

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. John Maclean's 'Modern Science and the Christian Bible' (Toronto: The Austin Publishing Company) is not happily named. It is true there is a great deal about the Bible and Science in it, but there is also in it quite as much about Spiritualism, and several short pieces by other writers which appear to have been included because Mr. Maclean took a fancy to them:—and he is not a bad judge. The type is tiresomely small but the thought everywhere is generously large:—a thoughtful, entertaining and breezy book, though often stronger in tone than is customary. The following indicates Mr. Maclean's average thought and style:—

Many people confound Spiritualism with its phenomena; they look upon a Spiritualist as one who believes in ghosts and table rappings and all the peculiar things which are seen and heard at séances; he is supposed to be a person who takes a great deal for granted, and is easily taken in by fakes. It is true that we do attribute to the working of the spirits many of the peculiar manifestations which we see and hear at séances, and I think that the opinions of those who have investigated these phenomena are more apt to be correct than the opinions of those who know all about them without having taken the trouble to inquire into their merits! But these phenomena do not constitute the whole of Spiritualism any more than the belief that Samson killed one thousand men with the jawbone of an ass makes a man a Christian.

Spiritualism means the so understanding the conditions of this life as to make people fit themselves for the higher and fuller conditions of the next. It means the development of everyone within himself of the qualities of justice and mercy, of humanity and self-sacrifice; it also means the development of the equally important physical qualities of courage, energy, self-reliance, and industry; it means that the actions of men towards one another shall show more fraternal feelings, and that love shall rule instead of greed. Spiritualism is an uplifting power.

Theodore Parker once said, 'The Beatitudes will outlast the Pyramids.' It is a beautiful thought. We might as well say, Human Nature will outlast all human institutions: or, Love will outlast the Law. But that is elementary to the instructed Spiritualist. And yet the applications of it are far beyond us all at present. Turn where we will,—to Religion, Politics, Sociology, Commerce, the Church,—we may apply this profound truth. We have huge pyramids everywhere, built at immense cost of toil, money, blood and tears; and they have become the world's selfishnesses, tyrannies, bigotries, anathemas: but they are doomed; and the gentle sayings of one whom they crucified are destined to survive them all. It must be so, for all the cruelties tend to decay, but light and joy and charity will in time command the admiration and homage of a grateful world: for man, after all, *wants* love and light and joy.

We must 'lengthen our cords' by degrees, until we bring within the radius of our tent everything that relates to the development of human character and the relationships of human life, all of which can be affected for good by our root truth, that the real man is the spirit-self, and that it should rule.

The following, for instance, from 'Labour Co-partnership,' does not seem to have much to do with us, as Spiritualists, and yet it is vital:—

Competent observers declare that the prosperity of the last few years has proved a wasted opportunity for large masses of workmen. Drinking and gambling have got such a hold upon many men that increased income only means greater demoralisation, and they are as near the poverty line when things are good as when they are bad. On the Clyde and the Tyne, for instance, are to be found highly-skilled artisans who for years have been rightly receiving high wages, and yet a fortnight's lack of work is sufficient to render them distressed. This is a state of affairs which cannot be traced to the wicked capitalist, but to sheer animalism—the subordination of the will to appetite and passion. All this shows how complex are the social and industrial problems which exist, and unless amongst the agencies employed to solve them is that of moral reformation—the creation of character—they will remain to baffle us. . . . It is an ugly thing to say but too true to justify silence, that the enormous amount annually spent on intoxicating drink has got into the fibre of the people, and this accounts for more of our troubles than most of us are willing to admit.

This goes right to the roots of practical Spiritualism, which will some day prove to the world that it can not only discover the soul but save it.

'Merlin,' in 'The Referee,' faces sturdily the people who cry out that we are intruding on forbidden or foolish ground. He says:—

We endure the buffets of both sides. The ecclesiast is angry at our presumption. The hard-and-fast man of science—a much rarer person than he used to be—derides us for our frivolity. We are daring dreadful dangers by our intrusion into hidden things. We are mere fools for imagining that there are any hidden things worth intruding upon. We stand between two crowds of people, each of which begs the question *holus bolus*. Our present suspicion is that neither of them is right, and we have the same answer for each: 'You are trying to circumscribe the rights and the efforts of the human mind, and, whilst we can lift a hand to fight, you shall not so confine them. We conceive it to be the duty of man to encourage his every faculty to fullest exercise. Man does not live by brain alone, nor will he achieve a mastery of himself by any surrender to credulity.' . . . The bigot of science is of little more service, if any, than the bigot of ecclesiasticism. What the world is asking for just now is the patient and impartial investigation of every road which may, even conceivably, lead to knowledge; and what the world asks for it will get.

We take the following shrewd remarks from the Prospectus of new books published by 'The Oxford University Press.' They are quoted from a new edition of 'The Cambridge Platonists':—

The Good-nature of an Heathen is more God-like than the furious Zeal of a Christian.—Religion itself is always the same: but Thoughts about Religion are not always the same. —Heaven is first a Temper, and then a place. The longest Sword, the strongest Lungs, the most Voices, are false measures of Truth.—There is nothing more Unnatural

to Religion than Contentions about it.—Among Politicians the Esteem of Religion is profitable: the Principles of it are troublesome.—In worldly and material things, what is Used is spent: in intellectual and spiritual things, what is not Used is not Had.—Enthusiastic Doctrines—good things strained out of their wits. Among Christians, those that pretend to be Inspired, seem to be Mad; among the Turks, those that are Mad are thought to be Inspired.

'Jesus of Nazareth. His interpretation of the Hebrew Messiahship,' by 'Watchman' (London: James Clarke and Co.), is a thoughtful Essay on a subject of permanent interest. The writer is clearly a thinker who knows both sides of the theological hedge, though he has made his choice, and, apparently, in a mood as cautious as it is resolved. Those who are interested in the subject,—and everyone must be, more or less,—will find the little work very enlightening. It is published at one shilling

Mr. C. B. Patterson's book on 'Dominion and Power. Studies in Spiritual Science,' is prettily presented by Messrs. Bell and Sons. Mr. Patterson is a well-known writer in America, and his subject is the rather worn one of the immanency of God in the soul of Man, and the consequent power of the human will, as a supreme force. Amongst the subjects treated are,—The secret of power, The purpose of Life, How to conserve force, Character-building, Prayer, Success, Marriage, Psychic development and Immortality.

