

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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THE QUEEN'S PROMOTION.

Our beloved Queen has passed to the higher life. In common with all her loyal subjects we gladly recognise the fact that as a woman, wife, mother, and Queen 'she wore the white flower of a blameless life,' and ever exerted her great influence on the side of purity, progress, and peace, throughout the whole of her long and eventful reign.

We can imagine with what glad anticipation she looked forward to her reunion with her beloved husband and children on the 'other side,' and to the joyous welcome with which she would be received in her spirit home.

NOTES BY THE WAY.

Not many days ago we received the latest number of the 'Proceedings of the Society for Psychical Research,' containing on its cover this, and this alone: 'CONTENTS. IN MEMORY OF HENRY SIDGWICK. BY F. W. H. MYERS.' And now, almost as soon as this last labour of love had been done for an old comrade, the writer himself has passed on. Mr. Myers died of pneumonia and heart disease, last week, at Rome.

He was perhaps best known as the indefatigable leader of the pioneers of Psychical Research, but scholars knew him well as a gentleman of high culture, a keen thinker, a fervent poet, and always a graceful writer. We have occasionally had to wonder a little at his apparent hesitations, but these were probably as much due to a severe regard for truth as to the difficulty of leading, or even keeping together, a very varied group of inquirers. But we never failed to admire his superb pertinacity, his patient steadfastness, and his truth-loving spirit. It can truly be said, without a touch of conventionality, that it will be extremely difficult to find a successor, to do just the work he did.

We have long felt under deep obligations to him, as a co-worker, though, unfortunately, in different fields. He ploughed and harrowed where we, with our instruments and labourers, could not; and did much to prepare the way for us. He has passed on to 'pastures new,' and, as we know, not unwillingly. For such as he, death—what we call 'death'—is advancement, one more great step in the strong pilgrim's path of life.

We enter the new century, everybody says, with great stores of ideas and inventions which the men of 1801 aughed at or frowned at: and we enter the new century with great stores of ideas and promises which, for the most part, the men of 1901 laugh at or frown at. Let us try to earn the lesson from past laughter and frowning! There

is to-day a large assortment of new ideas in the world which only elicit the cry 'This is an insanity.' We know that cry! It has greeted every great thought that came, first to vex and then to bless the world. It is the old, old process. First the world says,—'You must be mad!' then it says,—'How wonderful!' and then it coolly remarks, —'Everybody knows that!' It is related of the celebrated Edward Irving that he once lectured at Dumfries, and the local wag made his comment to his friend Watty Dunlop, 'The man's crack't.' 'Eh!' said Watty, 'but ye'll often see a light peepin' through a crack.'

'The Theosophical Review' for January is more generally interesting than usual. 'A Coming Race,' by A Russian, gives us a thrilling picture of Siberia, to be one day 'lifted into sunshine and peace on the Russian eagle's wings,' as the home of a new people, born of misery and tears and the fateful blendings of many elements of human life, like the discords of earth which, 'in rising to the Throne of God through purer spheres, blend closer and closer, so that to the Father's ear they all melt into one tone of wondrous harmony':—a lovely dream. May it come true!

'A glimpse into the Hereafter,' by Simeon Linden, is important if true. It is a narrative of a personal experience under chloroform and an apparently fatal termination. The incident occurred in Switzerland, but the liberated spirit appears at once in his parents' home in America, then to his brother who is with the Pacific squadron in Chinese waters, who sees him, and then, before the operators depart, returns to the body which, after being thought dead, recovers. If thoroughly well verified, the story has exceptional value.

'Modern Astrology' for January (London: L. N. Fowler and Co.) is a highly creditable bit of work, so far as externals go. We are not able to estimate its value in its own particular line. One article, however, by Bessie Leo, on 'The birth of a New Era,' comes directly into our sphere. The conclusion is as graceful as it is thoughtful; and we can only hope that there is true science behind it:—

From an internal standpoint, the Sun's progress into Aquarius strikes the keynote of unity; that wonderful ideograph of the man with the pitcher of water, pouring out for others, shows us that concord, harmony and unity, and not self-centralisation or selfish absorption, will be the dominant keynote of the coming century. Institutions of all kinds for the improvement and amelioration of our present social conditions will be widespread, a banding together of the more educated and thoughtful of the race to form the necessary environment of the new race. Thus we shall begin to touch the fringe of our Divine Manhood; for to be merged in humanity is to be born into Divinity.

What but selfishness, ignorance of truth and unbrotherliness makes humanity a sea of sorrow formed of the tears of men? The darkness of selfhood chains man to the animal plane; altruism and self-forgetfulness reveal the divinity in man and lift him onward to the superhuman stage. But we must remember that the birth of all new ideas and nobler eras is accompanied by storm and stress, through which we should pass undismayed, secure in the knowledge that the Peace and Unity of the sixth sub-race await us. And so amidst the crash of war and social revolutions which it may be our lot to witness during the next few years, we shall be secure in the remembrance that

from the storm and chaos engendered by the warring wills of men, the New Life of Peace, Brotherliness and Unity will emerge triumphant.

Dr. Peebles' volume on Vaccination (Mich., U.S., 'The Temple of Health Publishing Company') is, of course, a sledge hammer one. Its full title is, 'Vaccination a curse and a menace to personal liberty; with statistics showing its dangers and criminality.' The following passage from the Preface will indicate its spirit, object and style:—

The immediate occasion which induced me to take up the pen against this great medical evil of the times, was the closing of the public schools in San Diego, Cal. (February, 1899), against all children who failed to show a certificate of vaccination. Emerging from that heated contest, with my feelings and convictions roused to their highest tension, these pages were thrown off at welding heat; and if they are pervaded with sarcasm and irony as well as sterling fact and solid argument, they will serve all the better for popular appeal to the masses, who need rousing to a realising sense of the unmitigated scourge that lurks on the point of the vaccinator's lancet. The general public are not aware; the householders of the land have not given this subject that attention which, as parents and guardians of little children, it is their solemn duty to do. I send forth this book to open their eyes, to rouse their conscience, and to discover to them a cruel and insidious enemy where they have been cajoled into the belief they have a friend.

The December number of 'Suggestive Thinker,' lately to hand (Chicago: 'Psychic Research Company') is specially important. It is almost entirely taken up with a long account (69 pp.) of the mediumship of 'Farmer Riley,' by the Editor (Dr. Sydney Flower). This, revised and completed, is promised in book form. When ready we hope to hear of it. The story is singularly attractive in many ways. The price of the magazine in this country is 1s. It is sent from Chicago post free for that amount.

An inquiring American has been visiting the interesting camp of Hindoo Vedantists in California, and, in 'Prabuddha Bharata,' records his experiences. Here is a glimpse:—

'Swami! always at our camp fires we told ghost stories. Won't you please tell us an Indian spirit tale—have you ever seen a ghost yourself?' American audacity inquired of the sage.

And the weirdness of things came back, as the Swami said, with uttermost simplicity, 'Yes, I think so, but it may have been hallucination. It was once in our monastery in India. I was walking down the hall with a friend and we met a stranger coming toward us, who turned off into an unused room. I followed him to tell him that there was nothing and no one there, but he had completely disappeared when I entered the room. My friend did not see him at all, and I afterward heard that a man of his description had killed himself in the house. Of course, as I said, it may have been hallucination, and it may not; there are such things.

'It is nothing but play of children, and ghosts are the spirits of those who have not sense to know they are dead,' said the Swami, and, with a blessing toward east and west and north and south, he betook himself to his tent for the night.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St. James's Hall, Piccadilly, on Friday evening next, February 1st, when

MR. RICHARD HARTE

Will give an Address on

'Practical Psychology; or, How to be Happy.'

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

MR. HERBERT BURROWS, on Friday, the 18th inst., gave an address to the London Spiritualist Alliance on 'Spiritualism and Theosophy.' We hope to print a report of it in our next issue.

ANSWERS TO QUESTIONS.

BY 'TIEN,' THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

(Continued from page 34.)

THE CURE OF OBSESSION.

To a question regarding the best method of dealing with the unrepentant spirit of a young man who was supposed to influence for evil a friend still on earth, the Control replied that prayer (a remedy suggested by the questioner) was an excellent thing if the person prayed for was amenable to its influence. It seemed, however, that in this case the unrepentant young man was not likely to pay much heed to amiable prayers. 'If, however, you screw up your will, and positively and determinedly say (in modern language, of course) "Get thee behind me," and can keep this up long enough and strongly enough, and be determined enough about it, there is not an obsessing spirit that will be able to stand against that will, for it will break every link that has been formed between the human being and the obsessing agency.'

PSYCHICAL ANATOMY.

'Is it correct that the astral spirit is a series of layers or strata of more or less attenuation in proportion to their distance from the soul, or nearness to the physical body, and are they a combination of the rays of light, heat force, motion power, and being, that fill the universe of forms?'

'TIEN' replied that all we knew of spirit was that we knew nothing about it, save only in its expression through consciousness, intelligence, and personality. That these had their sub-divisions, and that these sub-divisions were again sub-divided into various subsidiary methods and modes of expression, was true enough. But inasmuch as the personal consciousness was of such a character that it defied analysis—no man could know or define himself in his interior nature—the ideas upon which the question was based seemed to be mere metaphysical hair-splitting, without foundation in fact.

THE SPIRIT FORM.

Replying to the next question, which dealt with the form and shape of spiritual beings, whether these changed with their environment, the Control answered:—

'The spirits that come from this earth retain their personal appearance. When they have (shall we say?) risen above the effects and consequences of their past lives, their mis-education, mis-development, and perhaps wrong living, their personality assumes the appearance of a radiant strength and beauty that would represent (as a figure of speech) themselves glorified in the period of their prime. Now, when spirits thus freed from the consequences of earthly misdirection, meet each other, they do not necessarily speak when conversing, but the thought of each radiates and penetrates the consciousness of the other. Consciousness is a very peculiar thing. It is impressed, not so much by the character and form of an object as by the qualities to which that object appeals within the consciousness. So sometimes when a friend approaches, you hardly take in his personal appearance. You feel that he is a good, lovable angel-soul, and as such you see him. People with whom this sense is in process of development mistake this consciousness for the reality. On the higher planes of spiritual life spirits still retain the human form, but when they approach each other, as it were, in the interior of the mind, they see each other rather by the qualities which have been developed in each other than by the external form through which those qualities are made manifest.'

