring it nearer to the self-supporting position—a consummation greatly to be desired. I am willing to contribute my mite for this purpose if your readers agree with the above suggestion, and start the proposed 'Postal Mission Fund.'

#### SYMPATHY.

[We cordially thank our correspondent for his kind and generous expressions of appreciation in regard to 'LIGHT,' and shall be greatly pleased if his valuable suggestion of a 'Postal Mission Fund' meets with a hearty response.—ED. 'LIGHT.']

#### PSYCHICAL SCIENCE IN FRANCE.

The August number of 'Revue Scientifique et Morale du Spiritisme' opened with an able article from the Editor, M. Gabriel Delanne, whose book on the psychic body, 'L'âme est Immortelle,' we had the pleasure of reviewing in a former number of 'LIGHT.' We can do but scant justice to this suggestive article. M. Delanne begins by pointing out that Spiritism has produced a revolution in the methods employed for studying the soul ; that fifty years ago, in the science of psychology, we had scarcely advanced beyond Aristotle, whereas now we find the way open for the study of psychology by experimental methods ; that day by day former ideas concerning matter and the conditions under which it subsists are crumbling away, and that 'with big strides, we are advancing in the study of the "imponderables," which study is but the vestibule to the science of the soul.'

M. Delanne proceeds to discuss some very interesting recent discoveries made by M. Becquerel in 1896.\* He says :—

'Uranium and its compounds spontaneously emit radiations which affect the photographic plate and are propagated in a straight line, but they are not rays of light. The uranium rays act on the photographic plate through black paper, or a thin metal leaf, opaque to light ; they generally pass through all substances, but only when these are thin. These rays do not reflect, cannot be refracted or polarised, and they possess the curious property of making the air which they traverse a conductor of electricity. . . . No visible chemical change can be detected as an accompaniment of these uranium emanations ; this radiant energy seems inexhaustible, so that its source is undiscoverable.'

M. Delanne has the valuable gift of a scientific imagination : whilst he bases his theories on scientific foundations, he also has a happy aptitude for seeing the relation of facts one with another, and it is in this that his scientific imagination reveals itself. A scientist, if he is to be great in his work, must be gifted with the imaginative faculty as surely as an artist. The technical work of both can be done, perhaps, without calling into play the higher imaginative faculties ; but if either the scientist or the artist is to give us a further glimpse into the wonder which lies behind the externals of Nature, into the meaning of these externals, he must have the capacity for seeing that meaning ; and that involves the possession of imagination. M. Delanne's faculty for relating one set of facts with another contributes largely to the interest of the book to which we have referred, as also of this short article. He recognises in the discovery of imponderable emanations which pass through matter, charged with negative electricity, the indication of a new form of matter. It is not uranium alone which has been proved to emit these rays ; several other substances have also been tested with similar results. Dr. Le Bon has made investigations which have convinced him that almost all bodies in varying degrees emit emanations, under the influence of light. He says : 'These particles present a form of matter quite different from that with which chemistry acquaints us.'

Thus, as M. Delanne points out, we approach by purely scientific research to the affirmation of the existence of the 'Od' of Reichenbach, to the recognition of a non-atomic substance, which affords us the scientific basis for much of the phenomena of Spiritualism. Professor Elliott Coues, approaching the question from the theoretic side (by means of his scientific imagination), expressed his belief in the existence of such a substance and called it 'soul-stuff' or 'biogen.' He had not then (in 1882) the means of verifying his theory as amply as we have now ; but it was as no timid guess that he presented his hypothesis to the Philosophical Society of Washington.

We should like to take the opportunity at the close of this notice referring to the researches of French scientists, to correct a mistaken impression conveyed by some words we used in reference to the French nation in an article published in 'LIGHT' some months ago. They referred to the fact that the French mind is more quickly sensitive to the influence of the 'Zeitgeist' than that of other nations,

\* For a fuller account of these he refers to an article by Mme. Curie, 'Revue Scientifique,' July 2nd, 1900.



that any strong current of thought passing through the world will first be felt by France, and therefore that France may be to Europe an indicator, showing what influences are abroad in the world of men, showing the trend of European evolution. Unfortunately we used the simile of the weather-cock, and this was misconstrued by some French readers as a term of disparagement; it was not so intended. We refer to the matter merely because we regret to have seemed to foster, by so much as a word, a spirit of mutual disparagement, which is only too rife. The more clearly we appreciate the fact that the nations of the world are members of one organic whole, the better it will be for all of us. If our recent mutual anxieties in China, with the responsibilities entailed upon the Allies, tend to promote such mutual appreciation, the gain will be worth the cost. Each nation has its own peculiar excellence, and makes its own indispensable contribution to the welfare of the whole; France's contribution consists partly in her sensitive receptivity and unrivalled intellectual acumen.

H.A.D.

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MR. FABYAN DAWE.

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Having known Mr. Dawe intimately for the last four or five years, during which time I frequently gave him magnetic treatment, and having also known in the same way a great many of those who were closely associated with him in the early days of the spiritualistic movement in this country, I should like to add a few words to the notice of his transition which appeared in last week's 'LIGHT.'