We have received from Messrs. Dawbarn and Ward (London: Farringdon-avenue) copies of two workmanlike publications, 'The Woodworker' and 'The Model Engineer and Amateur Electrician'; twopence each, monthly. They are both enterprising and practical Magazines, simply written and freely illustrated:—excellent for amateurs and young students for professional work.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, May 1st, when an Address will be given by

MR. J. BRUCE WALLACE, M.A.,

ON THE QUESTION—

'WHAT IS MAN?'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

May 15.—Address by MR. W. J. COLVILLE, on 'The Evidence for Spirit Identity—Some Personal Experiences.'

May 29.—Conversazione:—Social Intercourse, Music, and 'Farewell' to Mr. J. J. Morse and 'Tien.'

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

MRS. EFFIE BATHE requests us to state that there will be no meeting at her house on April 22nd. The summer series will commence early in May, and the dates and arrangements will be announced shortly.

#### REINCARNATION.

The mere mention of Reincarnation seems to make some good people angry, so I must begin by disclaiming all desire to shake anyone's faith in Moses or in Darwin, as the case may be, my sole object being to explain Reincarnation quite dispassionately as part of the religio-philosophy of the East. Now, the Hindu or Buddhist will tell you that the two conceptions upon which the doctrine of Reincarnation stands are foreign to the Western mind, and that unless they are grasped and assimilated, Reincarnation is sure to be misunderstood and travestied. Those conceptions are the spiritual origin of Evolution and the existence in man of an underlying 'thread soul,' which is the 'self' that evolves, has evolved, and will evolve throughout the eternities. These two conceptions, in fact, contribute largely to the Eastern's consciousness of himself. He sees in the world an immense variety of living creatures, some higher, others lower in the scale; and although he recognises a progressive development as taking place in the whole of creation, each species and kind seems to him to be perfect in itself—a fish is a perfect fish, not an imperfect reptile, a reptile is not an imperfect bird, a bird not an imperfect mammal. The problem he sets himself to solve is how to harmonise or co-ordinate those two things: the progressive development of the whole, and the permanency and perfection of the parts: for he is not satisfied, as we are, to postulate metaphysical entities called 'types,' and to assume that it is they that evolve—one series of types evolving in a direct line, and ending in man, while the others fly off in different directions, and disappear in some genus of plant or animal that dies out.

The Eastern solves the problem by supposing that all those various kinds of living things are animated or 'informed' by the same monads or Egos, each of which Egos is a 'thread soul' that is dependent for the time being for its power to manifest itself on earth upon the material form which it happens to animate, its desires being limited to its possibilities, which limitation makes happiness a condition of its existence. If the Ego, for instance, inhabits the bodily form of a fish, it has no need to fly like a bird, or to climb like a monkey, and it has no desire to do so, nor even do such conceptions as flying or climbing ever enter into its consciousness to make it discontented with its lot, so long as it reincarnates as a fish. For the Eastern does not think that there is any distinct and determinate fish Ego, or bird Ego, or beast Ego, or man Ego, which will remain to all eternity nothing more than an increasingly perfect Ego of its kind, its evolution consisting in all its special and distinguishing characteristics becoming more and more strongly accentuated. Therefore he puts aside as childish and senseless our belief in an evolution of humanity which ends in the production of elaborated and glorified Toms, Dicks, Harrys, Johns and Jims, Marys, Janes, and Elizas; for it seems to him that humanity is no more a final stage of development than any other—that, in fact, no amount of purifying, polishing, and educating would make a human being fit for celestial existence and celestial society, just as no amount of scrubbing, disinfecting, and training would make a cow or a pig a fit associate for a human being. He believes that the monad or Ego which successively inhabits these different forms experiences at each progressive step an expansion of consciousness up to the limits of the enlarged bodily and mental capacities of its new vehicle of manifestation: for he thinks that *there could be no such thing as evolution were it not that the Ego when it manifests has latent in it the power of unlimited expansion*, just as there could be no movement in the piston of a steam cylinder were it not for the expansive power of steam—that expansive power acting in the one case as in



the other as an effect-producing force. This idea he expresses when he says that the acorn contains the oak-tree: and we repeat that saying without exactly knowing what it means.

To the Eastern 'spontaneous variation' as the cause of Evolution seems a clumsy *deus ex machina*, which makes out the universe to be the result of an elaborate accident—an explanation of existence which he thinks might pacify an inquisitive child, but should be utterly inadequate to satisfy the intellect of a reasoning adult. Even if spontaneous variation and the survival of the fittest accounted for this world of ours, it is absurd to suppose that precisely the same accidental variations would occur and become permanent in other planets, and the result would be a 'harlequin' universe, each world differing from every other. Such a notion would be the denial or abandonment of natural law as a universal fact, and to suppose such a universe seems as absurd to the Eastern as to imagine a currency composed of coins struck from the same die, but all of them different. It seems to the Eastern, in fact, that we in the West have not arrived as yet at the conception of a *die* to account for the existence of the one and only coin we take into consideration—our own little planet; for by that die must be understood some great law that governs the whole existence of worlds, or universes. That such a law must exist he considers absolutely certain: and he believes that law to be the *Involution of Life*, or spirit.

Darwin himself has told us that we owe our material existence to the earthworm, for without the earthworm there would be no soil, without soil there would be no vegetable life, and without vegetable life there would be no animal life. That is just the order in which the Eastern believes that the law of Involution works. The Ego enters into manifestation to do an apparently humble, but in reality all-important, work. When by doing that work it has laid the foundation, it takes other tools and performs an apparently 'higher' task; that task being accomplished, it takes yet other tools, and does still more difficult and elaborate work: but they are the same Egos at different stages of manifestation that successively perform all these operations—just as they are the same creatures, human beings standing on different rungs of the social ladder, that plant, tend, pluck and clean the cotton, spin it into yarn, weave it into a fabric, and manufacture that fabric into garments: and just as all these operations go on simultaneously, even so do the operations of the Egos in different stages of unfoldment go on continuously as well as consecutively, and give us the world that we inhabit.

LUX.

(To be continued.)

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#### WAS IT A DREAM?

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Mr. George R. Sims, writing in the 'Referee' for April 13th, gives the following instance as the *one* and only experience that he has had of a psychical character:—

'Some few years ago I woke up at about 8.30 a.m. and found my housekeeper standing by my bed with the morning tea and papers. "Oh!" I exclaimed, "I've just had a curious dream. I dreamt that my sister was standing by my bedside; she had come to tell me that —(a relative) was dead." My housekeeper went downstairs and told her nieces, the housemaid and parlourmaid, about the dream. Half an hour later, when I was still in bed reading the morning journals as is my custom, there came a knock at the door. "Don't be frightened," said my housekeeper, "it is your sister." My sister came to my bedside and told me that she had just received a telegram to say that our relative had been found dead in bed in the early hours of the morning. There could be no imagination about the facts of that revelation in a dream. The dream was told to three people before its realisation, and they had discussed it together. So vividly had it impressed them that when the parlourmaid opened the front door and saw my sister standing on the step it gave her quite a shock.'