[For reasons of space we give the remaining answers in a greatly condensed form, as follows:—]

Dealing with the question whether clairvoyance, being an intermittent gift, not to be exercised at will, clairvoyant mediums did not occasionally supplement their descriptions by means of their inventive faculties, 'Tien' dissented from the suggestion that clairvoyance is a gift, claiming that it was a natural faculty inherent in every human being. There was no reason to suppose that clairvoyants giving public delineations in any way imposed on the credulity of their audiences. The game would be hardly worth the

candle, for if the clairvoyant lied there would be no recognition and no response.

Replying to the next question, the Control said there was undoubtedly a 'providence and protection for earnest souls fighting the battle of life even when everything seemed to fail.' But the protection arose from within. It was the outward manifestation of an inward quality which linked every son and daughter of humanity with God the Eternal Father.

As to whether every human being had a spirit guardian, 'TIEN' said that a man's consciousness of spiritual things was one of the means by which spirits were brought into relationship with him. The great majority did not know, did not believe in, and did not care for, spiritual matters, hence the sympathetic relationship which spirit guardians would need was lacking. It was none the less true, however, that there were many cases where Spiritualists and non-Spiritualists alike were watched over and protected, as far as possible, by spirits, but this did not apply to all human beings. In a large number of cases these spirits were the relatives and friends of the persons whom it was sought to protect. But a complete system of guardianship such as that suggested by the question would bring the spirit world down to the level of a staff of moral police and lower the dignity of humanity by undermining its self-reliance.

'What is the difference between the vital spark we know as life and the force we know here as electricity?' The Control replied to this question by saying that he knew nothing of any 'vital spark' called life, and all he knew of electricity was that it was a form of motion in the ether.

To the inquiry, 'What is the *summum bonum* for us all?' 'TIEN' answered that on the higher plane it was the desire to unfold mentally, morally, spiritually, and affectionally; on a still higher plane to escape the trammels of the lower world and to enter into the freedom of the higher condition; and on a still more exalted plane 'to so live and evolve that you may make your life the embodiment and expression of the God you worship.'

Replying to the next question, whether steps were being taken on the spirit side to establish conscious mediumship and abolish trance-speaking, the Control said that steps were always being taken by the spirit-world to train and develop instruments, but in doing so it had to labour in various directions, utilising all the possibilities available. He deprecated, however, the invidious distinction between forms of mediumship which the question conveyed.

'The planets,' said 'TIEN,' in dealing with the next question, 'are not the first abodes of those who pass from this world. Where are they? Frequently, it may be, amongst you, unseen, unknown, and living in that inner atmosphere to which you, as spirits, are related. Subsequently they leave the conditions of earth and enter into one of the zones of spiritual existence and there complete the throwing off of the evils acquired in this world. They live there, one cannot say how long, but so long that when their journey through that zone has been accomplished, they would look to you more like the angels you have believed in than the human beings you know in life to-day.'

'In wireless telegraphy,' ran the next question, 'a message can be received and a reply sent simultaneously. Is the human brain capable of doing this? I find myself often engaged with three trains of thought, each different, at the same time. Could I, if I tried, receive a reply to all or one of them if I wished to do so?'

In the course of his reply the Control said: 'The possibility referred to could be realised, although it would be a tedious and somewhat painful process of education, requiring not only great powers of concentration, but of differentiation, to be both sender and receiver, so to speak.' The mind, he added, contained even more remarkable possibilities yet to be unfolded.

Questioned as to whether 'dreams of an extraordinary character' which had been received in a special room in the house of the questioner were caused by spirit agency, 'TIEN' replied that he should certainly think they were caused by spirit agency, but not being in possession of the circumstances he was unable to offer any explanation.

The problem of the cruelty and rapacity of some of the lower animals towards others was the burden of the next question. 'TIEN' replied that the problem of cruelty viewed from the standpoint of human sympathy always excited painful reflections. But viewed in relation to the operations of the Cosmos at large, it took its place in the methods of evolution, and its transitory character being considered, it bore about the same relation to the existence of the world as the scratch of a pin to the consciousness of the human being. It was a question of the enlargement of the point of view, and that enlargement did not imply hardness of heart, but an intelligent understanding of the conditions surrounding humanity.

'Intuition,' the Control said, replying to another question, could be cultivated by listening to its voice and obeying its counsels. Each intuition thus realised rendered easier the accomplishment of succeeding intuitions.

Asked to explain the influence of the stars upon our mortal life, as shown in the casting of horoscopes, 'TIEN' replied that it might of course be explained on the ground that every atom of matter affected every other atom, since there was a mutual play and interplay of causes and effects throughout the entire Cosmos. How deep these laws might be, and how far they affected human destinies, were questions too wide to be entered upon that evening.

Asked to describe the existence of those who have passed through the change of death, 'TIEN' said that spirits lived in a real world, a world in which they were enabled to gain knowledge that might help them to make up for failures on earth. There they unfolded the love elements of their nature, and learned scientific truths, philosophical principles and moral principles, as they never could have learned them on earth. There they grew in grace and moral stature, and found the realisation of all the hopes, aspirations and spiritual desires that had thrilled their souls while they lived on earth.

'Does the individuality of each soul continue, or does it become merged in a stronger soul on the next plane?'

The reply was: 'Our experience is that every individual soul continues to be itself.'

The next question ran: 'Does the thought take form in accordance with the goodness or evil of its source, and can it obtain power for further activity from similar thoughts gathered in its progress on the astral plane?'

In the course of his reply, 'TIEN' said it was necessary to combat the idea that thoughts were things. They were emotions of consciousness expressed in vibrations in the spiritual atmosphere. If the vibratory wave could assimilate a wave of a similar grade or rate as its own it would be thereby increased. Hence a combination of good thoughts might form a vibration of greater power than the vibration which was the result of a single thought or thinker. Similarly, the thoughts of the vicious might become more powerful by combination. Experience had proved, however, that good was the only positive element in existence, and the result naturally followed that a combination of the vibrations of the thinkers of good thoughts could ultimately overcome the combinations of any thinkers of bad or undeveloped thoughts.

Asked for an explanation of the verse in the Psalms, which declares that 'his (man's) breath goeth forth, he returneth to his earth, in that very day his thoughts perish,' 'TIEN' replied that the reader might make it mean almost anything he chose. However, the Spiritualist might hold that it expressed a truth. When the breath left a man's body he died, and his thoughts had gone. But the body that had lost its breath and no longer expressed the thoughts that once flashed in the brain, was not the man; it was only the garment the man wore, the machine through which he worked, and the thoughts and the thinker had gone a little step further along the road of mystery, towards the land of life and light. To Spiritualists there was of course no question about this, but as regarded the best method of demonstrating the fact to the outside world, 'TIEN' said that what was especially needed was a proof that there was an immortal element in man while he lived here, that there was something in his organisation which was greater than that organisation. If the materialist could be brought

to admit this, it would lay the ground for the assumption that this immortal element might return, since that would but mean temporarily re-establishing its relations with the earth; and if that assumption were combined with the demonstrations of Spiritualism and other forms of psychical research, then Science and Spiritualism might shake hands, having found the soul before the man died, and received it after he had died, from the world into which it had then passed. 'There would then be no further question as to whether the man lived or died at death, for we should have evidence beyond all question that he is an immortal possibility while alive, on the one hand, and on the other that this possibility had been realised by his return to earth.'

After some closing remarks by the President, who referred to the readiness and ability with which all the questions had been answered, the meeting closed with a cordial vote of thanks to the speaker.

REINCARNATION.

It has always seemed to me absurd for any of us to dogmatise on the subject of reincarnation, at our present stage of psychic knowledge. Assertion is not proof; not even in the mouth of a Mahatma; and this is one of those points where I cannot follow some of my esteemed theosophical friends.

Again, the suggestion that a doctrine held by many thousands or millions of human beings during many thousand years, *must* be true, has never appeared to me as final. Many opinions, now demonstrated as erroneous, have been held under similar conditions.

To assert that every human being is bound to go through a definite number of re-births on this special planet, seems to me groundless and obviously untrue; for if there be any purpose higher than a mere mechanical one in such a process, the *number* must surely depend upon the *rate of progress*?

We have only to look round to see that some pupils in the great life-school have as many lessons to learn and as much experience to gain in one short life, as others might have in a score of lives; allowing that the remaining nineteen were to be as placid and, to all appearance, as unprogressive as the one before our eyes.

At the same time, some *possibility* of reincarnation has never struck me as in any way unreasonable, and the arguments usually urged against it on this ground, do not seem to me at all unanswerable.

I will begin by at once conceding that from a spiritual evolutionist's point of view (with which I am in full sympathy), reincarnation does not appear to be 'a necessity in order to check the balance of injustice and innocent or undue suffering in this world.'

With such a magnificent prospect before us, why should any of us grudge the inequalities of a road that leads us to so grand a goal, or wish to retrace our steps in order that some of those in the past may be made smoother in the present?

On the other hand, I cannot agree with 'Tien' when he says, speaking of the evolution of the human organisation and the Ego manifesting through it: 'To assume, then, that the results of all this work may be undone and the work itself have to be commenced over again, does, in our judgment, seem a flat violation of the history of human evolution.'

