

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.

We cannot profess to be supremely happy in view of the last Christmas of the century. The outlook is dark and sad in many respects, and the great founder of Christmas does not seem to be at the head as of old, though His name is still prominent enough in pretty carols, sermons and prayers. But the clouds and clamours will pass, and He will remain; and, for all we know, He and his are working even through the sorrows and passions that distress us; and we have reasons, borrowed from the past, for the hope and confidence that even poor Humanity's errors and sins help it, in the end, to better things. In that assurance let our hope be bright and our confidence unshaken: and even if this, for some, cannot be, all the more need is there for the old kindly thoughts and wishes. So, with unabated good-will, even if with bated breath, we clasp hands with all in spirit,—far-off and near:—A BLESSED CHRISTMAS, AND A BRIGHT NEW YEAR!

'The Interior' is an important religious paper, published in Chicago. We believe it has an enormous circulation, with readers similar in character to our 'Christian World.' A late number contains a thoughtful article on Spiritualism. The writer shrinks from spirit 'manifestations' as 'incongruous, incredible, we may say impossible.' He believes that our friends who have crossed over do speak to us, but only through the spirit. 'Our Lord was not the only one to whom angels came in his agony, to bear him up and help him to endure.' The following sentences suggest a great deal:—

Belief in the existence of spiritual beings is the earliest act of religious faith, and it has always prevailed everywhere among men. The Christian Scriptures are built upon and permeated with that faith, and so also are all other writings that are held to be sacred. Folk-lore, wherever found, is made up almost exclusively of spiritism.

If we do not hear calls from the spirit-world oftener, it is because we are so engrossed and absorbed that they fall unheeded on the ear of the heart.

There would be no mystery, nothing inexplicable or incredible, in ready communication between those living in the body and intelligences free from it, or never of it. The mystery, the inexplicable, has been, and is, on the other hand. Why is it that when the curtain of death falls, voices do not interpenetrate it? That is the real mystery and the real privation. It has not always and invariably been so, and there are evidences that it is not invariably so now.

A still more noticeable Study on this subject appears in 'The Church Review,' signed by the Rev. T. H. Passmore, M.A., who admits our entire case, though with the usual shuddering glance at 'Anti-Christ' and 'lying

wonders.' The important thing, however, is the full surrender. Take this, for instance:—

Ever since the year 1881 the spiritualistic cult has steadily enlarged the place of its tent; and to relegate it wholesale to the category of frauds and delusions would be a simple evidence of ignorance or blindness. Good or bad, it has demonstrated that the soul can be projected from the body when living, and act independently of it when dead; and so can in five minutes explode the 'vulgar superstition of materialism' which has cursed the earth for thousands of years. Theosophy, which is a broad generic name for the science of the development of occult spiritual powers in man, especially in the light of Oriental systems of reincarnation, fills its lodges with Christian and other devotees, and adds, both by its light and its darkness, its quota of testimony to the prevalent belief whose substantial verity I am now trying to inculcate—namely, that spirits are persons and thoughts are things, and that there is an unseen kingdom around us and within us in which they live, and move, and have their being. Many 'respectable' people 'believe' it. But it is fast becoming possible to realise it.

Mr. Oskar Mann, an American authority, draws attention to the great advance of Mohammedanism in India and Africa. Drawing upon official papers of the Indian Government, he comes to the following conclusions: That in the Madras Presidency there was, in 1881-1891, an increase from 1,933,571 to 2,250,386 Mohammedans. In the Bombay Presidency, an advance of nearly fourteen per cent. of the population; in Assam, an increase of nearly thirteen per cent.; in the Punjab, of ten per cent.; in Bengal and the North West Provinces, of from seven to eight per cent. In the Malay Archipelago, in China and in Burma, the increase of Mohammedans also outstrips the percentage of increase in the population. But it is in Africa that Islam is going on 'conquering and to conquer.' Mr. Mann says: 'At the beginning of the nineteenth century, with the exception of Timbuctoo, there was scarcely a Mohammedan settlement in the region of the Niger, while in the year 1897 from 40 to 50 per cent. of the entire population were Mohammedans; and at the present day the Mohammedan sphere of influence reaches as far as the Northern frontier of the French Congo State. . . In round numbers, at the present day, the Dark Continent contains eighty millions of Mohammedans to about two hundred millions of inhabitants.'

Why regret it? In asking that question we are reminded of Bosworth Smith's celebrated testimony to the practical value of Islam in civilising savage races. Under its influence, he says:—

The worst evils which prevailed at one time over the whole of Africa, and which are still to be found in many parts of it, and those, too, not far from the Gold Coast and from the English settlements—cannibalism and human sacrifice and the burial of living infants—disappear at once and for ever. Natives who have hitherto lived in a state of nakedness, or nearly so, begin to dress, and that neatly; natives who have never washed before begin to wash, and that frequently, for ablutions are commanded in the sacred law, and it is an ordinance which does not involve too severe a strain on their natural instincts. The tribal organisation tends to give place to something which has a wider basis.

The well-built and neatly kept mosque, with its call to prayer repeated five times a day . . . becomes the centre of the village, instead of the ghastly fetish or juju house. The worship of one God, omnipotent, omnipresent, omnis-

cient, and compassionate, is an immeasurable advance upon anything which the native has been taught to worship before.

As regards the individual, it is admitted on all hands that Islam gives to its new negro converts an energy, a dignity, a self-reliance, and a self-respect which is all too rarely found in their pagan or their Christian fellow-countrymen.

Mr. H. Croft Hiller now challenges the world with Vol. III. of 'Heresies, or agnostic theism, ethics, sociology and metaphysics' (London: Grant Richards), a fat and sturdy little book of 580 pages, well printed and readable. Vols. I. and II., he tells us, were compromises; his ultimate views altogether transcending and repudiating 'such naïve realism' as he 'provisionally tolerated' in those volumes. In this volume, however, he takes his revenge and makes a clean breast of it.

We cannot undertake to grapple with this work and take a side. We should want two complete numbers of 'LIGHT' as our battle field. Suffice it to say that Mr. Hiller puts forth this claim: 'It contains a new theistic, ethical, and cosmological metaphysic; a metaphysical scrutiny of natural science, including modern doctrines of evolution and heredity; of materialistic and introspective philosophies; and of the foundations of Christian theology and of conventional ethics and sociology.' Those who like the fight suggested by this *menu* will find Mr. Hiller's book a lovely setter up of combats. It is itself a subtle and sturdy fighting machine.

We felt so much the power of Hannah More Kohaus' 'Between the lines' that we took up her volume of poems ('Soul-Fragrance'; Devonport: G. Osbond) with hope. Perhaps we are hard to please: perhaps the note for to-day is too highly strung: anyway, the little book does not grip us, though it is all as pure as anything could be. We miss depth and height and strength. The following is at once both the shortest and perhaps the best thing in the book:—

ANGEL OF PEACE.

I felt so strangely happy and at peace
With God and man and all created things;
Sweet odours of rare incense filled the air,
And gentle motion as of pluming wings.

The night drew on apace; when daylight fled,
I laid me down with sweet, contented sigh;
My soul had heard aright; expanding soft,
An angel's thought had touched me passing by.

A truly wise book is S. K. Davis' 'Where dwells the soul serene' (New York: Alliance Publishing Co.). It presents many sides of Nature and human life, and, concerning them all, discourses sagely, with insight, grace and tenderness. Much in this book is valuable for its teaching, and much is precious for its beauty. There are seventeen short essays on such subjects as 'Elements of Freedom,' 'The Ideal of culture,' 'Practical Idealism,' 'Character and its expression,' 'The beauty of poise,' 'Ethical relations,' 'The soul of Nature.'

It seems almost absurd, or unkind, to quote a fragment from any one of these as an indication of the whole, but the following, from 'The Ideal of culture,' does give a hint of the writer's thought and style:—

The burden of fear weighs heavy upon the world, and only Love shall lift it. In the days of unrefined savagery, man dreamed that he was separate from the Source of Life, separate from his brother; and all the years he has lived in that dream, haunted by this mania of separateness—striving to advance his separate interests. And, forsaking the rule of Love, he is overcome by fear and seeks protection from all he has alienated from himself; for inexorable is the law of Love—the law of laws, which is never broken, but which breaks the transgressor, which grinds him to powder. Europe turns uneasy in her dream; demands a tax on the salt and the cabbage of the poor; exacts of the peasant the best years of his manhood; of the women, toil and weariness;

of the well-born, that they sacrifice better aims for a sword—and idleness. So much does a lack of national culture impose; such is the price of military pretence. But who shall protect us from ourselves if love has gone out of the heart? The combined armaments of the world cannot offer safety to one shivering, fearful human creature, nor subdue the rebellion in one little mind. There is but one armour that will serve—the beautiful armour of Love, mighty and invulnerable.

And again:—

As Love is the ideal of culture, so it is the ground of true morality. To be virtuous for love of Virtue; to be upright for love of Honour, benevolent for love of Humanity, and equitable for love of Justice—in short, to be good for love of God, such is morality; and the moral sense is but the right development of the idea of Love. For anything contrary to virtue is inimical to Love; anything less than honour, equity and purity is derogatory to Love. Love is the radiant point for all virtues, and to live in accordance with it is to obey all moral laws. But to be benevolent for fear of criticism, to be virtuous for fear of consequences, honest for fear of the magistrate, or respectable for fear of society, is not morality but cowardice. The Kingdom of Heaven is not revealed through fear of Hell, for fear is a Hell in itself. Who fears any Hell is on the road thither. There is more hope for a sturdy knave than for him who walks straight for fear of punishment.

'The story of Teddy' is as original as it is delightful. It is by Helen Van-Anderson and is published in New York (The Alliance Publishing Co.). We are sorry it cannot be procured now for Christmas or the New Year, as it is a charming gift-book for lads and lasses: but it will be in season any time. There is in it a strong touch of 'Faith-healing' or Healing and soul-saving by Suggestion, but that will hurt no one. The story and the telling of it are very sweet and uplifting.