## THE GERMAN PSYCHICAL JOURNALS.

### THE CAPTURE OF FRAU ROTHE.

As was to be expected, the capture of Frau Rothe and her confederate, Jentsch, is the subject of universal comment in this month's psychical journals.

The 'Übersinnliche Welt,' which hitherto has refrained from any mention of the Rothe séances and the controversy to which they have given birth, has two papers, indirectly dealing with the subject; while in the 'short notices' almost the whole space is given up to an account of the seizure by the police, and remarks upon that event. Among these it is only just to that journal to copy the following short paragraphs:—

'Even as long ago as the year 1894 we warned our readers in the "Übersinnliche Welt"—pages 136 and 162 to 166—against the fraudulent practices of Frau Rothe; but unfortunately our warning had no effect upon her enthusiastic adherents.

'Our reticence in the Rothe matter has often exposed us to reproaches from both her adherents and her opponents; but we thought it only right to keep our journal as far as possible clean, and free from the dirt clinging to the Rothe affair.'

The 'Spiritistische Rundschau,' which in its warm partisanship of Frau Rothe might almost have been called a 'Rothe organ,' now treats the subject very cautiously; and only one page is this month devoted to the 'Rothe affair'! After a very brief mention of the police capture, a short account is given of a meeting of the Psyche 'Loge' on March 7th, at which the subject was discussed, the opinions of the members being divided. The following is the concluding sentence:—

'In the case of Rothe, the police have only forestalled us; and we must just say that at the last sitting of the "Loge" the members had determined, in view of the many suspicious circumstances attending Frau Rothe's mediumship lately, to proceed with the greatest caution, to enforce tests, and to expose any attempt at fraud.'

The Editor says that he thinks it only fair to withhold the expression of any opinion till the case is finished.

As this case cannot but excite much interest among Spiritualists in England, as well as on the Continent, I have read all the accounts in the different journals. Dr. Maier, in 'Psychische Studien,' deals with the matter at some length. The first portion of this long paper (some five pages) is occupied by his own opinions and remarks on the case, but as he had never seen Frau Rothe, and had no personal experience of her 'mediumship,' I think the 'Nachtrag'—Appendix—which occupies the concluding eight pages, and contains all the police reports and other details, will be of greater interest to readers of 'LIGHT'; I will, therefore, translate the first account nearly in full. Other reports are the same in essentials, but contain some differences of detail:—

'Through the kindness of Dr. Emil Jacobsen, of Charlottenburg, we extract from the "Lok. Anz.," No. 104, March 3rd, the following particulars:—

'Frau Rothe, together with her impressario Jentsch, was brought up to-day, at noon, before the President of the Police and afterwards committed to the House of Detention. Rothe's husband was released, there not being sufficient evidence of his complicity in the fraud to warrant his detention. The following interesting particulars have been communicated to us concerning this sensational capture:—

'The criminal police has for a long time been keeping a watchful eye on the medium Rothe's séances, and even before Christmas some of the members of the force had succeeded in obtaining an entrance to one or two sittings, in order to step in at the right moment. But it became more and more difficult to get admission to these séances, as the manager, Jentsch, for the most part only admitted persons whom he knew, or had information about.

'The officers of the criminal police, Herr von Kracht and Herr Leonhardt, together with a female agent, were within a hairbreadth of not being admitted to the séance of last Saturday. This commenced at 8 p.m. in Jentsch's rooms, No. 6, Winterfeldtstrasse, which he shared with the Rotheres. Fourteen visitors were present. (The usual preliminaries took place) and then in the well-lighted room, accompanied by all sorts of hocus-pocus, the *apports* commenced. After about three-quarters of an hour, Rothe stood up in "medial exaltation," and threw several flowers across the table to a

gentleman, when Herr von Kracht seized the medium by both her wrists and held her fast, while Leonhardt seized her on the other side. As she refused to confess her fraud, she was led into the adjoining room, while a number of police officers, who had entered the séance room, took the names and addresses of the persons present, afterwards arresting Rothe's husband and daughter.

Frau Rothe should then have been searched by the female agent, but she struggled desperately, and succeeded in getting one hand free, with which she struck the female a violent blow, but was finally overpowered and her hands held, while the agent relieved her of her treasure of flowers, which she had kept in a sack-like contrivance sewn on her petticoat, to which it was but little trouble to obtain access through an opening in her dress skirt, and then by means of skilful sleight-of-hand make the flowers appear as though falling from above. The bag attached to the petticoat still contained about one hundred and fifty flowers.

Another account says thirteen bunches of flowers were found, besides three oranges and as many apples. Then follows a description of the way in which Jentsch collected the entrance fees, varying from five shillings to as much as wealthy persons in high positions chose to give. The party, consisting of Rothe, Jentsch, and the husband and daughter of the former, were taken to the police station in a cab, and examined. The daughter was liberated and the husband set free the next day; Rothe and Jentsch were kept in prison, where, I suppose, they still are, for I cannot find anything said about bail.

The energetic proceedings on the part of the police are evidently to be attributed to advice from "high quarters," if not directly to the well-known interview between the Emperor William and the President of Police, Von Windheim, as well as the General Superintendent, Dr. Faber, at which the Emperor expressed his desire that the increasing interest in aristocratic circles in Spiritism and Christian Science should be suppressed.

In another place it is said that there are as many as two hundred circles in Berlin, but as no money is taken in these private circles, the police can have no hold upon them.

It appears that the police, on visiting Frau Rothe's rooms, found lists of her clients, with their addresses, among whom were persons of the highest aristocracy. Of some of these the police made inquiries at their own residences in order to ascertain what money had been taken; they all agreed that they had had no suspicion of any deception, and many, in spite of the exposure, still expressed their conviction of the medium's genuineness. Both the accused were photographed in the prison. They have on several occasions declined to confess, and appeal to Professor Sellin and Dr. Egbert Müller to vindicate them.

Dr. Maier writes in a footnote that it is reported from Chemnitz (but denied by the Chemnitz 'Daily News') that the police have obtained from friends and relations living there a number of letters and papers of an incriminating nature, one especially from Frau Rothe herself, in which she expresses a hope that humbug may find as many profitable believers in Berlin as in Chemnitz. Of course if such letters have been seized, they will come out at the trial.