But why assume that the work has to be 'commenced over again'? When a boy goes back to Harrow or Eton for a second or third or fourth or fifth 'term,' this is not looked upon as a flat violation of the history of human education, but as a natural sequence in such education. When a sufficient number of these 'terms' have been kept to fit him for advance *under other conditions*, he is drafted off to the University or some other more responsible form of life than Eton or Harrow could afford. Why may not these short human lives be looked upon as so many 'terms' in the great earth school; the number of such terms depending upon our individual circumstances and rates of progress, rather than upon any fixed and arbitrary standard?

Again 'Tien' says: 'It seems absurd to believe or

suggest, that the Infinite Intelligence can find no better way to make men or women greater, than by sending them back again to the Kindergarten of earth and causing them to re-commence the evolution of consciousness and intelligence and all the qualities that go to make up the conscious manhood and womanhood.'

This again begs the question by taking for granted that all the pupil has learnt in one 'term' must of necessity be wiped off the slate of his *entire* consciousness when he goes back for his second term. But do we find this to be the case? Surely not.

The *memory* may be in a state of suspended consciousness, and this fact is what really confuses and puzzles us. But the *results* are surely very obviously brought back; or if that term be objected to as also 'begging the question,' then I will substitute brought *with* us at birth.

Look at the marked differences in character, in intellect, in capacity, even amongst children born of the same parents and who have been brought up under identical educational conditions, in the widest sense of the word. One man is a genius; his brothers and sisters may be entirely mediocre in every way. Or again, we see one member of a family infinitely above all the rest in actual development of what is noblest and best in character. And this will often be apparent from the earliest age and cannot be traced to any difference of outside influence or environment.

Without dogmatising, is it not reasonable to suppose that these differences are due to education in the past; either on *this* or on some other planet? And why on some other planet rather than on *this*?

A wise father is more apt to send his boy back to the same school, so long as there are valuable lessons still to be learnt there, than to shift him about from one school to another every term. That would indeed be a 'remove' in other than the schoolboy use of the word!

Here comes in appropriately the remark of 'Tien' about the absurdity of supposing that the Infinite Intelligence can find no better means of education for His creatures than the Kindergarten of earth! But 'Tien' must remember that the Kindergarten, as he calls it, has some very advanced classes in it; very far ahead of most of us poor mortals. Even Christ Himself found that some of the lessons of the Kindergarten could only be learnt on His knees, and through the agony of Gethsemane, and each of us in turn may have to tread that path. The earth school has no lack of stern teachers nor of hard lesson books; and most of us pass through our single 'term' here before we have glanced into many of the books, and before we have even a bowing acquaintance with many of the teachers.

Again, the Infinite Intelligence could doubtless have made what would appear to some of us *better arrangements* for evolutionary education than leaving it so largely in the hands of faulty human beings. This thought probably has had much to do with the evolving of the Mahatmas in modern Theosophy. Mahatmas provide the kind of teaching that commends itself as the most reasonable to the numerous class who sigh for the Absolute and the Infallible.

Yet the earliest and the most impressionable years of a child are usually spent with his faulty and finite parents, who certainly learn as much from him as he can possibly learn from them. And this reciprocity appears to be the means generally chosen for our development by Infinite Intelligence.

It is only the few who have either the opportunity or the intellect to take advantage of Mahatmic instruction. The many must still learn the precious lessons of life through this reciprocal process of acting and re-acting upon each other as faulty and finite beings, slowly realising perfection through our manifold imperfections, and 'seeing the light' only through the fall of our own special 'cedars'! A slow process truly—as is that which evolves the diamond! We see the perfecting character as we see the flashing diamond; but we cannot tell how long the evolutionary process may have lasted in either case.

'Though the mills of God grind slowly,
Yet they grind exceeding small—
Though with patience stands He grinding,
With exactness grinds He all!'

E. KATHARINE BATES.

THE FRENCH PSYCHIC PRESS.

Professor Moutonnier contributes an article to the January number of 'Revue Spirite' entitled 'Phénomènes Remarquable de Psychographie.' In this he relates the following instance, told by Mr. W. Capps, a medical man from Colorado, at the Psychological Congress in Paris :—

DIRECT SLATE WRITING.

'Direct writing on slates, produced by some invisible intelligence, is (said Mr. Capps) an undeniable fact. To support this statement I will give you assured proof. I bought two slates in a town situated a hundred miles from San Francisco. I carefully washed them with soap and water, and I afterwards fastened them together as solidly as possible with screws, placed at the angles of the wooden frames surrounding the slates. On no occasion, at no moment, did I permit any one to touch them. I went, thus provided with my slates, to San Francisco, that is to say, one hundred miles from my home, to a medium who did not know me and whom I had never seen. The séance was held in a room on the first floor, I keeping always in my possession the two slates intact. Hardly had a few minutes passed when I received messages signed with the names of my wife and other relatives of mine, deceased, whom it was physically impossible that the medium should have known. Up to the present time the medium has not seen the messages.

'If anything is impossible, it is that the medium, or anyone else, should have written them; and if anyone is foolish enough to believe that I could have made that long journey and paid two dollars to the medium in order to give myself the satisfaction of playing this part, I can only offer him my sympathy and my sincere congratulations that he is not in a lunatic asylum. Who will, then, undertake to explain this phenomenon, if he denies a force extra-human?'

Upon this narrative Professor Moutonnier comments. He states that in his opinion we must perforce return to the spiritistic explanation :—

'Yes, we repeat, and will not cease to repeat on every occasion that offers, it is Spiritism, that primary intuition of the awakening soul; that spark which emanates from the Divine Spirit and lightens all men coming into the world, which initiates us into the mysteries of nature, puts us in communion with the invisible world, and—as says the Comte de Maistre, "which explains the world we see, by another world which we do not see."

'THE AURA.'

The 'Revue Spirite' has also an article headed 'Psychisme,' which deals mainly with the aura. It is of some interest, and would be more so if the writer had mentioned on what evidence his statements are based; as he does not do so, his rather dogmatically expressed descriptions of the 'aura' fail to be of much value. Among other things he states that 'the Chaldeans and Hebrews recognised its existence and called it "Airrid";* that Paracelsus referred to a somewhat similar emanation under the term "Evestrum"; and that he taught that everything visible and invisible has its "Evestrum." He quotes the following from Paracelsus :—

'The "Evestrum" of man lives with him and remains after the death of an individual in the terrestrial sphere. It is sympathetically connected with the immortal part of the individual, and it can therefore, to a certain extent and under certain particular conditions, reveal the condition of the soul of the person to whom it belongs.'

This is interesting, as the testimony of another great student and independent thinker to the reality of that intermediary substance the existence of which experiment and observation are now verifying. The poets and the seers, the thinkers and the prophets, have seen these truths from afar, and the contribution of the present generation to the sum total of human knowledge seems to be largely that of proving the correctness of their intuitions and visions. It is a valuable contribution in many respects, not the least being that it teaches us a profounder humility and a deeper reverence for the great souls who through the ages have been divinely lighted luminaries to our race, and who have learned by some marvellous inspiration what we are rediscovering with much toil.

'Annales des Sciences Psychiques' is now publishing a translation of Mr. F. W. H. Myers' valuable series of articles on 'The Subliminal Consciousness,' which originally appeared

* Perhaps some reader can corroborate this.

in the 'Proceedings' of the S.P.R. The November-December number also contains an article by Professor Richet on the musical prodigy, Pepito Rodriguez Arriola, who was produced at the Paris Congress. A short article relating a telepathic incident, which also occurs in this number, we hope to translate for a subsequent issue of 'LIGHT.' There is also an interesting article on Professor Flournoy's book, 'Des Indes à la Planète Mars.'

H. A. D.

A PATHETIC SÉANCE.

I wonder if many people have had it brought home to them how much the so-called dead suffer from parting with their loved ones. Surely, in the near future, such a pathetic scene as this will be no longer possible.

At a small private sitting the other evening a spirit came whom I will call 'J. S.,' a well-known *savant* and man of great wealth, but lately passed over.

We had never spoken to him before his death, but he has come to us frequently since, and first appeared holding up a small crucifix. He asked: 'Have you not a word of greeting for the new century? On the other side the angels are singing; they welcome it with great joy. The night of superstition has fled, and day is at hand. A century when their ministry of love and labour will be recognised, their presence felt; when the brotherhood of man will be no longer a dream; and Dives, realising that his money may only weigh him down in the next life, will gladly part with it in this; a century that shall see the building of a new Church of which this generation will lay the foundation-stone.'

Then, reverting to his own affairs, he spoke sorrowfully of what he endured through being cut off from intercourse with his family, especially an idolised daughter: 'She mourns for me, and I cannot comfort her. Did she but know of this!'

He next desired E., one of the sitters, to sing, saying 'Haydn.'

E. took up 'My mother bids me bind my hair,' which happened to be lying on the piano, and as the strain died away, 'J. S.' said, so wistfully that it brought tears to our eyes, 'Margaret sings,' as if he were dwelling on the memory with fondest pride.

We told him to try and impress his daughter to go to a medium, and he said he would. 'She knew of these things in a way, but not in our way. What would she not give for an interview like this! It would be priceless to her.'

I could not get this little scene out of my head. That yearning 'Margaret sings' haunted me, and at our next sitting I inquired of an old friend—for many years a believer in this communion—if I could do nothing to help 'J. S.'

'Certainly,' was the reply; 'publish the interview; you were meant to do that.'

'But,' I objected, 'his daughter will not see it; she has been brought up in a rigid and exclusive school of thought, and a spiritualist paper would never find its way into her circle.'

'Leave that to us,' he said. 'You little know how these things are worked by what you call chance. This communication was given you on purpose.'

And then, as he thought of the grief of those two loving hearts, each so lonely, and with so thin a veil dividing them, tears gushed from the old man's eyes, and he went slowly away, murmuring to himself, 'Margaret, Margaret!'

ELA.