Mr. Dawe was, if I remember rightly, the son of a clergyman, and was brought up in the strict orthodoxy to which many of us have been accustomed in our childhood. He was one of those truly gentle souls which instinctively soar above the limitations of a hard and fast system of theology; and even if he had never personally come in touch with the enlightened doctrine of the true Spiritualism, he would not have remained a willing adherent of a narrow creed, which one must believe on penalty of eternal damnation. But with him there was none of the fiery revolt of the revolutionary. It was more of the gentle unfoldment of the soul, which is none the less irresistible in its onward movement. I remember his telling me how, in later years, he gradually and slowly opened the eyes of his mother to the truth of the spiritualistic movement, and very gently knocked off some of the fetters of the dogmas to which she had been accustomed, with such success that, when she passed on, she was a believer in Spiritualism.

Many were the interesting anecdotes of the earlier personalities connected with the propaganda of Spiritualism that I heard from him, notably Mrs. Emma Hardinge Britten, J. R. Newton, the noted magnetic healer, Mrs. Ann Cooper, whom I also knew very well the last few years of her life, Mr. Thomas Shorter, and others, among whom I may mention the still vigorous veteran, Dr. Peebles. Mr. Dawe met the genial doctor on the latter's first visit to this country years ago, in the same house in Portman-street, and I believe the same room, in which I had the pleasure of meeting the celebrated pilgrim during his visit to London in connection with the International Jubilee of Spiritualism a few summers ago. The conversation in connection with those gatherings was the last occasion, I believe, on which Mr. Dawe appeared in a spiritualistic public meeting.

With regard to Mr. Newton, it was curious that the healer was not able to do Mr. Dawe any good, in spite of the fact that the former was staying at his house, and Mr. Dawe was suffering from neuralgia at the time. It was not here a question of 'belief' or 'will,' for Mr. Newton tried his very best, and was most successful in other cases. It was more a question of the law of magnetic rapport.

In every case, without exception, I have heard those who had known Mr. Dawe speak most highly of him—his uniform kindness of heart, his unfailing generosity to those who needed his help, and his interest in every movement that tended to uplift and spiritualise humanity.

Possessed of a very delicate nervous organisation, and having had a very severe gastric attack in his early youth, he was never robust, and in the closing years of his earthly life he suffered much pain, so that the 'crossing of the bar' found him not unready nor unwilling.

5, Portman-street, W.

ARTHUR LOVELL.

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SCISSORS AND PINS.

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It will, I feel sure, be still well within your remembrance that, as my letter about my sensitive seamstress, the magnetic scissors, and the attracted pins seemed to state such almost incredible facts, I took the scissors and the box of *mixed ordinary brass tinned and black japanned* pins up to your office and demonstrated to you that about these I was but stating the exact truth, before venturing to submit the letter to you for publication.

I shall, after my return home in the first week in October, have much pleasure in endeavouring to convince Mr. FitzGerald that there are at least one pair of scissors, and also several pins, which possess qualities beyond his present knowledge of all the facts of the universe. Perhaps, should I succeed in doing this, he may then have a faint perception of the possibility that, in the domains of palmistry and astrology, there may also be truth and reality of which he is as yet unknowing.

It was with just the same kind of lofty incredulity (from what I supposed to be my superior knowledge) as Mr. FitzGerald is now showing, that I assured my poor seamstress that she must be mistaken about the scissors and the pins as, even were the scissors magnetic—a thing I could think scarcely possible—they would only attract steel, or iron, to them, not brass tinned and black japanned pins, such as she was using. I then, as I said in my former letter, to prove the truth of my assertion against hers, plunged the scissors amongst those brass tinned and japanned pins and brought them up again with several pins clinging to them, as needles do to an ordinary magnet. Subsequent experiments proved that not all the pins in the box were so attracted by the scissors, only some here and there, and amongst these were a few of the black japanned pins.

It was then I set myself to puzzling out how this thing could be and, remembering the Darlow magnets, came to the conclusion that, by lying in close contiguity with these for some years, both scissors and pins had become magnetised, but that it was only those amongst the latter which had lain in actual contact with the magnets that had been affected by them. I may be wrong in my explanation of these and I await—I hope with becoming meekness—Mr. FitzGerald's correction here, but I am sure of my facts.

I have had no practical experience of the power possessed by Miss Alice Gordon's scissors, but what I know of my own leads me, out of due consideration for Mr. FitzGerald, to beg him to find out, at once, Miss A. Gordon's size in gloves and to provide himself with the dozen pairs of gloves (Piver's or Houbigant's) to which he stands pledged, before he quits France, that he may be mulcted as little as can be in his purse, since it seems probable that he will have to suffer considerably in his convictions.

MARY MACK WALL.

Monnetier Mornex, Haute Savoie,  
September 18th, 1900.