We welcome another translation of Tolstoy's remarkable 'Story of the Early Christians,' 'Work while ye have the light' (Maldon, Essex: The Free Age Press). There is in it teaching of a very pure and noble kind, and we incline to the opinion that its glimpse of early Christian life and character is not a long way from the fact. If so, the little book shows how far we have wandered from the ideal and how extremely difficult it would be to get back.

'Fairies; Dedicated to all happy children: written and illustrated by Mary Tudor Pole' (Manchester: A. Broadbent), is a fanciful series of rather forced stories concerning plant and insect life: but we can quite believe that many 'happy children' would enjoy them. The book is beautifully printed, with opulent page, grand paper, and bold type.

A 'new and revised edition' of 'The alleged haunting of B— House,' edited by A. Goodrich-Freer and the late John, Marquis of Bute, K.T. (London: C. A. Pearson), has just appeared. A new Preface administers a well-deserved reproof to 'The Perthshire Advertiser' for some extraordinarily ignorant or careless criticisms,—a really distressing specimen of newspaper foolishness when this subject is touched.

'The Occult Literary News and Review' is a new Quarterly, styled 'An Occult Review of Reviews,' published by E. Marsh-Stiles, Westminster. It largely but not entirely concerns itself with Theosophy and Mental Science, though that may only be the accident of a first number. It is produced in a quaint but handy form, and is thoughtfully written for thoughtful readers.

A VISITOR TO MONTEUX.—A lady who is about to visit Montreux would be glad to join a circle there or to make the acquaintance of anyone interested in Spiritualism. Letters addressed to 'G. E. M.,' care of the Editor of 'LIGHT' will be placed in her hands.

IS A SPIRITUALIST CHURCH NEEDED?

ADDRESS DELIVERED BY MR. ROBERT M. THEOBALD, M.A.,
TO THE MEMBERS AND ASSOCIATES OF THE LONDON
SPIRITUALIST ALLIANCE, ON FRIDAY, NOVEMBER
30TH, 1900.

(Continued from page 602.)

Now it is important to observe that the contribution to spiritual certitude brought to church belief by Spiritualism, entirely depends on the fact that Spiritualism presents itself not as a religion, but as a portion of science. As a religion Spiritualism has no message to the churches; as a science it has. As a religion, Spiritualism is isolated from other religions; it is an outsider and a rival, not regarded, or not listened to. As a science it has, or may have, free admission to all the churches, coming as a neighbour and a teacher. For while the religious teacher—the theologian—deals most with ideas, the Spiritualist is in quest of outward facts to which these ideas relate; he supplies the exact knowledge which the religious teacher wants. To the churches he says: We supply facts as a substitute for your conjectures, or as a support for your faith. While you are guessing we can lead you to assurance. What you accept without evidence, or on evidence into which the personal equation largely enters—evidence which can only satisfy those whose habits of thought enable them to adopt conclusions which rest on a subjective basis; whose faith is independent of sight or any form of outward perception—all this we show to be capable of that kind of proof which sense-perception supplies. For example, we offer you a new logical and scientific basis for belief in the wonders—called miracles, and properly so called—recorded in the Bible. We can show you that the class of facts to which these belong is not entirely exceptional—a thing only of the past—but is part of the permanent order of nature, and may be verified by modern experience just outside your own doors. You may then believe in miracles without incurring the reproach of superstition, or a thaumaturgic vendor of impossible monstrosities, or an obscurantist voucher for exploded myths. This is the stronghold of Spiritualism—its very *ratio essendi*—and this position is damaged when Spiritualism sets itself up as a rival or co-ordinate religion, rather than a branch of science. Its validity, its teaching efficiency, its opportunities of service, depend on this. If it pretends to be more than a science it weakens the practical benefit of that which it really possesses, and that most abundantly.

It must, however, be admitted that the service which Spiritualism can render to the church has its limits. In religion there are mystic arcana which mere Spiritualism cannot enter or find out. Spiritualism enlarges our view of the created universe, and shows that our perceptions have failed to apprehend facts which may be apprehended by the senses of sight, hearing, and touch, when suitable conditions are observed. But it never really rises above the material universe. Even if it discourses on discarnate facts, it can only do so by using the organs and functions of our physical constitution. And even as regards many of the facts for which it provides a new basis of belief, those same facts do not rest only on the verifications of Spiritualism; they have their own mystic support, which Spiritualism neither touches nor strengthens. Thus some of the facts which Spiritualism affirms as scientifically proved are already sufficiently assured to pious and faithful souls. Their faith, however, is in no way damaged because it is also partially supported by sight. Their beliefs gain a double support, one mystic, the other scientific. This is really a very salutary change. Thus religion itself finds new affinities between itself and science, and this sense of harmony between the two leads to innumerable extensions, so that the entire alliance between faith and all departments of science becomes broader, and cleared of suspicion and embarrassment. And yet, as I said, an inner sanctuary remains where Spiritualism itself cannot enter. Never can there be any repeal of the canon 'We walk by faith and not by sight.' Material proof, however subtle, cannot supply premises required for all the articles of any religious creed—Christian or non-Christian. There is no scientific proof of

God—His being, nature, and relation to us; unless, indeed, the interior vision of the spirit has its chapel also in the temple of Science. Spiritualism may introduce us to unseen intelligences akin to ourselves, but it holds no key to the realm of infinite and absolute Being. If the story it tells seems to us sacred, yet that consecration is not inherent; it comes by a light upon it shining from a higher inaccessible sphere, and unless that holy light, streaming direct from the unapproachable heavens, is shed upon its teaching, its speech is cold, passionless, valuable perhaps as a new item in the accumulations of exact science, but giving out no more rapture than a proposition in Euclid, or an experiment in chemistry. Spiritualism cannot possibly be detached from the time and space conditions that are the unchanging attributes of secular life. In this sense it is essentially *secular*; it has its *seculum*, its term, its limitations; it belongs to time; to vast and incalculable reaches of time if you please, but always to time; it is a *circumstance* in life that may be detached and put aside; it has not the inalienable rights of absolute and eternal truth. Thus Spiritualism enters into the service of religion as its friendly ally, not its master. Its function is not to give all and take nothing—it receives as well as imparts. It gives facts and receives consecration; and perhaps the wealth acquired is greater than that conferred. But the interchange of gifts depends entirely on separation of provinces and functions.

The advantage of this attitude is shared by science as well as religion. It is no small matter that scientific men should discover that science itself is larger than they knew; that they have not covered all the ground which science is entitled to traverse; and that some of this is occupied by religion. Scientific men may conceive a new respect for religion itself when they find some of their own departments touching the borderland of the holy of holies where religion dwells, and which they are too apt to regard as a shadowy, unreal realm quite outside their cognisance, only believed in by shallow, half-educated Philistines. This new recognition they will of necessity make when the investigations of psychic facts gain admission to their halls. And Professor Crookes, Professor Oliver Lodge, Mr. Alfred Russel Wallace, Mr. F. W. H. Myers and others, have nearly accomplished this. The day may soon come for a Spiritualistic Section of the British Association. Let this gradual advance be seconded by our attitude—never thwarted or embarrassed by locating Spiritualism in a region where scientific men cannot or will not see it. Here, as elsewhere, knowledge is advanced by accurate mapping out of distinct provinces, and it is the height of imprudence in Spiritualists to assign to their own province a latitude and longitude on the chart of science which its leaders are prepared to ignore, as an inaccessible region too rarefied for their breathing.

I say, then, do not create a sect—do not come within even speaking distance of any such consummation. Let the order of sect life and that of Spiritualism be well distinguished and separated. Not that much importance need be attached to the mere question of multiplication of sects. I do not myself share in the lament often raised as to the multitude of different bodies in the Christian Church as a rending of the Saviour's seamless garment. Merely sectional separation is no barrier whatever to interior harmony, and even co-operation, so long as no exclusive legitimacy is claimed for any one. Sectarian means little more than sectional, and falls in with the conveniences belonging to division of labour. So that I admit you may make a new spiritualistic sect without any injury to general Christian unity. But is this position satisfactory from our own point of view? I think not. If there is any ground for supposing that Spiritualism is a new religious body, the consequence follows that many members of existing churches will think that if they become Spiritualists they must change their ecclesiastical habitation, and shift into new quarters. This is by no means our wish. Also if we erect our own churches we assume either that we have no right of entry or no hope of admission to the churches already formed—a great and gratuitous disadvantage. When Spiritualism and Psychic Research, as co-ordinate branches of a comprehensive science of biology, have grown a little stronger, even before reaching maturity, their presence will be felt, if not acknowledged, in all churches; and not only

that, but also in literature, in newspaper columns, in the police courts, in the judgments formed by magistrates and judges on the criminals brought before them, and in an enlarged outlook on general life, giving depth and vigour to all that has sufficient vitality to transcend the three-score and ten years to which the average individual life is limited. If we adopt right methods, and address ourselves to the reasonable, cultivated, fair-minded, progressive elements in society, I do not think we need despair of soon winning a place among the authorised and valued exponents of ascertained facts. Indeed, some such prestige is ours already. We are not so ruthlessly tabooed as we were twenty years ago. Fiction abounds in incidents derived from us; Spiritualism is often the unexpressed postulate of its most striking plots and incidents; and if our facts are often caricatured or sublimated into unreality, we can see that the reason generally is that the writer is sitting on a fence, looking on both sides, and does not wish to compromise himself. But those who find delight in these fancy pictures will not long be hostile to the genuine article. Newspaper editors are unlearning their sceptical scorn, and if they scold or mock we can detect the ring of uncertainty in their shrill accents, and see the grin of wounded logic, at once comic and ghastly, in their ferocity. They are not one half so sure as they pretend to be. They whistle as they pass through the grave-yards where our exorcisms have been pronounced, but all their sibilation fails to keep up their spirits; their resistance has a professional, a trade-unionist colouring, to which readers do not respond. For it is not an unfrequent occurrence that facts or beliefs which are denounced in the papers are widely accepted in society. The paragraphists know this; they are conscious that they are being defeated, and that the hour of capitulation approaches, and then they will probably make their own discovery of our facts, and declare they have never doubted them. Then they will mount our rostrums and begin to teach us what we have already taught them. We can wait. Our quiet hope is that we may ever increasingly exercise a sort of atmospheric pressure on the body of society, and permeate the thought of the times even before we have given shape to its altered convictions. And we can best do this by keeping to the levels of common-sense, and avoiding the transcendental heights where religion plants its barriers. Our work is strictly educational; we spread knowledge, and our seeds will sooner or later spring up and yield their proper fruit. The silent changes which the spread of knowledge causes are the best constituents of a renovated social condition.