THE OCCULTISTS' DEFENCE LEAGUE.—A general meeting of the League will be held at Sellar's Restaurant, 17, Great Ducie-street (opposite No. 6 Platform, Victoria Station), Manchester, on Wednesday, the 30th inst., at 3 p.m. Special meetings for local organisation will also be held at Milton Hall Spiritual Lyceum, Rebecca-street, off City-road, Bradford, next Monday evening, the 28th inst., at 7 o'clock; and at the Vegetarian Restaurant, Boar-lane, Leeds, next Tuesday evening, the 29th inst., at 7 o'clock. The recent raids by the police upon palmists and others make it of the utmost importance that the members should attend these meetings and support the League, in view of the appeals that are now pending against recent convictions. A meeting will also be held in London to-day (Saturday), at 4 p.m., in the Vegetarian Restaurant, 11, High Holborn, W.C.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JANUARY 26th, 1901.

Light,

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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.

A PHILOSOPHER'S PREJUDICE.

A 'Scientific Basis of Morality,' by Dr. G. Gore (London: Sonnenschein and Co.) challenges criticism from many quarters. An advertisement which accompanies it says that it is 'extremely complex, and includes many seeming contradictions'; that it is 'a difficult one to understand'; that it is also 'a very disputatious one'; and, finally, that it is 'almost impossible to discuss it without exciting bad feeling.' These are assuredly unusual inducements in an advertisement, especially when the volume runs through 70 sections, covering 600 pages of closely packed smallish print, at 10s. 6d. net.

We stand aghast before the oceans and continents of ideas in this curiously recommended book, and, as to the work as a whole, simply give our general impression that it is written and compiled by a most painstaking man, apparently more given to passing his opinion on many things than to paying steady attention to one: with a love for quotations, good, bad and indifferent, amounting almost to a literary mania; or ceaselessly suggesting that the author is an industrious compiler rather than an original thinker. On the other hand, there is so much personal character in the book, and so much unconventionality of opinion in it, that this conclusion is never final. But we must pause, and turn to the one section which concerns us,—that on the Immortality of the soul.

Dr. Gore, we may say at once, is entirely against us. He reminds us of Huxley, who said of Tyndall, 'A favourite problem of his is—Given the molecular forces in a mutton chop, deduce Hamlet or Faust therefrom.' He is confident that the Physics of the Future will solve this easily.' That was a bad shot. Since it was fired, exactly forty years ago, this mutton chop philosophy of Life and Thought has been greatly discounted, and 'the Physics of the Future' can by no means be looked to in support of it: and yet here is Dr. Gore, with the scrapings of every workshop of unbelief and scorn in his hands, rushing at us, as though he wanted to pluck us as brands from the burning. We cannot comprehend his anxiety. It is clear that myriads of people enjoy the belief in, or the hope of, continued existence of the self beyond the death of the body, and that, in the majority of cases, the belief or hope does them no harm, but the reverse. Why, then, should Dr. Gore rush in so eagerly, with reproof and scorn, innuendo and insult, taunt and false inference, simply in order to destroy a trust and extinguish a hope?

We put the matter strongly, and we intend to justify our state of mind. In all these closely printed pages we find

no trace of the gentle seeker after the truth, and very little trace of the scientific investigator. From beginning to end we have nothing but statements such as these:—

Belief in immortality is founded largely upon personal desire; those who wish to live after death continue to wish it and pay persons to persuade them to believe it, until they are themselves rendered incapable of believing otherwise.

It is only piling difficulty upon difficulty to follow out the necessary consequences of a belief in immortality, and those who hold the belief have either never sufficiently considered those effects, or the belief is irremovably fixed in them.

To tell persons that they 'will live for ever' in a state of eternal bliss is a species of fortune-telling.

The desire to obtain something for nothing is as great in the saint as in the sinner, in the Salvationists as in the betting and gambling fraternity.

The desire for immortality is a vice.

It certainly tends to injure a man's character for truthfulness, to fixedly believe that he shall live for ever after death, because it is not a well-verified fact.

The entire scheme of a future life is largely based upon self-love.

The same cause, viz., ignorant selfishness, which gives rise to unreasonable dissatisfaction with this life produces false and utopian ideas respecting a future one.

Those who desire a future life are frequently those who do not possess a sound philosophy of this one, who wish for more pleasure than is rational, who, having largely missed their opportunities whilst young, have not made their later part of life worth living.

There is more of the same kind, but our readers have probably had enough of Dr. Gore's mere insolence. We will therefore turn, in conclusion, to a few of his attempts at argument. For instance: he informs us that 'no reliable and fully verified signs of mind have ever been detected apart from nervous tissue, and therefore it is not a separate entity, but (somewhat like magnetism in iron) it is an action of the substance in which it is observed.' We deny the premiss and we decline the conclusion. Tens of thousands of persons know that signs of mind *have* been observed and verified apart from a material brain: and, even if it were not so, the not detecting a thing is no proof of the thing being non-existent. Dr. Gore's 'therefore' is not warranted.

Disputing the existence of 'an intangible spirit,' and identifying that with mind, Dr. Gore says that if it is intangible it cannot be injured by a blow, and yet 'we know that it (the mind) is destroyed by a blow on the head.' We know nothing of the kind. If anything, we know the reverse; for what we know is that when the mechanism of the brain is knocked senseless it can recover and be again a good instrument for the manifestation of mind: but, even when it does not recover from the blow, we do *not* 'know' that mind is destroyed by the blow. At the worst, we are only entitled to infer it. Dr. Gore's 'know' is not warranted.

Dr. Gore, discrediting our phenomena, such as levitation, &c., reproves us for asserting 'the suspension of the attraction of gravitation.' If he had given to reflection the time he has given to prejudice and assertion-weaving, he would have known that we no more believe in the suspension of the attraction of gravitation than he does. Is the attraction of gravitation suspended when his magnet prevents iron from falling, or positively levitates it? We advise him to think that out.

Similar to this foolishness is his remark, in refutation of Dr. A. R. Wallace, that if Dr. Wallace is right, 'spirits must possess the powers of seeing without eyes, hearing without ears, feeling without nerves, &c.,' all of which he evidently regards as impossible. Does he, then, know absolutely nothing about Telepathy, Suggestion, Hypnotism and Clairvoyance? Or perhaps all these are to him vain imaginations. If so, he and others will understand the old ground of our 'girding at Science.' We say 'the old ground,' for Science has largely taken to 'works meet for repentance.' As for Dr. Gore, the sooner he grapples with

a few elementary works on these subjects the better—for him and for those he sets out to teach.

Quoting Paul's description of his clairvoyance or trance (2 Cor. xii. 2-4), Dr. Gore bravely says, 'Nearly all such instances are cases of trance, or ecstasy, and happen most with those whose ignorance of the physiology of nervous substance is greatest.' What about Swedenborg, far and away the greatest all-round scientist of his day, and in this very line of physiology; and yet also perhaps the greatest trance medium that ever lived?

Dr. Gore thinks we are inconsistent. If we are so sure of the bliss of heaven why do we not commit suicide and go to heaven? or why should we treat as a lunatic or a murderer the man who killed another in order to secure at once his perfect bliss? Does Dr. Gore really need an answer from the point of view of social decency and order, and the prevention of crime? But this is only a specimen of the bad philosophy of this philosopher.

We will not apologise for this distressful study. There is meaning in it. It is necessary to show, and to show up, the kind of learned ignorance that still stands in our way, though it may be only a survival of the much more formidable opposition of the past.

A SUPPOSED SPIRIT VISITANT.

I feel sure the readers of 'LIGHT' will be interested in the following statement, which is vouched for by two witnesses, one an old and very dear friend of mine. I have suppressed the names at her request, but have given them in my private note to the Editor. The facts are as follow:—

A few months ago Mrs. C. had the misfortune to lose her only son, who died under peculiarly distressing circumstances. As the death was sudden and most unexpected, the grief and shock to the whole family were very great.

About three months after the occurrence Mrs. C. was at home on a Sunday evening, in the dining-room, helping the parlourmaid to lay the table for supper. The other members of the family, including two servants, were at church, and the outer doors, both upstairs and on the kitchen basement, were locked. Mrs. C. and the maid F. were quietly busy, and neither was speaking at the time. Whilst thus occupied they heard a bedroom door at the top of the house burst open loudly, and steps came flying down the stairs three or four at a time, just in the way her son H. had been in the habit of doing. As the dining-room door was open the sound was very distinct, the more so that, being Sunday, the place was free from traffic, and very quiet.

From the top attic the footsteps descended to the next floor, and thence into the drawing-room, situated immediately over the dining-room. The footsteps resounded distinctly across the room to the fireplace, and the bell, which was not electric, pealed violently, and then—absolute silence!

The maid at once ran upstairs, looked into every room, but saw nothing to account for the unmistakable sounds they had heard. In the meantime Mrs. C. stood in the hall at the foot of the staircase. There was no back staircase, and no visible person could have passed her; but the circumstances quite preclude the idea that the steps were those of any living entity,

My friend is not imaginative or excitable, but even had that been the case she could hardly have imbued the maid with the idea of the varied and prolonged sounds they had heard, such as opening of doors, the footsteps bounding down the staircase three or four steps at a time, the walking across the drawing-room floor, and the ringing of the bell.

I may add that Mr. H.'s *fiancée* had previously been staying in the house for over two months after the family had received the news of his decease.

Mrs. C., in writing to tell me of the above incidents, said: 'What do you make of it? Does H. wish anything and cannot rest?'

A. E. I.

DECEASE OF MR. F. W. H. MYERS, PRESIDENT OF THE SOCIETY FOR PSYCHICAL RESEARCH.

With very deep regret, and with sincere sympathy with the family and friends whom he has left behind, we record the decease, at the age of fifty-eight, of Mr. F. W. H. Myers, on Thursday, the 17th inst., at Rome, whither he had gone in search of health. His departure comes as a sad loss to the Society for Psychical Research, of which he may justly be said to have been the very life and soul from the day of its formation in 1882. Who will be able to fill his place effectively is the problem now to be faced—and we fear that the solution will be difficult.