In reference to the letter from a lady printed in your columns, in which she states that her ancestor's scissors were able to attract brass pins, a statement questioned by Desmond G. FitzGerald, may I be allowed to remind your readers that the modern pins sold everywhere are made of steel wire, not brass, and that all old-fashioned scissors were made of the *best* steel, costing the price of half a dozen modern-made scissors; hence the phenomenon of attraction becomes in the light of knowledge a simple everyday scientific fact, viz., a large piece of magnetised steel attracting a smaller piece.

Scissors, like all other steel instruments and tools, become and remain charged with the user's magnetic aura, and a sensitive can usually tell if anyone else has been working with her or his tools of steel. The dressmaker's choosing the old-fashioned scissors was simply the preference all good workpeople show for good tools, which are less likely to get out of order with age than the modern-made ones of mixed metal.

Most households possess an ancient pair of scissors, and can make these simple experiments for themselves with old-fashioned brass pins (if any can be found, thick, blunt, and



clumsy) and the usual dressmaker's pin of to-day — still wrongly called a brass pin. Modern well used scissors, as well as ancient ones, should be used to make the experiment completely clear.

T. S. WILMOT.

Braunton, North Devon.

## A NARRATIVE OF PSYCHICAL EXPERIENCES.

I have no hesitation in declaring myself an out-and-out convert to Spiritualism, *i.e.*, to a Spiritualism allied with, not apart from, Christianity. I mention this as I have been told by a veteran that this is impossible.

*Why?* The Bible teems with the occult; so far as I have gone I find nothing in Spiritualism which does not bear out the instruction which I received prior to my Confirmation; for instance, 'the great cloud of witnesses,' our prayers for the dead, theirs for us, and our close intercourse with the spirit world. Only I ask, *why* are we not more *fully* instructed? not left, not quite groping in darkness, but as walking in the mist?

Now, as I have been set thinking, I discover more and more every day how, out of fear arising from ignorance, I have crushed God's gifts which I should have cultivated and consecrated. About eighteen years ago, after a chat with a well known Theosophist, I tried two or three experiments with will power and being startled at my success at once dropped it, from a feeling of uncanniness.

Of psychometry I knew nothing, not even the word, yet I have instinctively practised it for the past fifteen years, especially in times of sickness. Without tracing the writer, or the subject of the letter enclosed, I could feel at once if the contents were good or bad, the one sending a thrill through me better than any doctor's tonic, whilst the other would just turn my heart over. So I would put it aside till I felt able to tackle it, or get someone to attend to it for me.

It was the same in regard to chromoscopy, although I have always been greatly influenced by colours. Blue and red would spur me on to any degree. In one room, devoted to study, papered with deep red, I could work day or night without fatigue. In another case I was obliged to give up most comfortable rooms on account of green paper. I simply *could not* think under its influence. In magnetising, too, I tried on a poor soul who was suffering from sciatica. I drew the pain out in about twenty minutes, but owing, I suppose, to my being untrained, I could not use my arm next day.

Then, too, how many times have I laughingly said, 'Well, no matter how I succeed, I can never become conceited, because whenever I win, it is because I have followed an irresistible impulse, that *something* outside myself, which always turns up trumps.' It is no question of brain power. Whenever I try to be logical and reason out for myself, then comes failure—I have no capacity for detail.

Then, too, when any one dear to me is in sorrow, I have always known it instinctively. The first *vivid* case of this kind occurred many years ago whilst attending evening service at St. Paul's Cathedral, when, during the prayers just before the sermon, the face of a dear old friend, my good 'Mentor,' suddenly appeared, and a strange sensation went over me as though some electric batteries had been turned on. The feeling was so uncontrollable that I burst into tears—a most unusual thing for me. The old friend who accompanied me was naturally surprised, and asked in amazement, 'What is the matter?' I could not tell, but knew something had happened, as I had not been even thinking of my 'Mentor' that day. Early next morning a mutual friend called, and, looking very grave, said: 'My child, I have sad news for you. Poor S. (my 'Mentor') died last evening just before eight o'clock.' I have had many similar experiences since then, but the most remarkable was when my father passed over about two years ago. I received a letter in the morning saying he was dangerously ill. I tried to go at once, but matters over which I had no control made it impossible for me to go that day. Naturally I was pretty well frantic. The day wore on, and night came at last. I should mention that I was staying at an hotel in

Cheapside. Presently I fell asleep, and a wonderful sensation came. It was more than a dream. We were together at the old home where I was born, which we left over twenty-five years ago, walking through the deep grass. I was hanging on his arm and gathering the big daisies and other flowers, and, looking up to him, said: 'Aren't they lovely!' There was the most wonderful light in his eyes I have ever seen as he looked down and answered, 'Yes.'

I awoke with a start. The church clocks were just striking the half hour—half-past two. Something told me he had gone. In the morning friends kindly hoped I would have better news. I could only reply, 'My father has gone.' I was too ill at that time to travel alone, and so I gave instructions for a servant to be ready to leave Paddington at twelve o'clock. I sent a telegram to that effect. The post came, and with it a card saying my father was better. All tried to persuade me not to go, saying I was over-wrought. But to no purpose. Presently the reply telegram came: 'Father died 2.30 this morning.'