It may be said that a new Church in which Spiritualism is recognised is much wanted by many devout and earnest Spiritualists who cannot worship in any of the churches around them. They cannot be satisfied unless their spiritualist creed is openly professed; they cannot endure any open or even veiled attack upon it. My impression is that even spiritualistic churches would not satisfy these pious wandering souls. 'If they hear not Moses and the prophets'—the teachers around them who are doing their best to bring to earth the message they have received from heaven,—'neither will they be persuaded though one rose from the dead,'—neither will their yearnings be contented though some hidden teacher should incarnate himself in an inspirational speaker, or materialise himself in a nebulous vapour. Spiritualistic services are often very interesting, and sometimes (not always) very improving; but they are no equivalents for the meetings for worship which our devout unattached Spiritualist is seeking. Such meetings as I have attended (and I admit they are not many) seemed to me designed not so much for worship as to receive communications from unseen persons. Anyone smarting under recent bereavement might be attracted to these meetings by the hope of receiving some salutation from the dear one who has vanished from sight, but remains more intensely than ever an interior presence. This is not worship of the Supreme Invisible, but a passionate effort to break down the material partition which death has raised; a very natural and lawful purpose, but one of purely individual interest, not at all connected with public worship or church life. Doubtless the language and attitude of prayer are naturally awakened when the mind is dwelling earnestly on the hopes and aspirations that relate to a future life; and yet, the

predominating motive being intercourse with finite personalities, the deeper thirst for the living God is shifted to a subordinate place. I do not see how our devout outsider, seeking rest and finding none, is to escape these disturbing influences, if he insists on a spiritualistic service. I would say to such, let them join in worship with any body of earnest and reasonable Christians they can find. If they hear anything that jars upon their private opinions, surely that does not much matter; let the passing shadow of dissent roll away and worship may still continue. For myself I can truly say that I scarcely ever join any church service without hearing something which seems to me false or feeble, crude or mistaken. But I can also say that nothing of this kind ever interferes with my sympathy or profit. And when a large congregation joins with one heart and voice in psalmody, what can be more inspiring? The uplifting power of worship by song, whatever the words may be, often transcends all that can be spoken by the solitary voice, and enables one to dispense with oral discourse. To all who desire the inspiration of united religious worship I would say, go and sing hymns with your brethren, and let the multitude of voices fill your heart and raise your spirit to the skies, even as the sounds ascend. The most important element in all worship is not thought or notions, but *attitude*; and the knee may be bent and the heart bowed in any tabernacle. Besides which, it ought to be very easy for any Spiritualist to enter into the happy possession of the Evangelical assurance, 'Where two or three are gathered together in My name, there am I in the midst of them'; and what better inspirational discourse can you desire than one which is thus guaranteed? And with even a smaller consensus, the same voice declares, 'If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven.' Here we find the Christian's charter for united worship.

As the last matter for present consideration we may ask, What kind of spirit is appropriate to spiritualist assemblies, whether for worship or not? The advocates of a spiritualistic church say: Let us have more devoutness and reverence, and on this account let our meetings be church gatherings. By all means, I say, let reverence preside over all our assemblies. These sentiments are nowhere inappropriate; they should accompany us wherever we go—even to political, scientific, or literary occasions, where no expression of pious feeling may be desirable. And in our own meetings let reverence rule. If sacred topics are introduced let them be appropriately touched. If necessary, and if there is sufficient unity of feeling, seek by prayer for protection against bad influences, and power to exert good ones; and this not only for our own sakes but for the good of unseen guests, who may need our help more than we need theirs. But whether sacred themes are touched or not, the ruling canon is 'Let all things be done decently and in order.' The meetings should be orderly—under the guidance of some wise and judicious leader—meetings of gentlemen, full of kindness and good fellowship. Let all the courtesies and amenities of the most refined types of cultivated nicety be their predominant feature. Banish ribaldry, and scorn, and trifling, and levity, and intolerance. If any speaker imputes 'dishonesty' to those who differ from him, let him be gently but firmly required to revise his diction and recall the offensive words. Let no man's beliefs be trampled upon. Put the best and deepest sense—the most spiritual interpretation—on the crudities of uncultivated theologic speech, which may be true if translated into the language of correspondences, although the naked words may be distasteful or grotesque. Let the interior meaning be present to your mind even though the speaker himself may disavow it; for the interior wisdom of any man may be better than his uppermost notions, clothed in clumsy forms of thought and speech. Our best speech is full of stammering and blunders. Receive adversaries, if they come, with gentle welcome that shall disarm hostility if it does not silence opposition. If controversy arises let it be pacific and sympathetic, looking for affirmations and points of agreement rather than negations and contradictions. These conditions of mere order are also powerfully argumentative, because they open up the atmosphere in which our beliefs reside; they foster sympathy,

silence cavillings, and prevent merely ethical discord. And I would say, as a rule let the meetings be held on a week-day, not on Sunday, so as to avoid all appearance of church rivalry. But local conveniences may over-rule this and some other points.

This is the temper for our meetings—wisely secular, but with room for sacred thinking and devout speech if they naturally arise. But there is no compelling need for a higher platform. Prayers and hymns and devout addresses may be absent, and yet the meeting may be entirely good, and even favourable to such thoughts and feelings as find expression in devotional language and services. Such meetings may not be a substitute for church gatherings, or devotional meetings in which worship is the ruling purpose. But they may be conducted in a spirit which the more consecrated gatherings have nurtured, and from them they may take a tone which shall silently and profoundly speak of highest things.

I have spoken on matters about which opinions greatly differ, and have probably myself given expression to opinions which some of my hearers may keenly contest, or strongly object to. But to all I would say: If we do not agree, let us, at all events, agree—not to differ; that is a poor compact of silence and suppression—but let us agree to compare differences, and to profit by them. Kindly and sympathetic dissent is itself a sort of harmony, even as a resolved discord may express the choicest music. We gain more by the companionship of those who are unlike ourselves than by associating with those who merely echo our own sentiments. A noble enemy may be a friend in disguise, and is always ready, and even anxious, to become one. (Applause.)

THE PRESIDENT having invited expressions of opinion, an animated discussion followed, the report of which we reserve for our next issue.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LTD.

The Members and Associates of the London Spiritualist Alliance, Ltd., enjoyed a pleasant and profitable evening on Friday, December 14th, when a number of interesting narratives were given of personal experiences of phenomenal manifestations by spirit friends. Mr. H. Withall, treasurer of the Alliance, presided, and the speakers of the evening included Miss Mack Wall, Dr. Berks T. Hutchinson (of Cape Town), Mr. T. Atwood, Miss Minchin, Mrs. H. E. Bell, Mr. G. Spriggs, Mr. E. W. Wallis, Mrs. Bell-Lewis, Mrs. M. H. Wallis, Mrs. Moses, and Mr. Docton (of Merthyr Tydfil). The incidents narrated were varied and striking and mainly of such a character as could not be covered by that 'blessed word' telepathy. In closing the meeting Mr. Withall referred to the fact that it was the last gathering of the Members, Associates, and friends of the Alliance this year, and also this century, and he delivered a cordial message of good wishes from the president, Mr. E. Dawson Rogers, expressing the hope that in the new century we should all feel that we were trustees of a great truth which we should do our best to hand on to others.

THOUGHT PHOTOGRAPHY.

In the December number of 'Le Messenger' a letter is published, by Commandant Tegrat, with reference to the photographs of thought which he claims to have succeeded in producing. 'The first thought radiation was produced by me,' he says, 'on May 27th, 1876, in the presence of M. Airon, of Tours, in his laboratory: it was a bottle.' We gather that this radiation was not distinct enough to be designated as a photograph, for he adds later: 'My first fluidic photograph dates from 1883. Then I thought no more about the matter until I met Dr. Baraduc, in 1894, and he, to his great surprise, made me produce others.' Commandant Tegrat promises an article explaining by what methods these photographs are produced, so that experiments may be made by others. We shall await the fulfilment of his promise with interest.

THE FRENCH PSYCHIC PRESS.

'L'Echo du Merveilleux' for November publishes a letter by M. Camille Flammarion, dated November 4th, in which he denies the truth of certain reports which had been circulated about him. Among other things he says: 'I never believed that Galileo had been re-incarnated; moreover, I have not denied the spirits.'

In 'Revue du Monde Invisible,' Mgr. Elie Méric discusses at length the subject of 'l'action à distance.' He draws the conclusion that the phenomena of clairvoyance, presentiments, and knowledge of the future, are inexplicable, except on the hypothesis of angelic intervention.

It is regrettable that an editor who is so open-minded as to accept and examine facts which many treat with the contempt of ignorance, should stultify himself by the scorn with which he dismisses, in the concluding sentence of his article, those who seek a scientific explanation of the phenomena. We are not inclined to accept the exclusively scientific explanations any more than we are the exclusively spiritistic or angelic, but all who seek loyally to discover truth ought surely to respect each other, and not condemn the theories by which honest lovers of Truth are seeking to explain the marvels among which we find ourselves.