The following extracts are from the account in the 'Uebersinnliche Welt':—

'The preliminary inquiries in the Rothe case have now discovered a clue to where the flower *apports* came from. A gardener and a flower seller who have their stalls in the Winterfeldtplatz on market days, recognised Frau Rothe directly as the person who for some long time past had, every market day, purchased from them, to the amount of between two and three marks, flowers of different kinds, and branches of fir. They thought their customer was in the employment of some family of position, and that the flowers were for table decoration, while the fir branches were, she said, to put on her child's grave. As, after Rothe was imprisoned, their customer failed to appear, they communicated their suspicions to the police officers. These think that Rothe must have made purchases of flowers at other markets also, and are anxious to obtain information about it. Further researches into the business part of the transactions of the Rothe and Jentsch couple have elicited the fact that the evening receipts have amounted to between nine and eleven hundred marks (= shillings).'

The Editor writes:—

'From the standpoint of our afore-mentioned experiences with Frau Rothe, we have purposely avoided mixing ourselves in any way with the discussion, in spite of the

persistent efforts of Jentsch to enlist the sympathies of the "Uebersinnliche Welt" on behalf of his questionable cause. At first we looked on Frau Rothe as a pathological swindler, till in course of time we could no longer disguise from ourselves the fact that with the aid of her confederates she consciously cheated. We think that in the face of the facts now brought to light, there can be no further question as to whether she was or is really a medium. If in her case conscious imposture is proved—which, looking at the situation in which she was caught by the officers, must be taken as granted—there is no question about the matter, and she must be condemned and avoided by all right-thinking persons. All attempts at vindicating her seem to us an insult to the holiest feelings of humanity.'

M. T.

## DO THE DEAD COME BACK? AND HOW?

On Sunday morning, the 6th inst., at the King's Weigh House Church, Duke-street, Grosvenor-square, W., the Rev. Dr. Hunter delivered the first of a series of sermons on the reappearances of Christ after the Crucifixion. He dealt at length with the general question: Do the dead come back? and how? The text selected was John xiv. 28: 'I go away and come again unto you.'

DR. HUNTER said: Our friends go away from us along that ancient and awful road into the unseen countries, and they come not again; we say, they come not again! But come again they do. When Jesus told His disciples that He was coming again to them as surely as He was going away, He was not deceiving them, nor was He self-deceived. The Comforter who was to come to them after His visible departure was not another person, but Himself—His true, His immost self. When He assured the troubled hearts of His friends that after the night of the Cross He was coming again unto them, He had won the victory over death, had reached the summit of confidence in God and in the deathless quality of the spiritual life. It was no mere speculation or sentiment with Him, but clear vision and persuasion—vision and persuasion which we too may have in hours of lofty spiritual elevation. But we are such materialists in our very religion, in our relations to God and the spiritual world which surrounds and interpenetrates this world, that we cannot take home to our hearts the full meaning and comfort of the Master's prophecy—'I go away and come again to you.' The word of Christ is a true word, both concerning Himself and those whom He is not ashamed to call His brethren. We mourn too much in life, because we believe too little, and it is easy to disbelieve in great things. We have only to follow our sight, to trust implicitly and exclusively the evidence of our senses, to believe that death is the final word of Nature on our fate, and the end of our relations to life, to the world, and our fellows. It takes deeper and finer powers to make real and impressive the facts and laws of the spiritual life, to make the faith and hope of Jesus Christ our own, and to realise the meaning of the great word which He spoke in the name of and as the representative of our humanity, 'I go away and come again to you.'

It ought, Dr. Hunter said, to be simple and obvious enough and readily admitted, that our vanished friends come again, and come again more vividly to our thought and affection. It was when He was no longer a visible presence in their streets and fields that the disciples first truly saw and knew their Master; and the inner truth of His being and life first rose in clear beauty upon their vision, and His words began to be filled with their true meaning. The real coming of Christ, then and always, is a coming to the soul, not to the senses, a coming to the mind and heart. At death He rose out of a visible and historic life into the realm of an invisible and spiritual influence, and to-day as yesterday He only truly comes to the world as His truth and spirit, His faith and love, take possession of the mind, heart, and life of mankind. They all had much in their experience that illustrated and confirmed the truth of the text, that there is a going away which is a condition of a coming again with added power and glory. Much that we called the painful separations of life are really the condition of spiritual meeting and fellowship. Death takes away our friends, but out of the darkness and silence they come again, and we know them



as never before, and the fine spirit that was in them, obscured often by local and temporary accidents, takes possession of us, and abides with us, our hidden comforter for ever.

But not only to thought, to memory, to imagination, to love, do the dead come again, but in a more real and intimate way, mind to mind, soul to soul, spirit to spirit. This is the truth which is taught by the stories of the reappearances of Christ to His disciples after the Crucifixion. Just what the great wonder was on that first Easter morning we are not able to say exactly, but what is central and vital in the Resurrection story and the Resurrection doctrine is the uplifting and overwhelming sense and conviction of the disciples of Jesus that over their Master death had no dominion; their sense and conviction of His continued personal life and presence with them. It was the conviction that (whatever may have happened to the worn out clay, the garments of mortality) death had not triumphed over the essential person, the Jesus they loved; and had not broken their fellowship, which was the root of the faith that kept them together after the Crucifixion, made them into a Church, and later on became the inspiring motive of their missionary enterprise. They knew and testified that Jesus had appeared to them, and though they differed among themselves as to the precise form of His appearances, yet they did not doubt that He who had been their Friend and Companion before the tragedy of the Cross, was with them afterwards, a felt Presence in their meetings, comforting their hearts and quickening their faith. There is nothing in the literature of the world that can be likened to the story of the forty days of the life of Christ with His friends after the Crucifixion. Like the narrative of the Temptation, there may be much that is imaginative and pictorial in the form of the story of Christ's reappearances to His disciples, yet nothing will account for that story and its after effects but that something did happen which had *some real spiritual correspondence with what is said to have happened*. It is far more difficult to explain away what lies at the heart of the traditions of the great forty days, than to accept them as the symbolical record or parable of a real spiritual manifestation—a wonder which our philosophy may not yet be able to interpret and define, but none the less fact. And though Jesus Christ is the one person in history whose life has naturally developed such an aftermath, yet that life is nowhere represented as a solitary, isolated marvel. Everywhere in the New Testament it is spoken of as a representative, typical life in all its great spiritual experiences, the illustration and exposition of universal and continuous spiritual laws. What Jesus was after death, He was as the first-born among many brethren. His re-appearance is no isolated event, never occurring again. It speaks of life after death for all; of the deathlessness of human personality; of the intercommunion of those who have passed within the veil with those who are still in these visible realms; of the power of the departed in proportion as they become like Christ to communicate themselves to those with whom they are spiritually akin, to impress their mind on our mind, and to draw near to their brethren, spirit to spirit, soul to soul.