Since then, during a time of sharp fighting, the manifestations have been many. About three months since, at the first séance I ever attended, my father was wonderfully revealed to me. His repeated assurance, 'Every day—all day long I will be with her; I will not leave her a single moment till she has pulled through it all,' has kept my courage up in going through cloudy and dark days as nothing else could have done—no longer treading the wine-press alone!

'Oh blest Communion! Fellowship Divine,  
We feebly struggle. They in glory shine;  
Yet all are one in Thee,  
For all are Thine.'

R.

## HIDDEN MONEY REVEALED.

Mrs. T. Markham, of New York City, writing in the 'Progressive Thinker,' stated that having read about the mediumship of Mr. E. Orvis, of Asheville, N. C., she recently wrote to him for a 'reading.' By way of explanation of what followed she mentioned that her father used to own a farm in a small place in New York State called Conesus. He was always regarded as a miserly man, but when he died, rather suddenly, neither money nor papers could be found. Shortly after his decease it was reported that his ghost had been seen in an old orchard at the back of the farm. Knocks, or rappings, could be heard about the house, lights flitted about from place to place, and when, one night, Mrs. Markham's sister declared that she had seen both her father and mother, Mrs. Markham concluded that it was time to sell the farm. She did so, and went West, but after the death of her sister, which occurred in Missouri, she removed to New York City. In the reply to her request for a 'reading' Mr. Orvis sent Mrs. Markham a letter a few days later, of which she says:—

'The first part was given to a description of my father, also his name in full. Then he described my mother. My father told him what to write, and what do you think it was about? A perfect description was given of the old home and the orchard in the rear. I was told where the money could be found. He described accurately an old apple tree that was dead on one side. He said there was a mark down close to the ground, and that it was in the shape of an X; also that it was covered around about with apple shoots or small trees that grew around the trunks of apple trees; that was where the money was buried, he declared, and that I was to go at once and get it. He also told me where I could find a ring that I had lost, besides many other things appertaining to my life, &c., all very accurately. But now here is the strangest part: I started for Conesus as soon as possible, and had no difficulty in finding things as I was told, even to the "hidden treasure." It was not a large sum; in fact only four hundred and fifty dollars. The next day I went to find my ring, and did so. I then became interested, and had Mr. Orvis trace a son of mine who left home some few years ago in anger. To-day I received word from my son. Last night I saw my father and my mother as they were in life and they told me that they were at rest, and disappeared. Why should I see my departed friends after so many years and did not see them while living on the farm nor at any other time?

'I am going to Asheville, N. C., to see this man, and interview him. Heretofore I was a confirmed sceptic, but I am now convinced that there must be something in Spiritualism.'



## THE MEANING OF SPIRITUALISM.

AN ANSWER TO AN INQUIRER.

BY V. C. DESERTIS, AUTHOR OF 'PSYCHIC PHILOSOPHY.'

DEAR —

You ask me in effect what is the meaning of that strange revival of interest in the 'supernatural' known as Modern Spiritualism.

This subject is so vast that I despair of treating it at all adequately in one paper or even in a series of papers, but I will do my best.

In the first place I must demur to the term 'supernatural,' for it should be assumed as an axiom that nothing like magic or violation of natural law can possibly occur. All results are due to proximate causes, to substance of some kind acted on by force. What force is, brings us at once to the supernatural in the only sense in which that word is true at all—the sense of super-material. Even this is not fairly expressed by the term, which involves so much mistaken idea as to be best dropped for the present.

As to the basis of fact on which rests the conviction of the truth of these strange phenomena, that is broad enough. There is testimony in abundance, and ocular, audible and tangible proof for those who think it worth while to find out whether these things are indeed true. That mesmeric or hypnotic power is a real force, which can act not only on minds but on so-called dead matter also; that there are soul-senses whereby the inner man can hold real converse with the unseen world; that there are living but invisible personalities around and about us, are facts which can be verified by any honest truth-seeker without very great difficulty, by the exercise of patience and will. But I will say at once that it is almost useless to offer 'proofs' to the wilfully sceptical. There is such a mass of evidence already before the world, including that of such able scientific men as Sir William Crookes, Dr. Alfred R. Wallace, Professor Zöllner, Professor Weber, the great electrician, and many others distinguished in literature and science, that if evidence could compel belief the world would have been convinced long ago.

The real reason for disbelief is, that men do not wish to believe, and therefore close their eyes to evidence; and they do this for two principal reasons. One class do it because they feel that the whole subject involves much thought on matters they like to take at second hand, and they are honestly afraid of drifting out without compass and rudder on a shoreless sea of doubt and uncertainty; and the other do it because, whether they outwardly belong to any Church or not, they really in their hearts believe in nothing but material life (whatever they may *assent* to), and therefore they see 'no use' in spirit manifestations and are utterly averse to them because the belief in them must inevitably lead to a changed basis of life and practice.