Monseigneur informs us in a footnote to another article—'Théorie du fluide universelle'—that the Council of Vienna has condemned as heretics those who deny 'that the soul is the form of the body.' 'The soul,' he says, 'is the direct and immediate form of the body; no intermediary may be admitted as existing between the soul and the body; their union is substantial and personal.' According to Monseigneur, there is thus no place for the 'aura'; for that force the existence of which experimental Spiritism seems to affirm, which under different names is connoted by various Spiritists. What exactly this force is, which forms a temporary link between discarnate and atomic matter, we wait to discover. There seems, however, little doubt that it exists, and that it is of variable potency in different individuals; that it is in a sense deciduous,* i.e., gradually ceases to operate as the soul advances in its spiritual progress. When we are told by scientists that atomic matter is simply ether which has been impressed with vortex motion, and that entangled within this atomically vibrating ether there is a certain amount of 'bound ether,' we ask ourselves, is this 'bound ether' simply another name for aura? And does the discarnate entity, the vibrations of whose psychic ensowment are in harmony with the *free* ether, in passing from the stage of atomic incarnation carry with it an ethereal atmosphere, or aura, still vibrating to some extent in harmony with the *bound* ether in the atomic world, so that physical communication is by this means possible until the aura is dissipated? Perhaps the questions are wide of the mark, or perhaps the answers when forthcoming, may prove to be in the negative. An affirmative answer is, at least, a thinkable possibility, although it may be nothing more.

H. A. D.

ASTROLOGY AND DREAMS.

On March 24th, 1900, I dreamed that a deceased relative who 'crossed the bar' in 1898 came to me and said, 'You know, I do not believe in your "stars" as constituting an irrevocable fate.' I felt no surprise, but waking, noted the exact time for astrological purposes. It was 4.55 a.m. Again on April 12th, 1900, I had a similar experience. I was in the company of the same visitant, viewing, as I thought, some Oriental architecture with a clock-tower in the centre, and I was recommended to look up its ancient history. On waking I found the time to be 3.40 a.m. Now, astrologically, dreams are 'questions of the IXth house.' If any student will draw the horary figures for these times he will find them in most points identical. Both figures have the 26th degree of Aquarius rising, and Jupiter and Uranus, lords of the ascendant, posited in the IXth house, Neptune being in trine to the ascendant. Did this identical relative position of the stellar environment, cause, condition, or casually coincide with the dreams? Astrology could offer many such problems to psychologists; and they will have to be faced sooner or later.

LIBRA.

* Compare the following: 'I am told that all sense perceptions will slowly die out of my new life,' automatic message through Mrs. Underwood.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, DECEMBER 22nd, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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LIGHT may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE INCARNATION.

Christmas, in Christendom, is essentially bound up with what has been called 'The doctrine of The Incarnation.' But we shrink from the word 'doctrine.' It suggests creeds and quarrels and interminable definitions or the crumbling of definitions; and we prefer the other side of the road. But 'The Incarnation,' as a fact in Nature, or as a conception of human life, is a very different affair: and here, as is often the case with us, we find that the moment we cease to concern ourselves with a 'doctrine' and get behind or above it to a possible fact of experience, we see glimpses of truth everywhere.

The word 'Incarnation' is an excellent case in point. It is not a nice word, but it has the merit of being exact and bold. It suggests a beginning beyond the plane of the flesh, and a manifestation on that plane; for the word obviously means *infleshing*, i.e., the appearance in matter of the invisible creative power. And it is just here that all who differ about 'The doctrine of The Incarnation' can unite respecting the fact of it. All Religionists hold, all Spiritualists hold, that the Spirit-God is the universal Creator; that all things emerge from the fountain-head of spirit-power; that spirit is first, and that matter is what it is only because of spirit. That being the case, the whole of these groups of Religionists and Spiritualists might unite on the basis of the great fact of Incarnation, in the sense that God is always becoming incarnate or manifested in all things: not only in special persons or in a special person, but in the human race; and not only in the human race but in every being and every thing, in its own order. There is no escape from that. But why should anyone wish to escape from it? That mighty truth unifies all life, all forms, all substance. In a sense too deep and too spiritual for all the theologies, it reconciles us to God.

We are too apt to look for God only in miracles, to see His goings only in great surprises, to find Him only in one or a few exceptions. But it is in universals we always find the deep truths and God. We are in God, and yet we say—'Where is He?' 'In Him we live and move and have our being,' and yet we ask, 'When did He become "God manifest in the flesh"?' It reminds us of the curious little poem by one of our American philosophers who condescended to a playful expression of a sublime truth:—

'Oh, where is the sea?' the fishes cried,
As they swam the crystal clearness through:
'We've heard from old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of the infinite sea;
Oh, who can tell us if such there be?'

The lark flew up in the morning bright,
And sung and balanced on sunny wings,
And this was its song—'I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain I have searched to find the air!'

Pope's 'Essay on Man' is even now only beginning to be grasped, with its massive thought:—

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul.
See, through this air, this ocean, and this earth,
All matter quick, and bursting into birth:
Above, how high progressive life may go!
Around, how wide! how deep extend below!
Vast chain of being! which from God began,
Natures ethereal—human, angel, man;
Beast, bird, fish, insect, what no eye can see,
No glass can reach; from infinite to thee.

This is the splendid fact of Incarnation. The Infinite creative Power seems to delight to fill every crevice with at least experiments of form, to light the lamp of life in myriads of modes; and every one is a manifestation of the hidden life and power.

Of course, the highest expression known to us is Man. Why? Only because, so far as we actually know, Man is the highest intelligence on the plane which at present is ours. As one of our bright teachers lately said: 'It is plain why no sight on earth—no sunset mountain-top or June of blossom—is so beautiful and so inspiring as a noble human face. It is because the intelligence, morality, aspiration of the generations are gathered into the faces of the latest born and there are focussed by the aspirations and endeavours of another thirty years of human life. There is a great truth in the Incarnation doctrine. God is dim in rock and flower and bird; when most *Himself*, He becomes human flesh, and in human eyes we look most clearly into the eyes of God.'

This is not mere mysticism or poetry: it is vital to any reasonable view of God and His activity on our plane. Man has emerged from lower types. How? Surely not by accident. Evolution is only the creative method of God. Feeling our way back on the lines of Evolution, we seem

to hear a Heavenly Friend,
And through thick veils to apprehend
A labour working to an end.

First the body was elaborated by infinite gradations, toils and adaptations. Then the great Economist worked at mind, affection, conscience, and so gradually created man a living soul. The tremendous story, as we are now spelling it slowly out, 'shows us,' as John Fiske says, 'Man becoming more and more clearly the image of God, exercising creative attributes, transforming his physical environment, incarnating his thoughts in visible and tangible shapes all over the world, and extorting from the abysses of space the secrets of vanished ages. From lowly beginnings, without breach of continuity, and through the cumulative action of minute and inconspicuous causes, the resistless momentum of cosmic events has tended toward such kind of consummation.'

We may call that what we please; but it is essentially the process of Incarnation—the manifestation of the Divine Spirit on the plane of Matter and Form, for far-reaching purposes, including the production of a race of self-conscious, discriminating, and ultimately ethical and spiritual beings, culminating in the appearance of one who discovered the heavenly secret, and who could say: 'Beloved, now are we the sons of God.'

We hold that this fine thought is perhaps the very noblest, the very highest, yet reached upon this earth—that man is not an accident—that he is not an isolated bubble floating on the careless stream of Time, formed by a trivial disturbance of the stream and bursting before a breath of wind; but a veritable manifestation of the Eternal Thought and the Eternal Life:—God, therefore, the cause of all, in all, the life of all, the destiny of all.

THE PSYCHOLOGICAL AND PSYCHICAL INSTITUTES.

The first publications issued respectively by the Psychological and Psychical Institutes of Paris have come to hand ; that of the former is entitled 'Journal of the International Psychical Institute,' (why not Psychological ?) and the other is called 'The Psychical Movement—Organ of the Institute of Psychical Sciences of Paris.'

It has been already stated that experiments are to be started in January by a group in the Psychological Society and that a series of lectures are being arranged for as soon as circumstances will allow. In their journal the 'programme' of the society is set forth in an article contributed by Dr. P. Janet, who unfolds the nature of the scheme and the proposed future plan of study. After a few preliminary remarks on the advance which psychology has made in the domain of medical science and the great assistance now given in cases of nervous diseases, the doctor frankly adds : 'We may conclude that a great number of neurotic affections, of distressing and piteous mental diseases, may be regarded as being at present incurable solely by reason of our ignorance.'

This ignorance of, and often wilful blindness to, facts which are less obvious and commonplace in Nature than those they have hitherto been accustomed to accept, is still apparent in the ordinary medical mind of the day, and reveals the result of long years of prejudice and conventional thought in regard to obscurer phases of mental and bodily ailments. Dr. Janet continues 'that it is pre-eminently the science of mind which more than any others is capable of satisfying the restless curiosity of our age.' Strange that a whole century must elapse, and this in spite of Braid, Mesmer, and Charcot, before a nerve specialist in official science commits himself to a remark, condescending and guarded as it may be, which reveals his belief in the higher and more far-reaching possibilities of the human mind. That these possibilities are great Dr. Janet clearly believes, for he says :—

'Doubtless it is improbable that any one science will ever explain completely the problem of our origin and destiny, but, nevertheless, no other science approaches these insoluble questions so closely as that of the mind. We see the evidence of this in the ardent interest aroused by certain phenomena which are really psychological facts, such as those of the splitting up (*dédoublement*) of consciousness, mental suggestion, telepathy, telekinesis, lucidity, and mediumship. These facts have indisputably seized upon the attention of many thinking men because they appear to pertain to the profoundest faculties of the mind. The impartial study of these phenomena will evidently add to our understanding of human nature, whatever the solution reached may be. Psychology approaches more closely to the problems of philosophy and religion than any other science. While this fact constitutes the chief difficulty in its study, yet it is the very thing that enhances its interest.'