Mrs. Oliphant makes one of her characters in 'The Beleaguered City' say: 'Why should it be a matter of wonder that the dead should come back? The wonder is that they do not.' The hope that the dead do indeed come back lies near and dear to the hearts of thousands who never utter it, and who shrink from, and perhaps do not believe in, any sensible manifestations of their presence or the mediumship of third persons. They would rather patiently wait for the great unveiling death must bring than establish any questionable relations with the unseen, and vulgarise the most sacred and delicate affections and sentiments. They cannot concede that the departed draw near in any other way than the personal, spiritual way, mind to mind, soul to soul; yet they refuse to believe that invisibility means separation, and that the communion of saints is only an effect produced by the memories of the past. They are persuaded that their dead do come back, though no communication comes through the medium of sense, and the influence is too fine and delicate to make resonance for the fleshly ear, or stamp an impress upon the retina of the

bodily eye. Seeing is but a vulgar sense after all, and so is hearing. Physical sight and sound are not needed when soul recognises soul and spirit communes with spirit. Let us not be such materialists as to imagine that there can be no communion between the seen and the unseen except by the way of sensible manifestation. Let us believe in the influence of spirit on spirit, and in the witness of human experience in all ages to this purely spiritual influence. We are, here and now, citizens of two worlds, and directly related to each. The great gulf of which the Christian Gospel speaks is not a gulf between the worlds, but between two moral states—the gulf between goodness and badness. It refuses to recognise any middle wall between the visible and the invisible, and any power in the mere article of death to impair spiritual communion and sympathy. Everyone who accepts the New Testament in any sense as authority, must, at least, believe in the possibility of communion between the living and the dead. It is its simple teaching; that the unseen world is not a far-off world, that it is not the barriers of space and time which separate us from it, but our slavery to the senses, our selfishness and sin, and that death is mere invisibility, not real departure, not spiritual separation. To the early Christian believers, to those who drew most directly their inspiration from Christ, the two worlds were as one world, and the family in heaven and on earth one family. Whether in the body or out of the body, they all lived in the same Divine Love, and were united in one holy fellowship and worship; and the unseen friends, whom we call the dead, were believed to be capable of acting on those on the earth with whom they were in sympathy, in the same way, though in a different degree, as the Infinite Spirit acts upon the spirits of His children, as Christ Himself acted upon the minds and souls of His disciples after He ceased to be a visible presence in their midst. But let us not imagine, Dr. Hunter said in closing, that spiritual communion with those who have passed within the veil can be had in any other way than the way by which all God's great gifts are given, namely, by the way of character. We commune with God in proportion as we become like God, with Christ as we become like Christ, and with the true, the good, the faithful on earth and in heaven as we ourselves become true and good and faithful.

'How pure at heart and sound in head,  
With what divine affections bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead.'

#### AN IMPORTANT ADHESION.

In announcing that the Nobel prize of £8,000, awarded every fourth year for the best poem, has been just gained by M. Sully Prudhomme, 'Les Annales Politiques et Littéraires,' a weekly journal with a circulation of 100,000, published in Paris, mentions that this celebrated poet is an avowed Spiritualist. His own admission of the fact is extremely frank and courageous. He says that he was very much perplexed by the facts established by such *savants* as Sir William Crookes, in England, and by M. Charles Richet, in France; and that some friends in whom he had the greatest confidence resolved upon sending for Eusapia Paladino, and on investigating the phenomena for themselves. They did so in the house of one of the party, and under conditions so rigorous as to preclude the possibility of fraud or delusion. He then related the various physical manifestations which occurred, and after having done so, makes the following statement: 'My conviction is that I have assisted at some phenomena which I cannot connect with any ordinary physical law. My impression is that fraud in every case is more than improbable, at least in whatsoever concerns the displacement to a distance of heavy articles, previously placed by companions and myself. \*This is all that I can say. For my own part, I call everything natural which is scientifically established; so that the word "mysterious" simply signifies that which is still surprising for the want of our ability to explain it. I consider that the scientific spirit consists in the demonstration of facts, and not to deny *à priori* any fact which is contradictory to ascertained laws, and not to accept any which has not been determined by verifiable and certain conditions.'

When quoting the above, the 'Harbinger of Light,' Melbourne, says: 'Why do not the pseudo-scientific adversaries of Spiritualism imitate the example of M. Sully Prudhomme and M. Victorien Sardou, and investigate before they deny and condemn?'



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### A CASE IN POINT.

Our friends on the other side of the road who prefer to be Psychical Researchers rather than Spiritualists never tire of telling us that Suggestion or Telepathy, sufficiently stretched, will explain all the 'spirit-messages' upon which any of us have relied. All we have to do is to admit the reality of mental suggestion, and to give it unbounded scope, being careful, however, to limit its action to people still in the flesh. Thus, supposing we are told, at a séance, that Sigismund Osterhagen, a name we have never heard, is present, that he lived thirty years ago in Bavaria, and died twenty-two years ago in South Africa, when acting as a German colonist or explorer, and that, if we inquire at a certain village in Bavaria where his brother lives, we can verify his statements, we are informed that this is quite useless as indicating a spirit-message, because the suggestion may proceed from the brain of that very brother and be mistaken by us, or mis-rendered by us, as a communication from a 'spirit.'

It is in vain we urge that no person present could by any possibility know anything either of Sigismund or his brother, and that Bavaria is many hundreds of miles away. We are gravely told that suggestions, like microbes, travel without restraint, and that they may alight and influence anywhere. So long, in fact, as the information given can be even imagined to be in any physically encased mind on the planet, spirit action is ruled out. Virtually, this is saying that suggestion from the unseen is incapable of proof, inasmuch as one can never be sure, absolutely sure, that the particulars of a given 'message' were not known to any incarnate mind. But there are degrees, anyhow; and there are probabilities that almost amount to certainties; and we are persuaded that these are sufficiently numerous to warrant us treating the demand of the typical Psychical Researcher as not only unreasonable but aggravating.

Here, however, is a case in point. The Rev. M. J. Savage, D.D., is known all over America as one of its most accomplished and honest ministers: an experienced man of the world, a scientific thinker, a bold but cautious investigator, and a robust-minded man. For several years he has felt it to be his duty to look into the claims of Spiritualism. Some thought him slow; others feared he was too ready to go on; but again and again his serious statements attracted attention from both extremes, and there has been the usual risking of influence and position. These statements seem to have culminated in the impressive Article in 'Ainslee's Magazine' from which we lately quoted. We specially refer to the touching little story referring to his son. Let

us, for a moment, recall the leading points of it. Dr. Savage, though an experienced investigator, had not been in the habit of attempting to get into communication with any particular spirit: but, on this occasion, some one or some thing professing to be his son anxiously made a request. He was urged to go to his deceased son's lodgings, to find there certain papers and to at once destroy them. 'He would not be satisfied,' says Dr. Savage, 'until I had promised to do this.' He went as he had promised, found the papers, and 'at once saw the meaning and importance of what he had asked me to do.' And yet the medium had had no personal acquaintance with his son, and had probably never seen him. 'I submit,' says Dr. Savage, 'that this reference to loose notes and papers which, for some unknown reason, he was anxious to have destroyed is something which would be beyond the range of guesswork.'