To the first group belong most 'religious' men and women, and when these are convinced of the reality of the phenomena they are speedily convinced also that the phenomena are 'devices of Satan' to ruin the souls of men. Roman Catholics are almost bound to think thus, for their Church, which claims a monopoly of things spiritual for its priesthood, has publicly (though as yet not authoritatively) denounced all these things as diabolical. Such persons are generally quite beyond reasoning, and the only good Spiritualism can do them is to convince them of the reality of the unseen world. Even this is a doubtful benefit, for it makes them cling the more convulsively to creed, the more creed is shown to be out of harmony with facts. Such persons are simply not ready for so large a dose of truth as these things involve. They will learn in another sphere, and as the future life depends on what we *will* and *do*, much more than on what we *think* intellectually (a matter which depends on birth, race, training, early surroundings and much else now called 'environment'), they are in no danger whatever, and are often very honest and kindly and lovable people, doing their duty bravely, and anxious to help others. If not quite in the first rank of noble souls who will know truth at all costs, and give life, talents, energy, ease, and even good name—all that they have, in fact—for the pearl of great price, and gaining truth will cleave to it and act up to it, they are

nevertheless very human and very sincere, and quite deserving of respect and affection, albeit we may know them mistaken in their form of belief.

The real need of the world is now exactly what it was in the days of Jesus: Altruism. This is not a sickly sentiment, the giving up all for the poor. The great Teacher of Altruism said no such thing. He said (and it had been said before): 'Do unto others as ye would they should do unto you.' No healthy-minded man wants others to give him anything but strict justice. The distinction is between selfish, egotistical strife and kindly, co-operative action. The latter is still the great need of modern society. Even in things spiritual we are egotists to a frightful and appalling degree. We actually think that the object of the last great revelation was, not to reform the world by turning it from the evil to the good, but to teach us to 'save' our individual souls whoever else may be damned—a piece of egotism so astounding that it is looked on by the angels who watch us, as mania. For to them and to every healthy spirit it is as clear as daylight that 'salvation' is no after-death reward, no saving from the consequences of sin, but the putting on of the (typical) white robe of a pure mind and loving heart. It is strength, wisdom, and righteousness themselves, and not any reward for these things; and it therefore follows, as day succeeds night, that no man who thinks he can be blessed while others are in misery can be aught but a contemptible, selfish wretch, neither intelligent enough to apprehend God nor kindly enough to love man, and is by that very fact damned as deep as his own darkness can damn him, never to rise out of that state till he can grieve over the sorrow and sickness of the earth and be ready to do all that in him lies to better it. That such men can be 'saved,' though they were selfishly innocent all their lives, is as impossible as for a man to be in two places (or states) at one time.

Now, the use of Spiritualism is to promote this altruism, and it does this by proving incontestably the reality of existence apart from what we know as matter, and showing all men as one spiritual family. It introduces us to a new range of life. It is not a creed, one more warring cry in the battle of life; it asks for no faith, and it imposes no limits but man's own powers, for it rests on experiment alone. Far less can anyone assert that all the communications which reach men from over the tomb are good. Quite otherwise; there are false, lying, malevolent communications as well as the great mass of frivolous and foolish ones, leavened by the few that are elevating and pure. Just as with men incarnate so with men disembodied, there are all sorts and conditions of them. We are just what we make ourselves; in this life or in any other, the righteous are righteous still, the filthy are filthy still, and must remain so till they make an effort to be otherwise, for none, whether Christ or spirit, can do it for them, aid them though they may. This is the great lesson of Spiritualism, not that other spirits will do for man what he will not do for himself, far less that they will do fortune-telling for him, but that man is a spirit, bound and able to walk by the spirit, so that he fulfil not the desires of the flesh. It is to convince men that, whatever their lot in this life, they are one and all spirits in training, one mutually dependent family working out its own salvation, which is not deliverance from that misery of mind and body which is the result of wrong-doing, but from the cause of these things—the evil itself—selfishness, greed, and lust. And the method of bringing this home to men is the scientific method, the experimental proof that man not only survives death, but that his lot there is simply the character of the societies he makes for himself. So true is it that acts are the seed of habits, habits the foundation of character; and character is destiny, for any society of men makes its surroundings beautiful or ugly, kindly or hateful, in any life soever. What are our social customs, our laws, our civilisation, our very buildings, but our thoughts externalised? They are the national environment we make for ourselves. Whether we will or no, they reflect our honesty or our greed, our artistic perception or our dullness, our knowledge or our ignorance of the laws of Nature, and the whole material civilisation of a people is but the reflection of the minds which create these things in their own image. All is but spirit externalised, for spirit is the forming power, matter the plastic material. Is a land the scene of war, rapine,



plunder, brutality, and greed? It is men that make it so. Is it under harmonious laws, full of kindly, intelligent societies, graceful with music and art, free with manly independence, and full of the strength and energy of healthy national life? It is again man that makes it so. The one is hell, the other is heaven, each in its degree, so far as earth conditions permit of either.