The society proposes to pursue the following aims : 1. To form a library and museum of books, and apparatus, &c., relating to psychical science. 2. To place at the disposal of researchers, books and instruments necessary for their studies. 3. To supply assistance to any laboratory or to any investigators, who can show that they require such assistance for a publication or for a research of recognised interest. 4. To encourage study and research with regard to such phenomena as may be considered of sufficient importance. 5. To organise lectures and courses of instruction upon the different branches of psychical science. 6. To organise permanent laboratories and a clinic, where such researches as may be considered desirable will be pursued by certain of the members.

Beyond this article by Dr. Janet the journal contains no original matter. Accounts of committee meetings held in June and remarks on the business transacted in the initial stages of the Institute, have been published before. It is to be hoped that funds and members will be forthcoming in still greater numbers, so that the Institute may have a fair chance of performing what it is desirous to achieve.

The Spiritualists' publication, 'Le Mouvement Psychique,' reminds one of a Christmas hamper full of small packets, some of which are larger or of greater value than others. From a series of leaderettes, Dr. Chazarain's contribution

entitled 'The Extra Corporeal Manifestations of the Human Body and their Significations,' may be specially mentioned ; and M. Delanne's *résumé* of experiments made by scientists, proving the existence of a force in nature which can be termed psychic, is full of valuable data. A longer and more comprehensive article by M. Jacques Brieu, who undertakes the editing of this journal, reveals the aims and scope of the Institute and also its proposed plan of operations. The committee specially invites spiritualistic investigators to send them well attested accounts of phenomena and any abnormal experiences coming within their knowledge. They appeal to materialists also, as well as Spiritualists, no matter what their religion or creed, to collaborate with the organisers of this Institute, and without prejudice to work with them in the common desire to study all known psychical manifestations in a scientific, impersonal manner.

Dr. Moutin and Dr. Legrand both send small articles, one on hypnotism and the other in advocacy of a more universal and matter-of-fact search for psychical truths.

This society also wishes to establish a library and will be glad to receive contributions of books.

Dr. Legrand is the general secretary and all communications for membership or donations can be addressed to him at 14, Rue d' Amsterdam, Paris.

J. STANNARD.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, January 4th, 1901, when

'TIEN,'

speaking through Mr. J. J. Morse, will answer questions from the audience. Friends wishing for 'Tien's' help towards the solution of problems which may have occurred to them will do well to come prepared with their questions already written—bearing in mind that the questions should *not* be of a purely personal character, of no interest except to the inquirer, but should have some bearing on the facts and philosophy of Spiritualism.

DRAWING ROOM MEETING.

In the interest of friends who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold another Drawing Room Meeting in the French Room, St. James's Hall, Piccadilly, on Friday, January 11th, 1901, from 3.30 p.m. to 5 p.m., for conversation and the answering of questions bearing upon subjects of mutual interest.

Afternoon Tea at 4.30 p.m.

Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

DO CLAIRVOYANTS SEE SPIRITS ?

A correspondent residing at Bahia Blanca, in the Argentine Republic, raises an important point in connection with the clairvoyant descriptions which are so frequently given by mediums. He says :—

'I rather think we reason falsely when, in recording these clairvoyant visions at public and private meetings, it is assumed that spirits, or angels, are actually present. The phenomena are real, but we conclude falsely. This is a rich field for investigators, and I hope to see this branch of the "mysteries of mediumship" fully dealt with in "LIGHT," as I am too far away from "circles" to study the subject myself.'

We invite responses from our readers, especially from those who have had experiences which will enable them to throw light on the following points :—

Do clairvoyants really see spirits ?

Are the spirits actually present when clairvoyants describe them ?

Are the visions of clairvoyants due to thought transference and mesmeric suggestion on the part of spirit operators ? If not, how comes it that particular garments are described, such as were worn by the departed while in this life in years gone by ?

'SEEN AND UNSEEN.'

PHENOMENA OF THE SÉANCE.

BY LILIAN WHITING.

In 'LIGHT,' of November 24th, I notice the interesting letters of H. T. Noakes, Hastings, and A. J. Rotteveel, The Hague, in reference to an assertion of mine, in 'LIGHT' for November 10th, that 'All the physical phenomena of the séance, even to slate-writing, materialisation, and other aspects, may be produced by the persons present, entirely without any intentional fraud or conscious intention.'

The writer of one letter questions: 'Now, if this be so, I should like to know how one is to distinguish between the manifestations caused by disembodied spirits and those which are caused by those present at the séance?' And the other says: 'Of course it was not the place in that article to prove this assertion, but as I have never read an instance of such a manifestation of occult force by incarnate men, I should be obliged for the information as to where such a case has occurred.'

First of all, let me admit the possibility that my statement is too sweeping and is therefore partly wrong. If so, I shall most gladly welcome fuller knowledge, and whether right or wrong, I think it was written from an impression, an unquestioning conviction gathered from a thousand subtle sources, rather than from any specific facts. In the interests of all of us who are seeking for truth, I should like to refer this point to Mr. F. W. H. Myers and to Dr. Richard Hodgson, and as Dr. Hodgson is now in England, in Cambridge, with Mr. Myers, it would perhaps be easy for the Editor of 'LIGHT' to secure the opinion of these eminent men, whose experience in research and whose judgment would constitute an authority.

One instance coming under my observation was this: At one time when I was in New York, a gentleman with whom I had been having some correspondence on this subject of manifestations, but whom I had never before seen, came to call upon me. In reply to my statement that while I would gladly be convinced of materialisation, if true, I had never yet had any reason to feel that conviction, he said that a séance for this phase of manifestation was to take place that evening, and asked if I would go. I assented; and in this impromptu manner we were soon on our way to the house. The 'circle' was full, and it was only with difficulty that my friend prevailed upon the medium to allow us to enter. My name was not mentioned at all, and the entire circumstances were such as to utterly preclude the possibility of the medium's having the slightest clue to my identity. The usual manifestations began. Men, women, and children, apparently as substantial as the sitters, began to come forth from the cabinet. My own name was called, and a woman, purporting to be a dear friend who had gone on to the other life, came out to meet me. The figure seemed bewilderingly veiled and draped in lace, and I could not see her face, but she whispered the name of my friend. But to a test question of mine I received no appropriate reply, and I felt—and feel—the absolute conviction that this figure had no relation at all to my friend, whom it purported to be. Again, a man calling himself Henry Ward Beecher came out—resembling Mr. Beecher very closely—but to a question of mine regarding his sister, Mrs. Stowe, involving an incident that Mr. Beecher knew perfectly well, this figure could make no reply, or, rather, made a reply totally wide of the mark. I have reason to *believe*—while I do not absolutely *know*—that the medium in this case was perfectly honest and genuine. I do not believe that she, or that any one in the room, intentionally and consciously contributed to fraud. As little do I believe that any single figure that appeared was the person whom it purported to be. What then? Ask the scientists who are also researchers in psychic mysteries. My own theory would be clumsily stated compared with any statement they could make.

To relate other instances would be to take too much space, and *ab uno disce omnes*. But—here is the point—'How am I to distinguish between the manifestations caused

by disembodied spirits and those caused by persons present at the séance?'

Simply, 'Try the spirits.' Any phenomenon involuntarily caused by persons present does not stand the test of identity. If an intelligent conversation can be entered into wherein the characteristics of one's friend appear unmistakably, that is its own evidence. Memory is a test, although that is not infallible, as memory is a variable factor, as we all, even in this life, have reason to know. Only last week I had a very remarkable séance with Mrs. Piper, at which my friend, Kate Field, wrote for nearly two hours—matter full of references to the past and of a thousand things that were unmistakable as identity. But here is an instance of a slip of memory: In this world she had known well a certain person who, since her death, has also come to be a friend of mine. But the name of this individual had escaped her—she could not give it; but to my request for this name she instantly added that this person had given her a certain article (which she named) as a present while she was in this life. This statement was true. I chanced to know that such a gift had been made. The gift is now in my own possession, and she had seen and known this, and referred to it as a fact well known to both of us. I will also add that the matter is absolutely not known to anyone else; and while she could not—from a slip of memory—give the name of the person who had become our mutual friend, the identification as the person who had given her the little article in question was unmistakable in its evidence. It is, then, by all these tests of conversation, of personality, of a thousand subtle things that one feels, as well as those intellectually convincing, that one may distinguish between mere phantasmagoria and the genuine friends in the unseen. And, as I said at the outset, I would not wish to make too sweeping or positive assertions—for I am simply a student, a learner, honestly seeking truth, and glad and grateful for any and every contribution made to it by science, ethics, or psychical experiment and research.

LILIAN WHITING.

The Brunswick, Boston, U.S.A.

A CHALLENGE.

'In the name of Don Segundo Oliver,' says the 'Harbinger of Light,' 'a Spanish gentleman who diagnoses medical cases, and writes automatically under spirit control, the "Revista de Estudios Psicológicos," of Barcelona, offers the sum of 20,000 pesetas, or £800, which has been deposited for that purpose in the Crédit Lyonnais, to any person capable of proving that the phenomena produced through his instrumentality can be accounted for upon any other than the spiritual theory. Here is a chance for the sceptics! Four years ago, Señor Oliver offered 10,000 pesetas, or £400, with a like object, but no one has ventured to claim it. Señor Oliver is likewise a drawing medium, and the same number of the "Revista" publishes four photographic reproductions of the designs given through his hand, which are certainly remarkable for their complexity, their elaboration, and their perfect symmetry; for they are all bi-lateral; and the thousands of curved lines which appear on one half of the picture, are exactly and minutely repeated on the other. He does not possess the slightest knowledge of drawing; and yet can accurately delineate the form and features of those who have passed away. He now offers a reward of £800 to any person who will present a more rational theory than that of Spiritualism to explain how these drawings are executed. For their own sakes, and in order to discredit psychic phenomena, our critics and opponents should take up this challenge. If not, let them honestly confess that they are defeated.'

'HAZELL'S ANNUAL.'—In these days of rush and hurry, of multitudinous interests and duties, the busy man recognises an up-to-date book of reference as indispensable, and in 'Hazell's Annual' he will find what he wants on almost all the subjects that are likely to engage his attention. It is truly 'a cyclopaedic record of men and topics of the day' in a ready and readable form. Even Spiritualism receives fair treatment. It is evident that the able editor, Mr. W. Palmer, B.A., devotes both his head and his heart to his work.