We respectfully invite the attention of all types of Psychical Researchers to that statement. Lying is out of the question. Deception of any kind is practically excluded. The fact in question appears to have been known to one person only, the deceased: the secret 'died' with the so-called 'dead': and yet here it comes wafted out from the unseen with every indication of knowledge and discrimination. There does not seem to be any room for suggestion or telepathy from any incarnate mind:—and we must remember that in cases of this kind the evidence is rapidly cumulative, that is to say the evidential value of the repetition of such cases very rapidly reaches practical certainty.

What we submit is that Dr. Savage's conclusion is both more reasonable and more simple than the explanation we cited at the outset. It is in truth much more likely that an unseen person could influence a mind to think or a hand to write than that a disembodied thought or anxiety could go wandering about until it impinged upon some person's brain. One can hardly imagine anything more grotesque and unbelievable than that. At any rate, the hypothesis of an active disembodied spirit is simplicity itself in comparison.

The most elementary notion of what death really is might make this clear to anyone. The real self, of course, is not flesh and blood: and even if we persist in the belief that there is no personality without embodiment, it is the easiest thing imaginable to postulate for the spirit-self a body, intangible and invisible, but not less real on that account. And what more reasonable than that a being so equipped might easily enough float suggestions from the unseen? No; the really surprising thing is that such suggestions are not obvious all along. We say 'obvious' purposely, reserving the opinion that they may be none the less real and constant. Emerson, writing of Fate or Jove, or, let us say, God, says:—

Draw, if thou canst, the mystic line  
Severing rightly his from thine,  
Which is human, which divine.

And that might possibly be wisely said to Humanity of the spirit-world in which we live and move and have our being.

EASTBOURNE. —Commenting upon Mr. W. J. Colville's lecture on 'Present-day Psychical Problems' on Friday, in the Town Hall, Eastbourne, the 'Eastbourne Chronicle' observes: 'Mr. Colville, who has visited Eastbourne before, has a ready command of language, and dealt with his subject in a masterly manner, using, to support his theory, arguments that might well be calculated to convince many of his hearers. After the lecture Mr. Colville delivered an impromptu poem, the subjects, chosen by members of the audience, being "Re-union," "Dayspring," and "True Religion." Never at a loss for words, the lecturer went on rhyming in most graceful language for a period of thirteen minutes. At the conclusion he was loudly applauded by the audience.'

TRUTHS OF LIFE,  
AS GATHERED FROM CERTAIN HERMETIC AUTHORS.

*A Paper read before the Christo-Theosophical Society,  
March 18th, 1902,*

BY THE REV. G. W. ALLEN,  
Vicar of Thornton Steward, Yorks.

At the conclusion of that strange book, 'Etidorhpa,' occurs the following passage: 'Have you accepted that whatever seems to be, is not; and that what seems to be not, is? Have you learned that facts are fallacies, and physical existence a delusion? Do you accept that material bliss is impossible, and that while humanity is working towards the undiscovered land, man is not, and cannot be, satisfied?'

Had I written the above, I should have guarded myself against possible misconception by altering the middle sentence thus: 'Have you learned that so-called facts are fallacies, and existence in a state in which you are unable to command matter is a delusion?' With this change, which only brings out the real meaning of the author, the passage may stand as a fair enunciation of one side of the spiritual hypothesis.

But in these transcendental matters it is to be recognised that the converse of any proposition is as true as the proposition: because only by contrary propositions can we, in this state, express the truths of the central Unity. Therefore, when we find the ancient Hermes, in the 'Emerald Table,' affirming what looks to us like the contrary of the above, we shall be prepared to recognise its equal truth. The saying is as follows: 'Truth without error, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing: and as all things were from one, by the mediation of one, so all things arose from this one thing by adaptation.'

These two sayings are easily harmonised. The former, asserting the essential difference of the above and the below, is aimed at the false conception of man as to the below. The below is not false *in itself*, but, as it is conceived in man's thought about it, it is false. The latter is aimed at the thing in itself, as it really is, and not as it exists in man's conception of it. As to the reality, that which is above and that which is below are one; but as to man's conception, that which is below is the very reverse of that which is above.

We learn, from this preliminary study, the attitude of mind in which alone we can profitably approach the investigation of spiritual truth, the truths of Life. If we are fixed and set in the ordinary apprehension, so that this world and its ways are real and right to us, we shall make no advance. We must be willing to abandon the sight of our outward eyes, and the hearing of our outward ears, and the understanding of our ordinary mind, and, in a word, be 'born again,' before we can see the Kingdom of God. 'Born again' to a new life, a new apprehension, new organs of perception, and a new way of estimating and judging.

It has been asserted by many of different creeds and nationalities, and in all ages of the world, that there exists a secret knowledge, which is secret, hidden, only because men in general have not that spiritual faculty to which alone it is naked and open. It is really everywhere, about our path and about our bed; but we see it not because we rest content with outer sight. It is not far off, that we have to say: 'Who shall go up for us to heaven and bring it to us that we may hear it and do it?' nor, 'Who shall go over the sea for us and bring it to us and make us hear it that we may do it?' It is nigh to us in our mouth and in our heart. But the mouth needs the touch of the live coal from the Altar of God; and the heart needs softening and renewing, before we can discern those divine realities which lie hidden from us; so close, and yet removed as far as east is from west from the material nature and intellect of man.

Certain books have come down to us, some dating from very early times, which purport to instruct mankind, or

those few of them who are capable of instruction, in the Art of transmuting base metal into silver or gold. To the modern intellect, they are merely curious relics of a credulous and ignorant age, before the mind of man was emancipated from belief in Revelation and the intuitive acquisition of knowledge, and set upon the surer path of induction and experiment, in which it soon learns to be clever enough to doubt everything which the outer eye cannot see.

And indeed, upon first commencing to study this literature, few would wonder at its rejection by the world in general. We find a string of unintelligible processes based upon an archaic and impossible chemistry, and a terminology which seems as inexplicable as it is grotesque, together with a constant promise of the revelation of mysteries which will enrich a man beyond the riches of the world, and yet when he reaches the end, he is as far from having penetrated them as he was at the beginning. And yet, again, when he would feel it a relief to throw the whole study aside as profitless and vain, he finds his mind possessed of a curious inward persuasion that there is a method in all this madness, and cannot shake off the conviction that there is something to be found out and learned, if he had but the wit to understand.