Understand me : I do not say that man is the sole factor. Quite otherwise. But God works through and by the spirit of man, not by direct 'interferences' with His own laws. Life is the appointed means for the development of matter, and in human beings spirit acts on life, turning its energies to high purposes under the impulse 'from above.' The mind of man is the region for the 'kingdom of Heaven,' which, as Jesus preached, 'is within,' and is no external phenomenon, except in so far as its outward manifestations are due to that inward cause. So the channel of power is God, spirit, mind, matter, the last only being 'manifestation' on this earth because we are material creatures with senses adapted to the perception of matter and, as a rule, nothing more.

(To be continued.)

#### TEARS OF JOY.

Writing in the 'Light of Truth,' the veteran inspirational speaker, Lyman C. Howe, describes some of the phenomena he witnessed recently at Lily Dale Camp. Referring to the public 'messages' of Miss Maggie Gaule, he says :—

'With a directness and elaborate detail which usually satisfies the recipients, she impresses one with the certainty of spirit communion, and often touches the deepest secrets of a human life with a vividness that stirs the "fountains of the great deep," and thrills sad hearts with a tender joy and thanksgiving that reach the whole audience, and many eyes are moistened with tears. Last Sunday, August 26th, she gave many such messages ; one to a lady near me. Miss Gaule crossed the hall to within about twenty feet of the lady and gave an array of facts, names, descriptions and pictures of the home-life and experiences of the lady, who wept long, and in broken sobs said all was true. Later she expressed her feelings to Miss Gaule in the most emphatic language. Her heart had been made light and joyous. The desolation and gloom that had blighted her life were exchanged for hope, joy, and peace.

#### 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.*

##### The Original Book of Genesis.

SIR,—Since the 'Book of Genesis Revised,' advertised in this week's issue of 'LIGHT,' was issued (written under the inspiration of Swedenborg, as recognised by a well-tested clairvoyant), the writer has been informed from the same source that it is a reproduction in English of the original 'Lost Word,' not a 'revision' of the A.V., as the editor of it had thought, but rather a restoration of it to its original purity, which it had lost by the corruption of those who were its guardians. The Seer speaks at large ('Christian Church,' par. 279 and other places) of this most ancient Word, long since lost and replaced by another Word which has likewise been corrupted (as in the Received Version) and veiled over by the clouds of prejudice and darkness from behind which it will yet emerge in due time. The original Word, though lost for ages to the human race, is still extant and carefully preserved in Thibet under the guardianship of China, to be revealed in the fulness of time. Until this time comes, this English translation, with notes, revised and enlarged by the restoration of some verses, accidentally omitted in the first edition, is now given to the English-speaking public at a price which, much beneath its real value, puts it within the reach of all. 'According to this Word,' says the Seer, 'they celebrate their Divine worship by a system of correspondence and symbols.' It contains the first nine chapters of Genesis (A.V. reckoning) in seven lections, which treat of the Creation, the Garden of Eden, Adam and Eve, and their posterity till the flood. There is no mention in it of bloody sacrifices, or its priests, except for condemnation, and it is well calculated to show that the Eastern nations are equally with us the children of our Father and Mother in the heavens, and to break down the walls of hostility which, not without cause, have hitherto existed between them and the Christian Church of the West.

THE RECIPIENT OF THE 'BOOK OF GENESIS.'

#### The Effects of Lightning.

SIR,—In the article on Flammarion's book in 'LIGHT' of September 15th, p. 440, the writer's aim, it appears to me, is to disprove the statement referred to by the known laws of chemistry and electricity, and he does not grant a possibility of there being an unknown law which might fit the case. M. Flammarion, I believe, publishes the incident as an attested fact, and in my opinion (and I think the same opinion has been expressed by Dr. Berridge) the only means of disproving it is to prove the testimony false and the incident a fabrication. Perhaps Mr. FitzGerald has never heard of the scientist who, when cycles were about to be introduced, proved scientifically that to propel a machine would require as much physical energy as if the rider ran and pushed the cycle before him.

With regard to his remarks on palmistry and astrology, I really fail to see how they have brought Spiritualism into disrepute, particularly as he goes on to assert that 'most of the foremost investigators' will have none of it; but I may add that although 'the first postulates are such as no man with any training in scientific investigation can possibly admit,' the results in most cases are, to put it mildly, startling.

I do not for one moment wish to pose as an authority upon these subjects, or enter into controversy with so learned a gentleman as Mr. FitzGerald, my object in writing this being simply to represent the matter as it appeals to the average thinking individual.

Liverpool.

T. RUTHERFORD EDWARDS.

#### Prevision and Psychometry.

SIR,—The following case of prevision and curious instance of psychometry may be of interest as a reply to the letter of 'Psychic,' which appeared in your issue of September 15th.

One day recently, while nearing my home, and neither expecting nor thinking of a telegram, I saw very distinctly, by the aid of the inner vision, a telegram waiting for me on the dining-room table ; moreover, it lay at one particular end of the table, near the fireplace, and at the same time the impression came to me as follows : 'You must go straight into the dining-room, for the telegram is to call you away from home.' I did as was told me, and there sure enough was the wired message, and in the exact place which had been indicated to me. It was from my wife, who was away from home at the time, and who thus urgently requested me to join her.