BODY, SOUL, AND SPIRIT.

FROM THE MELBOURNE 'HARBINGER OF LIGHT.'

Man in the human stage is a triune being, consisting of body, soul, and spirit: his physical body, which connects him with his material environment, is a microcosm of the planet from which it is evolved, and its constituents can be approximately determined by scientific analysis. Beyond this, physical science cannot go. It requires the interior vision, the eye of the spirit, to cognise the interior man. Theologically, soul and spirit are confounded, the terms being used synonymously to designate the immortal principle. But this is erroneous; the spirit alone is immortal and above its own comprehension; the soul is the body of the spirit evolved from the physical body, and forming a counterpart within the physical frame, likened by clairvoyants to 'a silver lining.' It is a refined substance, magnetic in its nature, which, under the direction of the spirit, controls the actions of the body. Will, the dominating power of the spirit, sets the soul forces into action, and these control the mechanism according to its behests. Soul forces vary in different individuals; the defective inharmonious organism evolves a corresponding soul, lacking in polarity and consequently in directive force; the spirit cannot with such a body exercise efficient control over the animal functions or propensities, though the conditions may be materially improved by environment and the influence of more vital and sympathetic natures, just as a weak magnet may be strengthened and its polarity augmented by a strong one. This soul, or spirit body, is the sensitive part of man that feels and expresses emotion; when, in the cataleptic or hypnotic state, it is withdrawn (or exteriorised) the physical body is insensible to pain; and when the sleep-waking state is induced by the magnetic action of a second party, the spirit and its envelope can leave the physical tenement and, connected with it by an attenuated magnetic line, travel with lightning speed to distant places, cognising what is there transpiring and (under favourable conditions) bringing a report of its observations. On returning to the normal state, however (save in rare instances), the individual has no recollection of its experiences; not coming through the ordinary channels of sense they are not impressed upon the physical brain, but belong to the sensorium of the spirit, and it requires an act of volition on the part of the spirit to record them on the tablets of the memory. Thus, if the magnetiser, whilst the subject is still in the magnetic state, directs him to remember the whole or any part of his experiences, he realises what is needed, and projects the impressions on to the brain substance, materialising them as it were, so that they are readily recalled in the normal condition. If the subject has frequent experiences in this direction he will (unless coerced by the dominant will of the magnetiser) realise his power to act independent of the physical organism, and enlarge his sphere of observation, looking into principles and augmenting his sphere of knowledge, so that ultimately he may be able to dispense with the magnetiser and induce the necessary condition by his own volition. The process is the same where persons surrender themselves to the magnetic action of a disembodied spirit; but there is as a rule more danger in the initiatory steps. No sensible persons would surrender themselves to the magnetic influence of a human being of whom they knew nothing; they would need to know and have confidence in them before doing so; yet we find many who, impelled by a desire to be a medium, without understanding how much the word implies, sit down and invite any spirit that comes along to experiment upon them! Under such circumstances nothing but a high motive and a pure purpose will protect them from the operations of unwise or mischievous intelligences. As well might they go and sit in a public place with their eyes blindfolded and an inscription on their breasts, 'Who will come and magnetise me?' The spirit body cannot be lightly tampered with: a knowledge of its functions should be acquired before experiments are made. Clairvoyants and sensitives often see the spirit form of one still dwelling in the body who leaves the fleshy tabernacle under favourable conditions during sleep, and occasionally the detached spirit form, impelled by some

strong desire to manifest, is enabled, by attracting to itself unparticled matter, to make its form visible to the normal vision; this is the double or *doppelgänger* of the Germans. The late Emma Hardinge Britten frequently roamed in this way, and three months prior to her visit to Melbourne was recognised and identified by a sensitive in our office who was quite a stranger to her. The sensitive, being in the magnetic sleep, followed Mrs. Britten's double to her abode in America, and obtained there evidences of her identity, at the same time selecting her picture from about forty photographs. The powers of the human spirit are as yet but little known, though such seers as Andrew Jackson Davis and Hudson Tuttle have given some very distinct foreshadowings of them, whilst Cahagnet, Teste, Drs. Gregory, Ashburner, and Buchanan have supplemented them by practical experiments. The more modern hypnotists, and advanced psychic researchers also, are getting into closer touch with the spiritual side of things, and we may reasonably expect during the first decade of the coming century some truly philosophical investigations and proportionate expansion of knowledge in the important field of psychic science.

'SALADIN' IN THE 'AGNOSTIC JOURNAL.'

'Saladin' of the 'Agnostic Journal' is a man of many moods and writes as he feels. We confess we like him best in his more gentle and poetic moments, and occasionally he writes as one who has caught more than a glimpse of the spiritual realm. In the 'Agnostic Journal' for November 24th he speaks sanely and spiritually in the following terms:—

'I confess to a profound sympathy with the dead. They are not disavowed from us. They have ascended to a Pisgah height from which they see what we cannot see; they have eaten of a tree of knowledge by which they know what we cannot know; on the ladder of Evolution they have taken a step which we have not taken, but must take. And in extreme moments in our destiny they come down and are with us; their spirit is in ours, even as their blood is in our veins. Who that is susceptible of the keener and more subtle of human yearnings has not experienced moments when the dead were with him—when he was about to ruin woman, and his mother intervened from the tomb; when he was about to wrong man, and his father spake from the grave? This world would be intolerable if, besides being the location of the commonplace living, it were not also, for us, the haunt of the sublimer dead. I have less ear for its sermons from the pulpit than for its voices from the dust.'

He also deals reverently with the question of prayer, thus:—

'As the credists and dogmatists understand it, I pray not; but, if prayer be ever a soul-force and a reality, it is so as the uttered or unexpressed intercourse between him who stands on the grass and him who moulders below it. . . . It is objected that prayer is a request for the contravention of the processes of immutable law. But prayer itself is a process of cosmic law. A prayer can no more be uncaused than can an earthquake. He who prays for rain, or for any physical phenomenon, prays the prayer of the fool. But he who prays in order to elevate himself into psychic sympathy with the beloved dead and the virtuous living prays the prayer of poetic aspiration and divine vision. Herein is a solemnity, a pathos, and an ecstasy scarcely to be found elsewhere in the round of our mortal experience.'

'DIE UEBERSINNLICHE WELT,' the organ of the Berlin 'Sphinx' Union, has passed into the hands of Mr. A. Weinholz and will henceforward be published fortnightly at Bogen 105, Der Stadtbahn, Berlin, C. Mr. Max Rahn, who retired from his connection with the journal twelve months ago, on account of ill-health, will now, we are pleased to learn, resume the editorship, and several distinguished German occultists have readily promised their cordial co-operation.

'REMINISCENCES.'—Under the title of 'Reminiscences,' Mr. A. Smedley, of Belper, is about to issue a record of some of his spiritual experiences. They will include an account of the marvellous materialisation phenomena which occurred in Belper in the seventies through the mediumship of Miss E. Wood, under the strictest test conditions. The medium was secured in a cage, and the spirits appeared, entered into conversation with the sitters, made wax moulds of their feet, and dematerialised in full view of all present. The work will be illustrated and beautifully bound in cloth. Price 2s.; post-free 2s. 2d. It can be procured in a few days from the office of 'LIGHT.'

INDIAN SPIRITUALISM.

The great movement known in Europe as Modern Spiritualism, which has created so much stir and has revolutionised modern Western thought, is almost unknown in India. The English educated people in the principal cities have heard of it and some have even read its literature, but its effect has been counterbalanced by the ever-increasing tide of Western scepticism, which is threatening to wash away not only Modern Spiritualism, but also the Ancient Spiritualism of their forefathers. The majority of the Indian people know nothing about it. The late Babu Peary Chand Mittra and a few other zealous Spiritualists established the United Association of Spiritualists, which, however, did not last long. A few English and Indian gentlemen created some stir some time ago, and private séances were held in Calcutta and other parts of the country, but the movement soon collapsed, chiefly for want of really good mediums and for lack of perseverance on the part of the members themselves.

But although Modern Spiritualism is not much known in India it existed in that country from time immemorial in another form. The fact of a *post mortem* existence is as familiar to the ignorant coolie as to the high-born and cultivated Brahman, whose daily round of Poojahs and ceremonies indicates a deep knowledge of Spiritualism of the highest order. To the Indian, Spiritualism not only means a method of communication with the departed, but a deep and conscious communion with the Supreme Self, by intense contemplation and the practice of virtues of the most exalted order. To them Spiritualism is not only 'occult and mystic research,' or 'an investigation into the powers latent in man,' but that which is concerned with 'the highest interests of humanity both here and after,' a deep and earnest communion with the Supreme, a research into man's ultimate goal and a whole-hearted struggle to attain it.

Although the methods of the Modern Spiritualists are not approved in India, there is much in common between the two systems, and a more intimate knowledge of each other is certainly very desirable. Spiritualistic literature ought to be more widely read in India, and Western Spiritualists should pay more attention to ancient Indian sacred books. By this means a brotherly feeling will spring up between the Ancient and Modern Spiritualists, and the result will be an increased knowledge on both sides.

Indian Spiritualism approves the positive method of Yoga, or self-illumination, for the attainment of spiritual knowledge. Mediumship is not much understood. Yoga practice is very difficult; mediumship is easier; but the method which develops self-clairvoyance by Yoga is said to be superior to the one which makes a man subservient to certain invisible influences. By the Indian method you *see*, yourself; by the modern method other influences *manifest* through you—you are only a passive agent. There is another advantage in the Indian method, you are under the guidance of a trained Master; whereas mediums have no such advantage, and are, therefore, more susceptible to the subtle influences of the invisible world, which is rather dangerous. True, spirit guides can help, and often do help, but they must be very high-class spirits—spirits of the angelic order, and one must live a very pure life to commune with them.