In the sixteenth century lived the wonderful theosopher, Jacob Boehme, who learned by inward illumination, and wrote very differently from the alchemists who had preceded him. He boldly applied their terms and processes to directly spiritual subjects, and so gave us the hint that all the jargon of chemistry, and the transmutation of lead, tin, iron, copper, and mercury into silver and gold, was a parabolic way of teaching how man can transmute his fallen nature into its 'pristine sanity' (to use a term from Basil Valentine), and so recover the spiritual conditions lost by the Fall.

If now, guided by this suggestion, we take up again the study of the old Masters, we shall find—not everything plain and clear, far from it—but at least some dim but most valuable ideas presented to us, which with thought and reflection tend to grow clearer and clearer, until this transcendent philosophy begins to take some definite shape in our minds, and we see at least how to make a beginning.

If I venture to lay before you what the study of these authors has suggested to my own mind, it will be with not the least desire to be thought to have made any progress myself in the mystery, but only as a very elementary student may tell others what, from a very slight study, he has gleaned of the nature and direction of his subject. Neither do I wish to say that this is the only way in which divine wisdom can be sought and found. Minds differ infinitely; and some approach God from one side, and some from another. The great thing is that we are in our hearts penetrated by the conviction expressed in the old saying, 'Deus est summum bonum,' 'God is the chief good,' and feel keenly that no study or enterprise on which we can embark will pay us better in the end, or be so well worth the apparent sacrifices we must make to attain it, as to find God. For, said the greatest of all Masters, 'This is life eternal, to know Thee the only true God, and Jesus Christ Whom Thou hast sent.'

The true Alchemical Masters recognised seven metals, answering to the seven luminaries of our system then known. The Sun governed Gold; the Moon, Silver; Mercury, Mercury; Venus, Copper; Mars, Iron; Jupiter, Tin; and Saturn, Lead. Of these, the last five are regarded as imperfect metals, while silver and gold are perfect, but gold is the most perfect of all. The five imperfect metals were regarded as typifying fallen man. Men, though all fallen, yet differ in their state and degree of fall. Some are at the bottom, Lead; having no spiritual perception opened, given over entirely to selfishness, greed, and cruelty. Others have some perception, greater or less; but even the highest are far below the perfect state, as is shown by their bondage to the elements of this world; those 'weak and beggarly elements,' as St. Paul called them, of which we shall have more to say shortly.

All the metals, perfect and imperfect, were asserted to be in their root and basis one and the same; as is, indeed,



everything on earth ; for, as the 'Emerald Table,' quoted above, expresses it, 'All things are from one by the mediation of one.' It is on account of this truth that an imperfect metal can be transmuted into a perfect one. If there were a radical difference in nature between the perfect and the imperfect they would for ever remain in their present differences.

But while at root, and as to their basal nature, all are one and the same, they are yet, as to the forms under which we cognise them, different. They are the one thing in different degrees of imperfection ; and therefore the work of transmutation is not the hopeless one of making a thing into what it is not—which no art can ever do—but the perfectly possible one of recommencing and carrying on to its true end an arrested process which, because it has been prematurely arrested, has failed to produce a perfect result.

This One Thing out of which all the metals, as well as everything else, have come is, by the old Masters, called the 'Prima Materia,' or 'First Matter,' and sometimes 'Azoth.' This is the one and all-essential requisite in the work of transmutation. If we know not 'Azoth,' we know nothing, and can do nothing towards the recovery of our 'pristine sanity.'

The clearest way in which I can put the philosophy of this matter is as follows :—

Before time was, the principles, the bases, the germs of all that ever was to be manifested, existed in God, in the sense of a pure Potentiality, or a First Principle. Therefore as now, force and inertia, and other pairs of opposites such as attraction and repulsion, light and darkness, cold and heat, bitter and sweet, exist, so these existed from eternity in the divine nature ; but not as they do now—separated, and one of the pair in excess of the other ; but in a way incomprehensible to fallen faculty ; united and blended in an inchoate state, a state which would have been to us, had we been there, potentiality, latency, non-manifestation.

But when the Verbum Fiat, the Word of Power to create, to say, 'Let there Be,' went forth, these hidden principles were manifested ; and objects, shapes, forms, colours, and natures arose, manifested in a heavenly and glorious manner, in a universe of Beings Angelic, where all was Order, Light, Joy, and Praise. In this creation everything was in Temperature ; each extreme so blended that nothing was too dark or too light, too hot or too cold, too bitter or too sweet, too wet or too dry. There was no plant that had learned, like the nettle, to extract, from the same sunshine that gives the violet its sweetness, the venom sting that causes pain ; none that, like the nightshade or the hemlock, drew from the same earth and rain that the apple, the pear, and the plum turn into wholesomeness, the poison that tortures and kills. Life and death, poison and healing, were then, as now, everywhere ; for only through opposites can manifested Being Be ; but then they stood in true Temperature. The nightshade and the hemlock, that now draw only the poison and the death into themselves, then drew also a due proportion of the opposites of these ; so that the poison enabled the life to manifest, and the life neutralised the poison, whereby they became good and wholesome because the principles stood in them in Temperature. No thought of ever separating these opposites had then arisen, no shadow of any desire to do so had as yet dawned upon manifested faculty. The True Unity ruled in all things, and resulted, as ever, in beauty and wholesomeness, as this very word 'wholesomeness' implies.

But though the state of these Beings was one from which sorrow was far removed, and therefore ought to have been a state of joy, the joy was only half realised. It was like the state of the undeveloped photographic negative, on which the picture actually is, but is not visible ; and the only developer that could 'develop' and make it visible was its opposite, sorrow. Manifested faculty can realise nothing but by the mediation of an opposite : it requires the presence of opposites for its Being ; and the separation and re-union of opposites for its realised joy, which is the life of its Being.

How it took place we know not, but we know that something like this must have taken place. To one of the glorious Beings of that world of perfect Temperature there

occurred the thought that it might be a delight to see what would happen if the qualities, hitherto always united, were separated. If a command had been given not to separate them, this itself might have suggested the idea. As I have said, we know not how the thought of separating them arose, or how the act of separating them was accomplished ; but we do know that by some agency other than the direct volition of God, they were separated, and remain separated for us in this world to this day.