A pair of gloves having been sent to me to 'sense'—and I do not know to this day whose they were—I wrote a short account of what came to me through the help of the inner vision, with the result that the sender (not the owner) assured me that the description, and the conditions which I gave, applied, not at all to the actual owner of the gloves, but *did* apply *exactly* to the one who occupied the mind of the owner when they were last worn !

Lastly, let me advise 'Psychic' to put himself in communication with Madame Ida Ellis, of Blackpool, who would be of great help to him in practically developing his psychic gifts—or, he may write to me in the first instance.

Hastings.

J. STENSON HOOKER, M.D.

#### Is Spiritualism a Religion ?

SIR,—I have been an interested reader of the various communications which propound, with much specious argument, the reasons why Spiritualism should not become recognised as a religion.

In a great number of cases I find that the confusion of thought arises from the misapplication of the words 'religion' and 'theology.' Nuttall's definition of religion is 'a mode of thinking, feeling, and acting which respects, trusts in, and strives after, the divine or God.' Theology we can all recognise as the husk or garb in which 'religion' is clothed. In dealing with Spiritualism our critics too often mistake the 'garb' or 'dress' for the 'religion.' No one would dream of selecting the miracles of Jesus or the disciples, or parts of them, and calling that 'part' 'Christianity.' Yet this is exactly what our critics do. They seize hold of the phenomena associated with Spiritualism and, losing all sight of the logical deductions to be drawn therefrom, proceed to discountenance the 'religion' and teachings which follow as naturally as night the day. By the method usually adopted by 'science' one would almost think that they expected to capture the 'soul world,' with its impulses, emotions, and human nature generally, and weigh it in a pair of metallic scales.

Most of your correspondents appear to mistake the 'basis' or 'science' of Spiritualism for the system of ethics, moral philosophy or 'religion,' derivable from the correct appreciation and application of that science.

No communication is so debased or exalted but that it can point a moral relating to man's welfare. The study of



the causes which induced such debasement or exaltation is surely the safest guide in the construction of any moral philosophy or 'religion.' If this is not true then the experiences of those who have 'gone before' are comparatively valueless.

Let us then, please, endeavour to understand the meaning of words in dealing with this question, and refrain from referring to the 'phenomena' as the 'religion' of Spiritualism.

The basis of Spiritualism is scientific because it is systematised knowledge. The study of the facts produces a 'philosophy' in accordance with the revealments of science; a guide through life, more rational and potent than any system of theology or 'speculation' extant, by virtue of the fact that its basis is—not speculative but scientific. Neither the 'science' nor the 'philosophy' is the 'religion' of Spiritualism, but it is the practical application of that philosophy to our everyday life which constitutes the 'religion' of Spiritualism.

H. BODDINGTON,  
Hon. Sec. Battersea Spiritualist Church.

#### Astrology.

SIR,—The evidence for astrology which has appeared in 'Borderland,' in your own paper, and in the 'Review of Reviews,' should convince any unprejudiced man of the value of this old science. If after reading test evidence he is still in doubt, let him investigate it for himself; he will then, if he is intelligent, become, as did Kepler, convinced of its truths.

If he is educated but unintelligent, he will discover nothing, and nothing will convince him. GEO. WILDE.  
Halifax.

[We cannot afford much space for the discussion of astrology, but we give occasional references to it, because it is one of the 'occult' questions in which we find some of our readers are more or less interested. We candidly admit that we have not sufficient acquaintance with it to feel justified in pronouncing a definite opinion. Having been assured, however, from time to time, by persons who have tried Mr. Wilde's powers as a professional astrologer, that he had described their lives and characters with singular accuracy, we decided some months ago on testing him for ourselves, and we accordingly sent him the requisite data, as to time of birth, &c., from which to make his deductions or calculations. In his reply, which was very full and very minute, he mentioned many striking incidents as having occurred in the course of our life. But in regard to these he was altogether wrong; no such incidents had come within our experience. It is only fair to add, however, that on the other hand as regards mental habits, tastes, aptitudes, and general characteristics, Mr. Wilde gave a more complete and correct delineation than we believe any one of our most intimate friends could have done, and yet he has no personal acquaintance with us, and we have never even met.—ED. 'LIGHT.']

#### An Invitation.

SIR,—Being an earnest inquirer into Spiritualism, I invite, through your valuable paper, anyone interested in this great subject to meet at my house once a fortnight, from 8 to 10 p.m., for converse over a social cup of tea, interchanging opinions and experiences, and to form a sympathetic circle. If any who are longing for 'the touch of a vanished hand, and the sound of a voice that is still' will write to me, I will welcome them cordially, and arrange days of meeting.

(MRS.) E. A. WALKER.

Cambridge House, Ealing, W.