It is sometimes said that most of the communications made through mediums in spiritualistic séances are done by 'spooks,' which is certainly not correct. No doubt there are other entities in the invisible world who take pleasure in deceiving human beings, but the *nature* of the communication must be understood. Any number of deceiving 'spooks' cannot imitate the *feelings* of human beings, and the deep pathos and love often displayed in spiritualistic communications is proof enough of their genuineness. Our own experience in several séances has convinced us of that. The family circle is the best in which to get genuine communications. There are unprincipled mediums no doubt, but there are bad Yogis too, who, with their power of mischief fully developed, can do more harm to humanity than the mediums, who cannot injure anybody excepting themselves.

A good deal has been read and heard about the Yogis of

the *Bam Margu*, or Left-hand Path men, commonly known as Black Magicians. All Yogis who use their powers for selfish purposes belong to that class; those who do not are called White Yogis or Right-hand Path men; but the aim of all Yoga is union with the Supreme. If a man falls short of his mark, or leaves the righteous path, he is called *vrasta*, or fallen. Acquisition of occult powers is not the aim of an Indian Yogi. These powers come to him naturally as he advances towards his goal, and are not much thought of.

Indian Spiritualism, like Modern Spiritualism, recognises other bodies in man besides the gross one. Different schools have different classifications, but the most generally accepted division is the following: *Sthula Sharira* or physical body, *Sukshma Sharira* or subtle body, and *Karana Sharira* or spiritual body. When a man dies he leaves his physical body on earth and exists in his subtle body for a time in the next sphere, which is called *Blubar Loka* or ethereal world. He then marches onward, leaving his subtle body, and enters the heavenly spheres in his *Karana Sharira* or spiritual body, to enjoy the fruits of his good deeds. When these are exhausted he returns to the material plane, drawn by his latent desires, to acquire fresh *Karma*, and reap its benefits hereafter. He thus oscillates between heaven and earth until the day of his final emancipation, which is called *Mukti* or *Nirvana*. This exalted state is attained when he acquires self-knowledge.

Indian Spiritualism recognises two paths, called the *Devajan* and the *Pitrijan*, or the Path of the *Devas* or Gods, and the Path of the *Pitris* or Fathers. *Devajan* is not for all, but for those happy few who have acquired self-knowledge, and have suppressed all earthly desires and passions. They never return to earth as a matter of necessity, but live in a blissful state for eternity. Self-knowledge can be acquired in higher regions too, and in that case, return to earth does not follow. The majority of human beings ascend the *Pitrijan*, which is the ordinary course of evolution. Unable to overcome earthly influences, they are born to earth over and over again, acquiring merits and demerits, and reaping their fruits in *post mortem* states. Sometimes happy and sometimes miserable, they roll between heaven and earth for an almost indefinite period, when by gradual progression they attain the state of *Mukti*. *Devajan* is the shorter way to salvation, and Yoga is the best means for attaining it. Those whose minds are fixed on the Deity, and are free from the vanities of this world, have a right to tread this path. *Devajan* should not be confounded with the *Devachan* of the Theosophists, which is another name for the Hindu *Svarga* or *Devaloka*.

In spite of many differences, there is much in common between the Hindus and the Spiritualists regarding their beliefs in *post mortem* conditions, and the Old and the New can well join hands in spreading a knowledge of spirituality in a world overgrown with rank materialism and scepticism.

PASAPATI N. SATYARATNA.

Bengal.

TO CORRESPONDENTS.

We regret to say that we shall be unable next week to insert any reports in regard to 'Society Work.' Several communications are unavoidably left over for future issues.

THE recent improvements in the 'Spiritual Review' are maintained in the December number. Mr. H. R. Rumford gives the concluding portion of some recent experiences with a Chinese writing medium; the messages being written in English. Mr. W. Oxley relates the well-known incident of the materialisation of a flower through the mediumship of Madame d'Espérance in Newcastle-on-Tyne twenty years ago. Mrs. M. E. Cadwallader gives a bright and appreciative *résumé* of the doings at the Convention of the National Spiritualists' Association of America recently held in Cleveland, Ohio. In the 'Borderland Department' some curious psychic phenomena are recorded, notably a story, supplied by Sir Charles Isham, of a cat which is said to have spoken French! The alleged occurrence dates back a hundred years, and the cat is said to have been 'condemned to suffer the extreme penalty of the law against sorcery.' The remaining articles and extracts are interesting, and the 'Review' may be said to be fairly launched upon what, we trust, will prove a prosperous voyage.

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 Need for a Magnetic Society.

SIR,—On reading Mr. Arthur Hallam's second letter on 'The Need for a Magnetic Society,' I should like to say that I hope your readers are not really so indifferent to the matter as appears. I, for one, have been deeply interested in Mrs. Stannard's account of the French society, and feel it to be deplorable that we in London have nothing of the kind. I venture to suggest that one reason why more answers have not been received is that we are too ignorant, many of us, to suppose that it would be of any use to attend a meeting of the kind suggested. That, at least, is my own case. I am watching for a chance to *learn*, and probably there are others who for the same reason have not come forward.

I am only writing to show that interest on the subject is not wanting on my part. It is a more interesting subject to me than almost any other at the present time, and I have even thought of seeking an opportunity of studying in Paris, and should, therefore, be heartily glad if a chance for practical study could be offered in London. Hitherto, as far as I know, all our magnetic healers have failed at one time or another for want of method and systematic training.

E. C. C.

Guildford.

[Mr. Arthur Hallam desires us to acknowledge, on his behalf, from various readers of his contribution to 'LIGHT' of the 8th inst., the receipt of interesting communications offering assistance in the formation of a Magnetic Society in London. In another issue he will deal with one or two points which his correspondents have raised, and in the meantime will be glad to hear from others who are willing to support the project.—EDITOR OF 'LIGHT.']

What is Matter?

SIR,—Your correspondent, Dr. R. W. S. Barraclough, in his letter commenting on the Rev. J. Page Hopps' lecture 'Matter: and Behind It,' says that matter must be defined as a 'whole,' and as 'that which has no parts.'

It seems impossible to understand that a 'whole'—the meaning of which is 'the total amount or number of the entire thing,' and again, 'the total assemblage of parts'—can be that which has no parts.

Dr. Barraclough further says that as matter may be described as a cycle without beginning and end, it is therefore an eternity. Now, a cycle is a series of phenomena, which phenomena recur in the same order. In that case—apart from the fact of its being possible to prove that a series has beginning and end—your correspondent himself disproves the assertion that matter is the sum of the Universe, for surely 'phenomena' rest on some basis.

If Dr. Barraclough believes matter *per se* to be self-existent, many of your readers would no doubt wish to have this satisfactorily proved by that gentleman.

Will your correspondent kindly state his definitions of Intelligence, Spirit, and Matter?

JOHN OF LLANDAFF.

Miss Vincent's Grave.

SIR,—Kindly permit me to say that the desirability has been suggested of placing a suitable stone at the head of the grave of our dear friend Miss Rowan Vincent, and I shall be glad to receive contributions, however small, towards the cost.

In response to a number of inquirers may I also say that photographs of Miss Vincent were taken about a year ago, and I have had a number printed, and shall be pleased to supply them to those who desire to possess the latest portrait of our friend, post free for 1s. 3d.? The profits, if any, will go towards the object above-mentioned.

MRS. D. FINLAY.

29, The Park, Ealing, W.

[These photographs can also be obtained at 'LIGHT' Offices.—ED. 'LIGHT.']

'Mrs. B. W.'

SIR,—I should very much like to hear from Mrs. B. W.—a lady who, on account of her health, travels much. I fail to get *en rapport* with her, and am anxious to know something of her present state of health.

64, Yeldham-road,
Hammersmith, W.

EMMIE HOLMES.

'A Voice from the Grave.'

SIR,—The allusion to 'Telepathy' in the excellent report in 'LIGHT,' of November 24th, of a recent lecture on 'Spiritualism and M. Camille Flammarion,' by the Rev. H. R. Haweis, M.A., induces me, with your kind sanction, to offer some further observations. Many people are apt to treat the subject of premature burial lightly, to pooh-pooh it, and, in fact, to declare that the cases recorded exist only in the disordered brains of the narrator. The reason for this is that they have never studied the subject, nor has it come home to them as in numerous cases of recovering consciousness after being medically certified as dead, and laid out for burial. Nevertheless, burial alive is a real danger, and will continue to be so until proper precautions to prevent it are legislatively adopted. Doctors are by no means infallible; they often blunder in the diagnosis of ordinary diseases, as every observant person must be aware, and it is especially difficult to distinguish between real and apparent death. All the so-called signs of death, except putrefactive decomposition, are more or less fallacious. Only a few weeks ago Mr. Roland Shaw, in an address before the London Spiritualist Alliance, at St. James's Hall, stated that his own child had been pronounced dead by the doctors, and to all appearance such was the case, and yet the little patient recovered. A remarkable instance of medical liability to error in the matter of life or death, related by the Right Rev. Samuel Fallows, of Chicago, missionary bishop of the Reformed Episcopal Church, appeared in the 'Weekly Times and Echo,' on June 3rd last. It would occupy too much of your valuable space to give it as published, but the main facts are as follows: The wife of a young business man, a woman of strong emotions and most delicate perceptions, became ill, and after a few weeks of agony, during which the husband waited on her with assiduous constancy, there being rare sympathy between them, she apparently died. There was not the least doubt about it in the doctor's mind. The usual phenomena of death were present, a certificate was made out, an undertaker called in, the body was placed in a coffin and on the third day buried in a cemetery at some distance from the home. The husband grieved greatly, so much so that his relations feared an attack of melancholia, and a cousin stayed the night to cheer him up. After long wakefulness the sorrow-stricken husband fell into a disturbed sleep, and in the middle of the night was awakened by a voice calling, 'Charles! Charles!' It was a dream, he thought, and went to sleep again, but was once more aroused by an unfamiliar voice saying, 'Charles! Charles!' Still thinking it only a dream, he again slumbered, when at daybreak he heard and recognised his wife's voice, crying in tones of distress, 'Charles! Save me! Charles!' He sprang out of bed, and, finding himself alone, rushed into his cousin's room shouting, 'Get up! Get up! We must hurry to the cemetery! She is alive! She is calling me!' Although of a sceptical nature, the cousin was strongly impressed by the man's impetuous conviction. Both hurried on some clothing, and while one harnessed the horse to a light buggy, the other procured spades. Having driven rapidly to the cemetery, they both leaped out at the graveside, hastily dug till they reached the coffin of the woman, who had been buried the previous afternoon, wrenched off the lid, and found the poor creature feebly trying to turn over in her narrow bed, and, mercifully, quite unconscious of her position. The two men carried her to the buggy and drove home, and under very careful medical attention the lady slowly recovered from her malady.