Some particulars of his life history will be found in a memoir which appeared in the columns of the 'Times' on Saturday last, from which we quote below; but we knew him best through his interest in psychical research, and his numerous very able contributions to the 'Proceedings' of the Society, which he guided so skilfully for so many years. Of these contributions, perhaps the most important was that published under the title of 'Phantasms of the Living,' which he wrote in collaboration with Mr. Edmund Gurney and Mr. Frank Podmore, the association of whose names led Mr. Stainton Moses, as we well remember, to remark jocosely that, of these three gentlemen, one wished to believe but could not; one did not wish to believe but could not help it; while the third could not believe and did not wish to. Which of these three definitions was intended to apply to Mr. Myers we cannot pretend to say, but it is gratifying to know that our friend, just departed, did reach a full conviction at last, to his unspeakable satisfaction.

We knew him first in the early days of 1882, at the time when the Society for Psychical Research was in process of establishment, and, rightly or wrongly, our intercourse with him led us to feel that it would be a difficult matter for him to reach an assured conviction, not indeed of the continuance of life after death, but of a possibility of communion between the Unseen and Seen. He had had, we learned, a considerable number of sêances with various mediums, but with no definite result, and seemed disposed at that time to regard all the phenomena in which Spiritualists believed as uncertain and unproved, and for many years he made no public utterance that indicated a change in his attitude regarding them. Even so recently as in January, 1894, when he addressed the London Spiritualist Alliance in St. James's Hall, on the Mediumship of Mr. Stainton Moses, he was so guarded in his remarks that he did not let slip a single word which would reveal his own mental position in respect to the spirit origin of Mr. Moses's communications.

And yet he had all this time been 'halting between two opinions,' for he had, several years before, given us confidentially his own personal assurance that he even then *believed* in the possibility of spirit communion, though he had not yet obtained evidence sufficiently conclusive to say that he absolutely *knew*; and until his *faith* could give place to positive *knowledge* he hesitated to express his belief publicly and unreservedly, even to the society the interests of which he had so much at heart, fearing that the members generally were not yet ready for such a declaration. This positive knowledge came to him at last through the mediumship of Mrs. Thompson, a lady in private life in whose *bona fides* a large experience taught him to have the most implicit confidence. Some records of Mrs. Thompson's experiences had appeared in 'LIGHT,' in which she was simply described as 'Mrs. T.,' and Mr. Myers asked us for her name and address. These we gave with pleasure, and from that day he devoted himself to the investigation of her marvellous psychic gifts, with the result that, as our readers know, after a large number of sêances extending over a period of between two and three years—given frequently at much personal inconvenience to herself, and always without fee or reward—he had no further hesitation in openly avowing his full conviction of the actuality of intercourse with exanimate human beings; a conviction which afforded him unbounded comfort and greatly brightened his later years. This is clearly indicated in a letter addressed by

him to Mrs. Thompson from San Remo, in December, 1899—little more than a year ago—in which he said :—

‘Your vision deeply touched, I may say that it awed, me. It is a thought of great hope for men that you, by sincerity and humility, and the gift of God, should have entered thus into fellowship with spirits whose lofty purity *you* can now appreciate even better than *I* who was privileged to know them on earth. This is indeed to become as “a little child” and so to “enter into the Kingdom of Heaven.”’

And again he wrote to Mrs. Thompson two days later :—

‘Such a letter as yours, of December 7th, makes one feel that the Universe is very sacred and wonderful, and one’s self but a poor creature to be thus blessed. You and I—*you* directly and I through your intervention—have been singled out for a “grace” far beyond our deserts. I know that we both of us feel this, and the sense of it will keep us humble lest the glory be hid from us again. I hope that among the things which you hear in “the heavenly places” may be much of truth and wisdom, and now and then some words for *me*.’

These words surely testify to Mr. Myers’s unfaltering confidence in Mrs. Thompson, and his implicit assurance of the reality of the communications which thus reached him from the ‘other side’—an assurance which came to him from some convincing tests of identity which he received from personal friends who had passed on, but the particulars of which we are not at liberty to publish. In this same letter Mr. Myers alludes to a communication which had been received in relation to one of Mrs. Thompson’s spirit friends—her own deceased child ‘Nelly’—to the effect that she (Nelly) was about to leave them. On this point Mr. Myers wrote :—

‘But Nelly must not leave us altogether! Give her my love and say that I hope she will *always* come to me, and that she must let me see her in the next world, and thank her and caress her in whatever way one *can* thank a sweet, innocent spirit who has helped one in the hour of need.’

Surely, this is pure Spiritualism. And never was conversion more complete!

In the course of a conversation with Mrs. Thompson, we learned that in an interview with Mr. Myers on Wednesday, the 5th of last December, in his own garden at Cambridge, he asked her if she would continue her mediumistic work after his decease, as her spirit friends had promised him that he should be permitted to communicate through her if she did so. To this she replied: ‘Yes, I will do so; but tell me plainly, do you really believe they are spirits who come to us?’ Mr. Myers answered: ‘Yes, I *do* believe they *are* spirits, and what is more, I believe in their identity; and you may tell this to whomsoever you will.’

Mrs. Thompson says that she knew that she was then seeing and speaking with Mr. Myers for the last time in the flesh, and that he was fully conscious that he had not long to remain here; but he had no fear of the coming change, and even looked forward to it with eager anticipation. ‘Death for me,’ he said, ‘is no more than walking into another room.’ The only fear he had was lest he should not retain intelligent consciousness to the last. Happily this fear was groundless, as is plainly shown by the following letter written to Mrs. Thompson by Miss Myers on Friday, 18th inst. :—

MY DEAR MRS. THOMPSON,

My father died yesterday evening at about ten. He was quite conscious to the last, and we all sat round him, and he talked to us calmly and even cheerfully. Mother never left him for an instant; she was, and is, quite calm, and kept reminding him of all the friends he was going to meet. The remembrance of it all will be with me my whole life.

Yours very affectionately,

SILVIA MYERS.

From the ‘Times’ of January 19th.

‘We regret to announce that Mr. Frederic W. H. Myers, the well-known president of the Society for Psychical Research, died in Rome on Thursday evening. Two years ago he had a violent attack of influenza, which repeated itself at intervals and each time left its mark in diminished vitality. Last winter he was ordered abroad to the Riviera, but he took his work with him, and was able to proceed satisfactorily with it. He returned, to all appearance, fairly

well. But he became subject to painful attacks of difficult breathing of the kind associated professionally with the name of Cheyne-Stokes, and once more Dr. Clifford Allbutt ordered him abroad. He and his family went, first, to Valescure, but quite recently they were attracted, by the invitation of Professor William James, to Rome. There, last Sunday, the breathing difficulty set in with violence, and it ended fatally on Thursday.

‘Mr. F. W. H. Myers, Her Majesty’s Inspector of Schools for the Cambridge district, was born on February 6th, 1843, at Keswick, being a son of the Broad Church vicar of Keswick, of whom an account is given in the “Dictionary of National Biography.” He was educated at Cheltenham and at Trinity College, Cambridge, where he took his degree in 1864, being bracketed second in the First Class of the Classical Tripos of that year. He was elected a Fellow of Trinity in the following year, and in 1867 he received an appointment as inspector of schools. Lakeland and Wordsworth naturally left their impress upon young Myers, and from early years he wrote poetry in which can be traced to some extent the influence not alone of Wordsworth, but of his supreme master, Virgil. It is interesting to recollect in this connection that in a contribution to the *Life of Tennyson* Mr. Myers showed how the poet had given beautiful expression to the veneration of the modern world for Virgil, just as Dante had expressed the veneration of the mediæval world. Mr. Myers’s best-known work in poetry is his “Saint Paul,” which attracted much favourable attention when it appeared in 1867. But he himself thought more of a collection of poems published in 1882, under the title “The Renewal of Youth.” His literary reputation rests quite as much upon his prose essays, which are full of scholarly charm and discriminating criticism. But undoubtedly his life work was connected with the Society for Psychical Research. Into psychical investigations he threw himself with the utmost ardour, and he continued them with unflagging pertinacity to the end. How far his memory will live must depend largely upon what view the world ultimately takes with regard to the subject-matter of this research. At present the scientific quest of another life, the aim of discovering a basis for the continuity of existence on other than religious grounds, is unpopular; and it is possible that the attempt may one day be abandoned. If so, then Myers’s work will not benefit the world to the extent he hoped. But if ever the subject should be taken under the wing of orthodox science, which does not at present seem to be at all likely, then the name of Myers would be remembered with gratitude, for to him more than to any other man that result would be due. His was the motive force, his the patience and enthusiasm, which have rescued the experimental study of occult human powers from obscurity. With others he worked, and worked hard, to achieve this result—few will realise how hard—and when others flagged, growing weary or discouraged, he could always be depended on for vigour and enthusiasm. In a memoir not yet published he wrote, with regard to the formation of the Society in 1882, and the preliminary work which led to its formation: “Edmund Gurney worked at the task with more conscientious energy, the Sidgwicks with more unselfish wisdom, but no one more unreservedly than myself.”

‘Mr. Myers’s death was not unexpected. He had anticipated little more than another year of activity, and so he had made an effort to complete his *magnum opus*—a comprehensive and unifying treatise on “Human Faculty” in general, which will be his legacy to the world. It may not be finished, but it is far advanced. Whatever ultimate respect or neglect this and Myers’s other psychical works may meet with from the world he hoped to serve, they undoubtedly constituted a real and satisfying comfort to himself. The gradually acquired conviction and intense realisation of the continuity of existence was with him an absorbing passion. No stronger belief could have been found; nor could there be a more heartfelt utterance of the old Psalm than that which will be found to close his very brief and personal autobiography, hereafter in some form to appear: “He asked life of Thee, and Thou gavest him a long life, even for ever and ever.”