'DEATH DEFEATED; OR, THE PSYCHIC SECRET OF HOW TO KEEP YOUNG.'—The second edition of this book has just appeared on fine cream-coloured paper, revised and enlarged, with Dr. Peebles' famous fifteen commandments. This volume, going to the foundation of things, treats of heredity, marriage, divorce, health, hygiene, vegetarianism, the foods of Pythagoras, Herodotus, Hesiod, Homer, Shelley, Graham, Thoreau and others, as well as revealing the 'secret of how to keep young.' The 'Banner of Light,' in reviewing it, said: 'This volume of the venerable youthful "Spiritual Pilgrim" is rich in facts, in historical references, and gives no end of valuable information upon psychic subjects. It is written in the author's usually clear, concise style, attracting the reader by its logic, its solid arguments and sometimes startling statements. Dr. Peebles had a message to give to the world, and he has given it in the happiest possible manner, thus adding another star to his literary sky.' The price of the book is one dollar.

#### SOCIETY WORK.

STRATFORD—WORKMEN'S HALL, WEST HAM-LANE, E.—On Sunday next Mr. Gwinn will address the meeting.—T. McC.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday evening last Mr. E. S. G. Mayo discoursed on 'The tales that dead men tell.' It was a fine effort, characterised by an uninterrupted flow of eloquent language.—Cor.

THE FLEUR DE LYS SOCIETY, 260, MARE-STREET, HACKNEY.—The special speaker on Friday, September 21st, was Mr. Sydney Riet, of Clapton. In the second week of October there will (D.V.) be a Harvest Festival. Those interested in this society are particularly requested to attend the meeting on Friday, September 28th, when a special medium will deliver an address.—F. V. McD.

DUNDEE SOCIETY OF SPIRITUALISTS.—Mr. J. J. Morse visited us on September 12th and 13th. The first night of his visit a public meeting was held at which 'Tien' gave an able address on 'Present-day Religious Questions in the Light of Spiritualism,' and answered a number of questions put by the audience. We wished the meeting had been in the largest hall in the city and crowded to overflowing. The second meeting was devoted to the members of the society, and an enjoyable and profitable evening was spent with the 'Strolling Player.'—J. M. S.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last addresses in connection with the above society were given in Ravenscourt Park, morning and afternoon, by the Federation missionary, Mr. Macdonald, who was ably assisted by Messrs. Clegg, Drake, Smythe, Hunt and the members generally. Much interest was shown in the subject, 'LIGHT' and 'Two Worlds' being freely distributed. A crowded audience at the hall in the evening listened to a fine inspirational address by Mr. Macdonald, a successful first effort in open-air meetings. Next Sunday a trance address will be given by Mr. Horatio Hunt.—C.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last a large audience assembled to hear Mr. Warner Clark, whose earnest address on 'The Teachings of Spiritualism' was specially fitting for the occasion, many strangers being present. Mr. Clark afterwards gave some very clear clairvoyant descriptions, all of which but one were recognised at the time. Next Sunday, at 7 p.m., Mr. R. C. Craven will address the meeting. A members' circle will be held on Thursday, at 8.15 p.m., at 226, Dalston-lane.—O. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—There was a large attendance at the morning circle, when much information was given to strangers, both in the address and clairvoyance. The evening service was well attended. The interest grows in the series of addresses now being delivered on 'Spirit Mysteries in the Bible.' On Sunday next, at 11 a.m., a public circle will be held; at 3 p.m., children's Lyceum; and at 6.30 p.m., the subject of the address will be 'The "Teraphim" or Image in the Jewish Communion.'—W. E. L.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Mr. Fielder gave a stirring address last Sunday. He claimed that the main purpose of Spiritualism is to spiritualise and to make us strong to take our part in the work of life. He also said God's best gifts come to us in our moments of sorrow and sadness. Mr. Fielder's address was an eminently encouraging one. Mr. Boddington said we should have a service which produces the best effect upon the people and we should cater for the soul as well as the senses. Mrs. Boddington, occupying the chair, emphasised the remarks which had been made. Next Sunday, at 3 p.m., Lyceum and meetings in Battersea Park and on Clapham Common; at 7 p.m., the usual workers; on Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public circle; and on Saturday, at 8.30 p.m., a social evening will be held.—YULE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The doors had to be closed at these rooms on Sunday last, at 6.50 p.m., as every available seat was occupied. When Mr. Alfred Peters ascended the platform in company with Mr. W. T. Cooper, warm greetings were accorded to them. Mr. Peters delivered a short address prior to giving clairvoyant descriptions and spoke earnestly concerning the religious aspect of Spiritualism. Miss Florence Morse sang: 'On a Fairy Boat' (Barnard) and received the delighted appreciation of her hearers. Mr. Peters gave twenty-eight vivid and accurate clairvoyant descriptions, only two of which could not be fully remembered—this fact being proof of the great success attending the efforts of our friend and medium-worker. Very interesting and convincing also were some of the messages given. Next Sunday, at 7 p.m., Mrs. M. H. Wallis will deliver an inspirational address on 'Spiritualism; the Great Good,' and will give clairvoyance. Doors open at 6.30 p.m.—L. H.