The same issue of the journal before named reports the rescue of a woodman in Hungary, after being buried alive in a grave for three days.

The lesson to be learned from these cases is that medical certificates are no proof of death, and that no person should be buried or cremated until absolute signs of putrefactive decomposition are manifest. A society has been founded in London with the object of obtaining legislation which would render such tragedies impossible, of which I shall be pleased to send particulars, with other literature on the subject, on receipt of a large envelope, stamped and addressed.

JAS. R. WILLIAMSON.

8, Belmont-street,
Prince of Wales-road, London, N.W.
December 4th, 1900.

A Pure Diet.

SIR,—An accident having happened to some of my papers, I shall be greatly obliged to any of your correspondents who have written to me *à propos* of my letter of December 1st and received no answer, if they will let me have a postcard with their names and addresses.

The Brackens,
Wandsworth Common, S.W.

ALICE E. MAJOR.

Florence Marryat.

SIR,—Can any of your readers say if the late Florence Marryat (Mrs. Ross Church) has ever materialised at a séance since she entered the summer land?

‘OMEGA.’

The Pioneer Mediums' Fund of Scotland.

SIR,—Referring to the Pioneer Hall meetings and the work of the Pioneer Mediums' Fund, your abridged report in a recent issue of 'LIGHT' stated that 'services in connection with both these efforts are gratuitous and will continue to be so.' The words I have italicised are misleading and might prove awkward at some future time, the fact being that mediums in connection with the Pioneer Mediums' Fund of Scotland give their services for the first six months for expenses only.

JAMES STEVENSON,

Honorary President and Secretary,

Pioneer Mediums' Fund of Scotland.

27, Wilton-drive, Glasgow.

MR. SAMUEL BREARLEY.—IN MEMORIAM.

The Cobden Hall, Nottingham, the meeting place of the Nottingham Spiritual Evidence Society, was crowded to its utmost capacity on Sunday evening, December 9th, on the occasion of the memorial service in honour of Mr. Samuel Brearley, one of the earlier workers for the cause. Indeed, so great was the desire to honour our arisen friend and co-worker, that nearly two hundred people were unable to gain admission to the meeting.

The service was conducted by Mr. J. J. Morse, one of the oldest friends of the family. The address was under the inspiration of 'Tien,' who in eloquent terms descanted on the life and work of the ascended one, who first commenced his service to the cause in Rochdale, some twenty-five years since. Through the effort then inaugurated the work was originated in the above town, and has since grown so that there are now three flourishing societies, and their associated Lyceums. Some ten years since the entire family removed to Nottingham, where all united again in furthering the progress of the movement in their new home, the children taking an active part in Lyceum work, and the parents aiding the society in many valuable ways, for all are staunch Spiritualists. As manager to one of the largest silk mills, Messrs. Hollins', Mr. Brearley exercised a powerful influence for the welfare of the workpeople placed under him, and quite a large contingent were present on the occasion, to whom 'Tien' made a fitting reference, as he did to the members of the family, some fourteen in all, who attended the meeting. Feeling references were made to the widow and the children, 'not "widow,"' said the control, 'but wife still, for death does not dissolve the ties that love creates. Not "orphans," for father still lives and loves the flowers of his heart.' In a peroration of singular force and spirituality the speaker closed what was universally pronounced as a unique and beautiful address, which evidently touched the sympathies of all present and afforded great comfort and consolation to those immediately concerned.

The meeting was presided over by Mr. James Fraser Hewes, the president of the society, who made some eminently fitting and sympathetic observations.—J.

SOCIETY WORK.

BURNLEY.—On December 21st, 22nd, and 24th, the Hammerton-street Spiritualist Society will hold a bazaar in aid of their organ and building funds. Proceedings will be opened each day at 3 p.m.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last Mr. Walter Howell conducted the services, and took questions from the audiences, which he answered in a manner that delighted the large congregations. The reasonableness and logic of the speaker were very convincing. On Sunday next, at 11 a.m. and 6.30 p.m., Mr. Alfred V. Peters.—A. O. W.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last Mr. Clegg addressed our meeting, giving a short review of past work, and speaking hopefully for the future of Spiritualism; urging upon each one his or her individual responsibility. Mr. Drake followed with a few stirring remarks in his well-known style. On Sunday next, at 6.30 p.m., Mrs. Mason.—C.

CAMBERWELL, S.E.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday last Mr. Coates addressed a large audience. Mrs. Coates gave clairvoyant descriptions, which were fully recognised. Mrs. Holgate sang a solo. On Sunday next, at 7 p.m., Mr. Sloan will occupy the platform. On Thursday, at 8 p.m., a public circle will be held.—H. W.

THE UNION OF LONDON SPIRITUALISTS.—The quarterly meetings of the above union will be held at the Workman's Hall, Stratford, on Sunday, January 6th, at 3 p.m. and 7 p.m., Mr. George T. Gwinn will preside. Tea at 5 p.m.; tickets 6d. each.—D. J. DAVIS, Secretary.

BARRY SPIRITUALIST CHURCH, ATLANTIC HALL, DOCK VIEW-ROAD, BARRY DOCK.—On Sunday last we were pleased to hear a forcible and eloquent address by the inspirers of Mr. E. S. G. Mayo, of Cardiff, upon 'A Holy War,' which proved highly interesting; much good advice and encouragement were given and reference was made to certain important events about to transpire in this district.—E. J. T.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the work and attendance at our morning public circle were most encouraging. The address at the evening's service upon 'The Spirit Body' was delivered in the usual splendid style of the leader. The attendance was greater than at any time since our last anniversary. Questions relating to the above subject will be gladly answered at the public circle next Sunday morning, at 11 o'clock; at 3 o'clock, children's school; and at 6.30 p.m. an address will be given by Mr. W. E. Long, upon 'The Angels' Song.'—J. C.

SPIRITUAL PROGRESSIVE CHURCH, GLENDALE HALL, ST. ANN'S-ROAD, STAMFORD HILL, N.—The inauguration service at this hall will take place on Sunday, January 13th, 1901, at 7 p.m., when an address will be given by Mr. Edward Whyte, and clairvoyance by Mr. Alfred Peters; chairman, Mr. Henry Belstead, Esq. Special music by choir and friends from Stoke Newington. On Monday, January 14th, at 7.30 p.m., Mr. J. J. Morse will give a lecture, entitled 'The Phenomena of Spiritualism: Its Marvels and Wonders,' illustrated by powerful limelight views. Admission free. Silver collection for expenses. Will friends living in the neighbourhood please note these dates? — A. CLEGG, Secretary.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last Mr. J. A. White gave an address on 'Life and Work in the Spirit,' in continuance of the one given on his last visit, entitled 'Our Homes in the Summerland.' Such subjects, so well explained, are doubtless of much value, supplying light just where it is needed. Mr. White's clairvoyance was, as usual, very good. Lengthy detailed descriptions were, in some cases, supplemented by messages and advice. Every description was recognised. Next Sunday a trance address will be given through our vice-president, Mr. H. A. Gatter. Thursday, 8.15 p.m., members' circle at 226, Dalston-lane — O. H.

MR. J. W. BOULDING AT BIRMINGHAM.—On Sunday, December 2nd, Mr. J. W. Boulding, of London, paid another welcome visit to the Masonic Hall, and lectured for the Birmingham Spiritualist Union. In the morning he took for his subject 'The Secret of Peace,' and in the evening, 'by special request,' he re-delivered his lecture on the life of 'Joan of Arc'; and the bare announcement of the latter was sufficient to draw an audience which filled the Masonic Hall to its fullest capacity. The recollection of its previous delivery having served to illustrate Mr. Boulding's power to enthral his audience, it was no surprise to his Birmingham friends to see a very large assembly listening with rapt attention to his intensely dramatic interpretation of the life and mission of the 'Maid of Orleans.' We understand that Mr. Boulding is now willing to extend his sphere of influence by accepting engagements from other societies, and it is with very much pleasure and every confidence that the Birmingham Spiritualist Union recommend them to secure his services.—J. H.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—The Rev. John Page Hopps visited this hall for the first time on Wednesday, December 12th, and gave an address upon 'Are we Advancing, and to What?' which he dealt with in clear concise terms, never leaving a statement unexplained. This enhanced the value of the lecture, which was an intellectual treat, and the best thanks of the executive and members are heartily tendered to Mr. Hopps for his services to our work here. A large audience assembled last Sunday to hear the fine address by Mrs. Wallis on 'Spiritualism: Its Message for the Dawning Century.' This medium's ability as a speaker needs no comment here. Throughout the address, which was a grand exposition of our philosophy, almost every sentence was charged with original thought. Mrs. Wallis also gave clairvoyant descriptions, all except one being recognised. Madame Nellie Cope rendered two songs with her accustomed ability. On Sunday next clairvoyance will be given by Mr. J. A. White. On Sunday, December 30th, after a short service at 7 p.m., Mr. Edward Whyte will give a reading from Charles Dickens' 'Christmas Carol,' assisted by our choir with special music. The reading to commence at 8 p.m. Please note the opening of our new centre at Stamford Hill.—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, N.