‘Of his other works little more need be said after this explanation of the view he took of life and futurity. The famous work “Phantasms of the Living,” which appeared in 1886, was written in collaboration with Mr. Edmund Gurney and Mr. Frank Podmore. He also wrote the life of Wordsworth for the “English Men of Letters” Series; and he published with Mr. Andrew Lang and Mr. Leaf a well-known translation of the *Iliad*.

‘Mr. Myers married, in 1880, the youngest daughter of Mr. Charles Tennant, a sister of Lady Stanley (and he has left also a son and two daughters).’

We hear that the body of our friend has been embalmed, and will be brought to England for interment in Cumberland, probably at Keswick, the place of his birth.

SPIRITUALISM IN THE EIGHTEENTH CENTURY.

FROM A DANISH CORRESPONDENT.

A young historian, Mr. Louis Bobé, whose speciality is the study of the biographical manuscripts and collections of private letters which are found in our archives and in the houses of our landed gentry, has lately published a diary written by the celebrated preacher and mystic, Lavater, who was living at Zurich, in Switzerland, at the end of the eighteenth and the beginning of the nineteenth century. This diary was written during a voyage undertaken to Denmark in the summer of 1793.

Officially it was given out that Lavater undertook this voyage at the invitation of a circle of religious people belonging to the Danish aristocracy, the Counts Reventlow, Schimmelmann, Bernstorff, and last, not least, the father-in-law of the Danish Crown Prince (afterwards King Frederick VI.), the Landgrave Charles of Hessen, the object being that Lavater might enlighten them on various religious questions. But the real cause of Lavater's visit to Denmark is told in the preface to the Diary, published by Mr. Bobé. From this it appears that the Landgrave of Hessen, who must have been an excellent medium, had at an early date joined the secret societies of that period—the Illuminati, the Freemasons, the Rosicrucians, and others. He was at the same time a very religious man, though not at all of the orthodox and extreme class; love to God and to one's neighbour being to him the essence of true religion.

He has himself indicated the spring of 1787 as the time at which he entered more profoundly into the world of mysticism. He perceived suddenly what he regarded as 'the Lord's token,' a luminous cloud which surrounded him. This light was more or less intense; as a sign of denial to questions, it became weaker; as a sign of confirmation it grew much stronger. After a season of severe probation the Landgrave confided his extraordinary experiences to his friends, the Count and Countess Bernstorff. It is surprising that the Count Bernstorff, who was a very serious and able statesman, should entertain these confidences of the Landgrave; but experienced Spiritualists will readily understand this in view of the luminous phenomena which are so frequent in séance-rooms in the present day, and which evidently are directed by some invisible intelligence. It is indeed quite natural that the Bernstorffs, after having got to know these phenomena intimately, and the intelligence which guided them, were obliged to acknowledge the evidence, as well as that of any other fact about which there could be no doubt. The Crown Prince and his wife (daughter of the Landgrave) were also made acquainted with the marvellous secret, to which were joined some magnetic experiments. Count C. Reventlow and his sister-in-law also participated with much enthusiasm in the experiences of this intimate circle.

Concerning the character of the luminous phenomena we learn from Mr. Bobé's book that they were phosphoric, whitish, and resembling the light projected from a large star. When the friends were assembled, a white sheet was ordinarily extended on a wall of the room, which was darkened, and it was on this sheet that the light showed itself as a resplendent and snow-white cloud, but it was yet more resplendent when it fell upon their hands and faces, and then it was even slightly felt.

The séances were always begun by asking the Lord if He approved of this procedure, and it was not continued if the light did not become more intense—as a sign of the Lord's approval. The increase of intensity, as I have said, meant 'Yes'; but 'No' was manifested by its diminution. By the aid of these manifestations long conversations were held with the invisible intelligence.

The members of the circle explained to Lavater that not only did the Lord answer their questions, but He even inspired them, and that they in consequence felt themselves near to the very source of the revelations.

This great light, which was visible to all of them, was sometimes accompanied by other signs, as, for instance, a star or a luminous cross. The star was understood to represent the presence of a spirit. When the members of the

circle were separated they had manifestations which, however, gave only parts of answers, and which could only be understood when members of the circle were reunited and were able to join the different parts of answers together and thereby to obtain a perfect meaning.

It was the Countess Bernstorff who commenced the correspondence with Lavater, and there passed some years before the 'Oracle' would give its definite approbation of his voyage to Denmark. The letters which treat of this matter are very beautiful, and show quite clearly the enthusiasm of the friends as to their great secret and its elevated origin.

Lavater in his diary and letters written during his voyage expresses his wonder and admiration of these phenomena, but he does so in very guarded words, being evidently afraid of entering too warmly into a matter which to him seemed bordering on dangerous ground.

After his return to Switzerland Lavater had himself some wonderful experiences with a boy who met him for the first time in his life, and immediately predicted his ultimate fate—the death of a martyr—which prediction was fulfilled when Lavater, bringing refreshments to some wounded French soldiers, was mortally wounded by one of these, and died after several months of terrible suffering.

Such is, in brief, the story of some striking spirit experiences among the very highest members of Danish society at the end of the eighteenth century, and I have thought it of the greater value from the fact that it is derived from a perfectly trustworthy source.

MADAME T. DE CHRISTMAS DIRCKINK-HOLMFELD.

Valby.

MATERIALISATION.

As the subject of materialisation is now largely to the fore in the pages of 'LIGHT,' may I be allowed to express some of the thoughts which have been awakened by recent, and, to me, quite new, personal experience of this phase of Spiritualism?

I was, until within the last few months, among the many believers in Spiritualism who instinctively shrink from materialisation, and not only felt no wish to meet my loved ones 'passed on,' under those conditions, but was even strongly repugnant to the very idea. Moreover, I had the vaguest conception of the *raison d'être* of materialisation; and lastly, I believed in *fraud* being the principal element in it.

My position has undergone considerable alteration, and that through personal experience of this form of spirit manifestation, and now, though very conscious of ignorance, and of being but a novice in approaching the subject, I feel constrained to try to meet those objections in the minds of others with which I can the more sympathise from having so recently felt them myself.

Firstly, I believe that materialisation is more dreaded by orthodox Christians than other forms of spirit intercourse, on the ground of its being a retrograde method for those who have quitted gross matter to adopt. There is a wide feeling that *per se* the act of materialising is 'of the earth earthy,' and that no spiritually-minded being could or would resort to such a method of making his presence known.

I know excellent Christians who are half-way towards Modern Spiritualism, but who are stopped short by this rooted objection. And it must be owned that Spiritualism of the higher sort itself to some extent confirms their view, for are we not told that the majority of spirits who desire to materialise are 'earth-bound,' and do so simply through attraction to the conditions of their former life?

This being so, there is need to clear one's mind as to what constitutes justifiable materialisation and justifiable encouragement of the same by attending séances for that purpose.

To me it appears that from the Christian standpoint (which is my own), materialisation, *per se*, is justified by its adoption on the part of Jesus the Christ, for I cannot but regard the manifestations of Himself recorded in the New Testament as being of this nature—not by 'vision' or telepathic impress on the minds of the disciples. If He materialised, there can be no *a priori* reason against the employment of such a method by those who accept the Gospel account as true.

And if He did so appear, what was His reason? Simply to bring the Good News—the Gospel of Life, unchecked by death, so-called, and ever-progressing Godward, to a blind and unbelieving world. If, then, it can be shown that the same motive inspires advanced spirits at the present time to enter our séance-rooms, how can we venture to call their act ‘earthy’ and unworthy? The motive is everything, and the quality of the act is entirely determined by that.

But, as ‘Tien’s’ deeply interesting answers in ‘LIGHT’ teach us, the conditions required for materialisation are of the most subtle and complicated nature, and we, on our side, know scarcely anything of them, this alone being strongly borne in upon us by all we can gather, namely, that we, the medium and sitters, are principally used to make them what they are—our auras combined being the material employed to enable the manifesting spirit to clothe itself so as to appear to our limited vision.

Now, if this be so, surely the practical question for us is, ‘How shall we fit ourselves for this important work?’ Granting it to be a fact that spirits can materialise; that Jesus Christ used this means of manifesting; that, consequently, it can be done, and *has been done by one universally recognised as an exalted spirit, for the highest end*—to bring the good news of life to His brothers; recognising in addition that we (medium and sitters) are necessary for the same work to be done here and now, and that it depends on us that it shall be done in the one justifiable way—as Christ did it—what remains but to do it with all our might, and to set ourselves to become *worthy of the calling?*

Really to do this is to cover the whole ground occupied by the purest teaching of all religions; it is, to be consecrated persons in body, soul, and spirit, and can, of course, be but an aim—an ideal. But the point I would make is this: *that it should be the honest ideal of every sitter at all sittings*—for materialisation or any other form of communication; and if it is not so, we have only ourselves to blame when fraud or low phenomena occur. Wherever else the fault may be, it does (and we had better make haste to know it) first of all lie at our own door, inasmuch as we have not done our part to avoid it. Surely to take up this attitude towards materialisation sittings is braver and more trustful towards ‘the Father of Lights’ than to fear and shun them!

Then there are other ‘objections’ which I, and no doubt many others, have felt, and which a little patient inquiry may entirely remove. One is, that advanced spirits would not be *in the habit* of re-appearing and repeating the same phenomena again and again; that if they came once or twice for a definite purpose this would be the utmost that could be expected. The answer to this objection (which has been working quite recently in my own mind) has come through ‘Tien’s’ remarks when speaking of the materialising spirit being a ‘person who is always ready to come on duty.’ Certainly if the work be fraught with difficulty, and is one which requires practice to be done at all, *only* the accomplished spirit could, and therefore would, be employed to do it, and it is easy to see why a benevolent and, in this sense, advanced spirit, desiring to work for the good of those on earth, might offer himself for it in preference to more congenial service, and even linger over it, however wearisome and uninteresting the task, just in the same spirit that urged Jesus Christ to labour at the lowliest toil for man’s good.

Should we not ‘try the spirits’ in some worthier way than by esteeming any employment in which they may engage as ‘common and unclean,’ while the motive is high and holy? As George Herbert sings:—

‘Who sweeps a room as for Thy laws
Makes that, and the action fine.’

A BEGINNER.

TO CORRESPONDENTS.

Communications from ‘Hector Waylen,’ ‘Bidston,’ ‘T. T. O.,’ ‘J. F. C.,’ ‘E. S. W.,’ ‘J. W. H.,’ ‘Vir,’ ‘J. B.,’ ‘K. C.,’ ‘Logic,’ and others, are necessarily held over for a future issue.

‘LIGHT’ SUSTENTATION FUND.—The following contributions to this fund are acknowledged with thanks:—Miss H. A. Dallas, £1 1s.; Mr. J. McWilliams, £1 1s.; Rev. J. Page Hopps, £1 1s.; ‘D.,’ 10s. 6d.

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 Survival of Animals—Divergent Testimony on the Spirit Side.

SIR,—I have read with interest the account given in ‘LIGHT’ of January 12th of ‘Tien’s’ answers through his medium at the meeting of the London Spiritualist Alliance. I am struck, and not for the first time, by the widely differing statements on the above subject made by spirits who have in other ways proved an equal right to our confidence. And I dare to say that it is not a matter we can presume to disregard, involving, as it does, eternal justice and law.

I would like, with your leave, to put forward the interpretation which is impressed on me. ‘Tien’ states that ‘when an animal is slaughtered the psychical portion is dissipated . . . and the animal ceases to be.’ Other controls allege the persistence of the animal soul, proceeding as it does from the same Lord and Giver of Life as our humanity, and partaking of the eternal nature. Others, again, hover between two opinions, favouring general extinction, but hinting, as ‘Tien’ does, at rare and exceptional cases in which the brute existence persists into spiritual life. May not an explanation of this conflicting testimony be found in the fact that spirit perceives and knows only that which is in affinity with itself; the spheres do not intermingle except by direct design (or mission one to the other), although what in an earthly sense we should term their locality may be the same? Spirits may manifest at the same circle, and yet be ignorant of each other’s presence by the operation of this law. May it not well be that those who have no natural sympathy with the sphere of our patient ‘brothers’ (as St. Francis terms them), the beasts, cannot find them in the after-life, and therefore believe and teach that they have no survival; while others who own the ‘larger love’ do both see and know, and testify as they have seen? Christ in the Vision of the Apocalypse holds the several keys of Hades and of death; does this typify His sympathy, ‘large as the love of God,’ and that to Him who knew on earth that not a sparrow fell to the ground without His Father, *all* the spheres were open, whether animal or human?

If I do not trespass too far upon your space, I may touch, in concluding, on a phenomenal experience, which in my opinion points to brute survival; and in a case which could not have been specialised by affection between beast and man. I live in a haunted house, built on a plot of ground which has enjoyed that doubtful reputation for two hundred years. Apparitions, human and animal, have been visible to many witnesses within doors and without; but I would now instance one only—the appearance of a wolf. Nothing in the history of the house or of its site suggests this creature, and, if revisiting the locality of its birth, hundreds of years must have elapsed since it lived and died. But here it still persists, and is occasionally visible. I hope when I die to carry with me that key of sympathy which will unlock the sphere of ‘my brother the brute.’

J. SHOETO.

Spiritualism and Theosophy.

SIR, Miss E. K. Bates, in her article in your issue of January 5th on ‘Spiritualism and Theosophy,’ takes great exception to the Countess Wachtmeister’s exposition of the difference of view regarding intercourse between embodied and disembodied spirits. I fail to see the ‘looseness and confusion of thought’ attributed by Miss Bates to the Countess. The paragraph she quotes seems, on the contrary, to give an exceedingly clear and plain statement. Miss Bates calls it ‘a materialistic view of progress and a dogmatic view of consequences,’ but she does not proceed to show how or why, and merely dwells at length on the well-accepted belief that Love is the highest we can conceive, which is certainly the Keystone of theosophical belief.

The words ‘up’ and ‘down’ used by the Countess seem specially objectionable to Miss Bates, and yet it is seen in her own article that she herself is led into the same figure of speech; as well might she be taken to task and the conclusion come to that she believes that help comes ‘down’ from physical hill tops, and that conceptions should rise ‘up’ to similar localities!

Her simile of the ‘slum’ is hardly analogous, for the dweller therein and the visitor are both on the physical plane. I agree with her that ‘intercourse which develops the feeble offshoots from the Divine Love will be desirable,’ but it can take place ‘down’ on earth planes, as Theosophists know, during the body’s sleep, and also through trained cultivation of man’s own psychic powers, and thus the disembodied can be equally well and, Theosophists

contend, better helped by love without being forced to communicate through a set of vibrations normally left behind.

The psychic eye that can penetrate into astral and other planes is not seeing a locality but is seeing through a different rate of vibrations to the ordinary physical eye. Miss Bates would find, if she would look at some theosophical literature, or ask of some theosophical friend, that a plane is not a locality in the sense she imagines. In these days, when Spiritualists and Theosophists recognise each other to be in the front rank of advanced thought on occult subjects, do let us agree to drop antagonism, and rather try to find how far of the way we can and do walk together.

F. S. KENNEDY.

'Matter—and Behind It.'

SIR,—In reply to 'John of Llandaff,' in 'LIGHT' of December 22nd, allow me to say that I am surprised he cannot understand that a 'whole' is that which has no parts, since by his own reasoning—that the meaning of a 'whole' is 'the total amount or number of the entire thing,' or again, 'the total assemblage of parts'—it follows that directly a 'whole' is attempted to be divided into a 'part' or 'parts,' it must then cease to be a 'whole.' I fail to understand how a 'whole' can possibly mean 'the total amount or number of the entire thing,' for to me it appears that if a thing is *entire* there cannot be a number of it. I have always understood that a cycle means a circle, being derived from the Greek word *kuklos*—a circle; therefore 'John of Llandaff's' definition of a cycle as a 'series of phenomena' is quite new to me.

As to whether I believe matter *per se* to be self-existent, as 'John' asks, I think that if he will look back to my letter of December 8th he will there find it stated that 'there is no line of demarcation between matter and spirit'; and therefore the appellation *per se* cannot be applied to matter.

'John' asks me to state my definitions of intelligence, spirit, and matter. As I have not alluded to intelligence in my former letter I must ask him to allow me to place that on the shelf. Spirit, as he doubtless is aware, is the Latin word 'spiritus,' which is in Greek 'pneuma,' and in both means literally 'breath,' and is used also to denote the mind or intellect; but it would be presumptuous on my part were I to attempt to define that which is indefinable, and of which we can only have knowledge through our consciousness. I must thank 'Fiat Lux' for kindly coming to my rescue in 'LIGHT' of January 12th, for had it not been for him I should probably have allowed myself to sink into oblivion instead of seeking 'light'! As to 'matter,' I have already expressed my views with regard to it.

R. W. S. BARRACLOUGH, M.D.

Hastings.

Dr. Cobb.

SIR,—For the benefit of Dr. W. F. Cobb, and others like-minded with him, I would recommend a perusal of the 'Original Book of Genesis,' published by the Order of Atonement, Brighton, 1s. post free. Those who say that Spiritualism is an anti-Christian movement will find it hard to say whether the reputed 'Genesis of Moses,' or the 'Original Genesis' is the most divine and God-inspired in its teaching. I think Dr. Cobb will find it hard to say 'this is of God,' and 'that is of the Devil,' unless he makes out 'God' to be a Devil, or Moses to be God. What is the test? Is it not the Spirit of Goodness, and Love, and Harmony?

ONE OF THE O. A.

P.S.—I enclose a brief summary of the main teachings of this most ancient Book, and yet our opponents say, 'Can anything good come out of Spiritualism?'

A Perplexing Problem.

SIR,—He would be a bold adventurer who would claim to solve J. Clayton's problem 'in plain language,' or indeed at all; but it may interest him to refer to an article by Mr. F. W. H. Myers, published in 'Proceedings of the Society for Psychical Research,' for December, 1895, obtainable at the office, 19, Buckingham-street, W.C. On pp. 591-592, he will find the following passage bearing on his question:—

'There may, in short, be a kind of alternating personality, expressing itself first in an incorporeal and then in a corporeal state, in such a way that the incorporeal state is the deeper and the more permanent, and the suggestions thence derived influence corporeal life, although the empirical consciousness which governs that life may never know it. . . . May not some inter-communication of consciousness enable the wider self to call to the narrower, the more central to the more external?'

H. A. D.

'Rest for the Weary.'

SIR,—In your issue of November 24th, you very kindly inserted a letter in which I stated my intention to open a room for spiritual meetings preliminary to the formation of a Church of the Spirit, where weary seeking souls should gather for help and comfort. I carried this intention into action on November 18th, and I am pleased to report great success. Hungry and thirsty souls are invited to eat of the bread and drink of the water of life. Sorrowful ones are comforted, and weary ones rested. I wish to raise a note of thankfulness to the Great Father, who called me to the work. Truly the harvest is great, but the labourers are few, compared to the great need. 'The Father' is calling for workers,—who will respond to the call?

(MRS.) E. PENFORD WILMOT.

The Hair of 'Katie King.'

SIR,—In reply to your correspondent, Mr. A. G. Young, permit me to say that in 1874 (when I was at work upon a monochrome portrait of 'Katie King,' previous to the production of my water-colour picture of that mysterious visitor), Sir William Crookes kindly lent me a single hair taken from a lock which he had cut down to the scalp of that figure. This was returned, with the remark that it did not resemble any human hair ever seen by myself, and that it was not round but angular, like, but finer than, the catgut of which a sportsman makes his 'casting-line' for fishing over clear, shallow streams. Ringlets composed of this bright amber-coloured material must have presented a strikingly beautiful appearance when seen under electric light, the shadows being softened by sheets judiciously placed.

Having carefully studied (1) a photo of 'Katie' taken by the late Mr. W. H. Harrison, in 1873, and the account of its production; (2) all the photos of 'Katie' and of Miss Cook taken by Sir W. Crookes, in 1874, together with his history of the same, I am convinced that no fraud was perpetrated or possible under the stringent conditions imposed by Sir William in his own house, where Miss Cook was staying during three weeks.

I hope that all this is made plain in that part of a work (now ready for the press) which deals with 'fleeting forms,' other parts being devoted to loud voices and the successive stages of trance development. In it, reasons are given for thinking that 'Katie King' was not a spirit disincarnate, and a new theory is propounded for consideration, by physicians more especially.

J. HAWKINS SIMPSON.

Sect Building.

SIR,—Kindly permit me to call the attention of your readers to certain proposals that are being made in the name of Spiritualism in the North of England.

About ten years ago, under the title of the Spiritualists' National Federation, a number of Spiritualists and provincial spiritualistic societies united for the purpose of promoting the spread of the knowledge of Spiritualism; the Federation pledging itself not to seek to govern or to interfere with the working of the said societies.

Several abortive attempts have been made to draft a 'poll deed,' with the avowed object of securing legal rights and privileges to spiritualistic societies, and another 'draft deed' is now being circulated throughout the country preparatory to its consideration at a conference which is to be held at Blackpool next month.

Having read, and re-read, this portentous document, I fail to find any evidence that its adoption and registration will secure to spiritualistic societies the 'legal status' for which Northern friends are yearning. It will merely make the Federation a 'limited liability' society without being compelled to use the word 'limited,' but it will *not* confer 'legal status' upon the societies affiliated with the Federation, any more than the London Spiritualist Alliance could give legal standing to any other society. Federated societies will have to appoint trustees under properly-executed trust deeds (which they can already do if they will) before they can secure legal recognition, and beyond the fact that the Federation 'Trust Committee' can take care of the deeds—or act as trustees for the societies and manage their property for them—they will *not* be any nearer to their desired 'legal status' goal. I doubt very much if the societies will surrender the management of their property to the Federation or its Trust Committee!

There is, too, another aspect of this 'deed' which requires the very careful consideration of all Spiritualists, especially those who value the 'right of private judgment and liberty of conscience' and of free speech. You have recently devoted much space to vigorous protests against the proposal to establish a spiritualist church and the formation of a 'new sect' in the name of Spiritualism; but, unless I misread the proposed 'deed poll,' its adoption will be the *first*

step in the direction of a sect of Spiritualists with 'official' 'certificated exponents,' intended to hold among British Spiritualists the same position as the preachers in the Free Christian Churches. It is proposed to form 'an examination sub-committee'—but who will examine the examiners? By what 'standard' will mediums (and the spirits through their mediums) be judged? What tenets must they proclaim? The Council is to have power to 'censure,' 'suspend,' or 'expel' exponents who *disobey* their *regulations*, or who give expression to views upon scientific or religious matters with which the examiners do not agree! * and for conduct that may be deemed unworthy by their judges. It should be noted that there are several prominent 'speaking mediums' upon the Council, who, if these proposals are carried out, will be in the unenviable position of having to sit in judgment upon their fellow mediums; unless all mediums and speakers (or 'exponents') are excluded from the Council! It is not at present suggested that the affiliated societies should be compelled to employ none but 'certificated exponents,' but that would be the logical and necessary next step in the work of sect building. As only about one-third of the spiritualistic societies are affiliated with the Federation, the inevitable result of the adoption of this 'deed' would be to *split the movement* and introduce class distinctions between the 'certified' and the *unofficial* mediums and speakers, and an orthodoxy and a heterodoxy would certainly follow! I appeal to Spiritualists to think over these things before they vote at Blackpool, and to ask themselves if it will be a good thing to establish a priesthood and an inquisition, and drive out the free and independent spirits and speakers who value their liberty.

LEO.

'MY SOUL THIRSTETH FOR THEE.'

[The writer of the following lines does not presume to offer them as 'Poetry,' but he has thought that the sentiment by which they are animated would not be so likely, in any other form than that of verse, to arrest the attention of some to whom it might be helpful.]

I am looking, my Father! for Thee,
Ever and always for Thee;
In all that surrounds me wherever I go,
I am looking, my Father! for Thee.

And my looking is also a longing,
A hungering and thirsting for Thee;
A yearning and passionate craving
For fuller expression of Thee.

And I see Thee full oft, though but faintly,
Yet as much as my weakness can share;
For a full view of all Thy perfections
No thing that's created could bear.

I see Thee, my bountiful Father!
In the beauteous, the pure, and the free;
In all that is gentle and loving,
For these are expressions of Thee.

I drink in from Form its great beauty,
From Beauty its loveliness too;
And from Colour its radiant reflection
Of glories still hid from our view.

From Sound I imbibe its deep meanings,
And in its sweet tones I rejoice;
From music, and birds, and whispering trees,
And the beautiful human voice.

The perfumes exhaled from the flowers,
The sweet-smelling scent of the May;
And all that gives joy to life's hours,
Tell of Thy loving presence alway.

The deed that is kindly and thoughtful,
And the word that is tender and true,
Ever show forth Thine infinite goodness,
Though a mortal's poor form it shine through.

And Thou comest to dwell with the lowly,
And if pure be our hearts we shall see
And know, ever more and more fully,
And for ever be happy, with Thee.

T. D. J.

* The exponent shall be liable to be called upon 'to desist (after protest, as next mentioned) from making speeches, or giving addresses, which the Council or the Exponents' Committee shall consider as unduly pledging them, or the Federation, as to certain scientific or religious tenets or procedure.' (See proposed deed poll, p. 44.)

SOCIETY WORK.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Largely attended services on Sunday last. A cordial invitation to all Spiritualists to be present on Sunday evening next, at 6.30 p.m., when Miss MacCreadie has promised to attend the fourteenth anniversary celebration of the opening of public work in South London. Mr. J. A. Butcher will preside.—L.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB, LECTURE HALL.—On Sunday morning last, Mr. Walter Howell replied to questions from the audience in a manner which gave great satisfaction. In the evening, Mr. Howell (by request) gave his address on 'What has the Nineteenth Century contributed to Spiritual Progress?' which was greatly appreciated by a crowded audience. Next Sunday, twenty-sixth anniversary, Mrs. L. A. Peters, of Manchester, at 11 a.m. and 6.30 p.m.—A. O. W.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL SOCIETY, 36, VICARAGE-ROAD.—On Sunday last Mrs. Holgate gave a very interesting address on 'Behold the Light has Come,' which was much appreciated by a very good audience. Afterwards a circle was held, when Mrs. Holgate gave very satisfactory psychometry. On Wednesday, at 8 p.m., a developing circle will be held and a public circle on Thursday, at 8 p.m. Mrs. Holgate will occupy the platform on Sunday next, at 7 p.m.—H. WILLIAMS.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—Mrs. M. H. Wallis delivered a fine oration to a large audience on Sunday last. She was listened to with great attention, and closed the meeting by giving some clairvoyant descriptions, all except one being recognised. It is a great pity Mrs. Wallis's services are not more fully taken advantage of in London, especially as such speakers are greatly needed. On Sunday next, at 7 p.m., clairvoyance will be given by Mr. Alfred Peters.—A. CLEGG, Secretary.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. A. Peters briefly addressed the meeting upon 'The Divinity of Jesus Christ,' a subject upon which the opening reading from St. John's Gospel had bearing. The clairvoyance given by Mr. Peters was, as usual, successful, every description being recognised. A few questions from the audience were also answered satisfactorily by Mr. Peters. On Sunday next, at 7 p.m., Mrs. H. Boddington, of Battersea, will occupy the platform; on Thursday, the 31st, at 8.15 p.m., Miss Lilian Gambrell will attend the members' circle at 226, Dalston-lane. Will members of the society please note that a social gathering will meet at Manor Rooms, at 8 p.m., on Tuesday, the 29th inst.—O. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—The address by Mr. E. W. Wallis on Sunday last was thoughtful, able and instructive, and was listened to by a numerous audience with every evidence of keen interest and appreciation. 'Is happiness our being's end and aim?' was the theme chosen, and it was cleverly shown that the true aim of life is ever to develop the highest form of manhood and womanhood in our natures. The address was so full of brightness that the speaker infused the minds of his listeners with that feeling which is expressed in the word 'happiness,' and in that way the lessons inculcated were rendered especially welcome, and (to use a colloquial expression) 'went home every time.' Mr. Wallis added to the success of the meeting by his reading of four short poems, and his singing of a sweet solo, 'The Mystic Veil.' Next Sunday, at 7 p.m., it is hoped that there will be a large attendance, as Madame Montague has kindly promised to occupy the platform on that occasion. Doors open at 6.30 p.m.—L. H.

SPIRITUAL PROGRESSIVE CHURCH, GLENDALE HALL, ST. ANN'S-ROAD, STAMFORD HILL, N.—On Monday, January 14th, Mr. J. J. Morse gave a lecture illustrated by some beautiful views with limelight. The audience who assembled listened with great interest to the speaker, and repeatedly applauded his remarks. The best thanks of the president and committee are hereby tendered to Mr. Morse for his services. The local paper gave a good report of Mr. Morse's lecture and of our opening services, on Friday, the 18th. A large audience assembled at our second service on Sunday last, when the evidence of scientific men of note who had investigated our philosophy was given in detail by the chairman, and it evidently caused many strangers to think. Mr. J. A. White gave some clairvoyant descriptions, which, although given under somewhat difficult conditions, were recognised by many before the meeting closed. On Sunday next, the president will lecture upon 'Objections to Spiritualism,' and will answer questions. Chairman, J. Kinsman, Esq. On Monday next the president will give a lecture, 'The Story of the Heavens,' illustrated by limelight views. Admission free, collection for expenses; to commence at 8 p.m.—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, N.