The result of this separation was at once to effect a disastrous change. The Will that willed to maintain all things in Temperature, being disobeyed, withdrew to an inner ground. Or rather, perhaps, the will that willed to disturb the Temperature, being no longer in unison with the Central and All-Attempering Will of the Universe, could no longer live, as before, in harmony and communion with it. When the bolt that had held all things in true gear was loosened, the machine could no longer work in the same orderly way. A new world arose ; new in a sense, and yet we must always remember that it was the same one and only world, cognised now by beings who had (if we may use the figure) separated the two lenses that, united, had constituted their perfect organ of vision, and hence must, as a consequence, see everything distorted. Qualities that before had been, and been seen, only in unity, were now seen only in separation. Before, everything had been a mean between extremes ; now, in everything one or other of the extremes preponderated, so that some things were too hot and some too cold ; some too bitter and some too sweet ; some too active and some too inertive ; some too condensed and some too diffused. The force which disintegrates and the force which builds up—that is, the force which makes for death and the force which makes for life—became out of balance, so that some things worked death and others life ; whereas, before, the balance of these two had resulted neither in abstract death nor in abstract life ; but in a concrete life in joy, which is for created beings the highest possible life. In a word, where before everything had been very good, there now arose a world wherein in everything was seen an unequal mingling of good and evil. The world of the One Element disappeared, and the world of the four elements arose.

These four elements, it is asserted, all existed before, in the One ; but so unified that the fourfoldness never manifested, but only a One which was a unity of the four. And in the place of God, Who had been, and shall in the end again be, the Light of the true world, our present sidereal system appeared. The sun became our luminary by day, and the moon by night ; whereas before there had been no night ; even as we believe it shall be in the end again, for 'there shall be no night there.' And man, instead of walking in the light of God's countenance, which lightened both his ways and his doings, walked, as to his ways, by the light of the sun, and as to his doings, by the light of his outer intellect. The ideal thing would be to walk by a union of intuition and intelligence ; where intuition reveals truth, and intelligence immediately apprehends and applies it. As it is, we find some who make too much of intellect and too little of intuition, and others who make too much of intuition and too little of intellect. In the Temperature these two were never divided, and so truth and good were never matters of debate, but were immediately known and recognised by all.

Thus when the old Masters say that to attain the 'Prima Materia' one must be able to reconcile extremes, we can see what a profound meaning there is in this, at first, difficult and unintelligible expression. We must strive to reconstruct the broken unity by harmonising opposites. Out of the One Element have come four ; but the One Element is neither fire nor water nor air nor earth, as we know them here, but a union of these, a balance of the principles of fire which dries, water which moistens, air which diffuses, and earth which gives body. Fire in excess gives too great hardness ; water in excess, too great softness ; air in excess, too great a volatility ; and earth in excess, too great and gross a corporeity. The proper balance of these four resulted in a glorious Element in which raged no conflict between extremes ; and therefore it is not subject to wear and tear ; it cannot experience disease or pain or death ; it is nourished



by sustenance containing no ingredients that need to be separated and cast out. Nothing hurts it or opposes it, or offends it in any way. And in that world where everything was in balance there was no conflict or strife. The lower served God in the higher, and the higher loved God in the lower. For we must not think that there, there were no differences of degree; else had all been flat and insipid: but the differences were the very power of the joy of the harmony, for without difference no harmony is possible. Differences harm and vex only when not harmonised; as in the case of rich and poor, leisured and labouring, with us. Heaven is not the place of no differences, but the place where differences harmonised are the glory of the life. When Satan says (in 'Paradise Lost,' Book II.)—

'The happier state  
In heaven, that follows dignity, might draw  
Envy from each inferior,'

he showed how little he understood the spirit of heaven.

Such was the world of the One Element, the 'First Matter'; the world of the Temperature, where all was harmony, order, clear knowledge, power, and good. That Element, not intractable, like our matter, responded to Will; and by Will, or Thought, creative acts were more easily performed than we accomplish here by labour and toil, and the use of ingenious tools and apparatus.

And now, say the old Masters, realise clearly that that world is as much in existence to-day as ever it was. It is not far off in space or time. It is here. We live in it; but, because we are not of its spirit, we see it not. The world we see holds our eyes, chains our desires, dominates all our efforts, fills all our mind. We may say that the light of the sun, which shows us, and makes real to us, this present world, hides from us God and the world of the One Element. So that there is a very literal truth in what the old Masters so constantly affirm, that we live here banished from the world of the One Pure Element, and subject to the domination of the stars and the four elements.

But what is hidden is not totally destroyed; and the appeal of the Spirit Chorus in 'Faust' may well be applied to ourselves:—

'Mightier,  
For the sons of men,  
Brightlier,  
Build it again.  
In thine own bosom build it anew.  
Bid the new career  
Commence,  
With clearer sense,  
And the new songs of cheer  
Be sung thereto.'

The work is ours. That is what the old Masters recognised, and what we too often fail to recognise. We know the facts, as they did, but they tried to put their knowledge into practical operation. We read and study, as they did; but while we remain in the study, they passed from the study to the laboratory, and tried to *do* something. The work of reconstruction is ours. Just as the first world was not marred by the direct, creative act of God alone, so it cannot be restored by the direct, creative act of God alone. The power that marred must reconstruct; and as the power that marred was the will of a creature; so, by the will of the creature must the reconstruction be effected.

In saying this, I am not overlooking the central truth of Christianity, that Christ has redeemed us from the Curse of the Fall, which is, that righteousness, which was once a spirit within us, is now a law without us. But the work of Christ is not apart from, and independent of, the will of man, but can only go along with that will. 'He could do there no mighty works because of their unbelief,' gives us the true clue to the philosophy. Man alone, or Christ alone, can effect nothing. This is another point in which what was once united has become separated. In the world of the One Element, Christ and Man were never apart; their wills were one; and the one way in which reunion can be had is by us men putting our wills again into the Will of God in Christ, and thus healing the broken unity. The power of the sacrifice and death of Christ is that it gives us the power to will to do this, whereas, apart from Him we could do nothing, not even will to be placed in the unity again.

If we can will, we can do a little more; we can take steps to bring what we will into effect; for, 'Where there is a will there is a way.' So the all-important thing for us now is 'Operation.' We know the state of the case: are we going to be content to know, but do nothing? Our Lord said: 'If ye know these things, happy are ye if ye do them.' Some may say that there is much in Scripture about 'waiting patiently,' and that our part is rather to wait until God puts forth His power and does this for us. But the same Book that contains, 'I waited patiently for the Lord,' contains also, 'With my whole heart have I sought Thee.' Whereby we learn that it is patience *in* effort, and not patience *from* effort, that is commended.

But operation will be difficult. Yes, indeed, if we are yet in heart welded to this world and its ways. But if not, it is of all things the easiest. What is easier than awaking from sleep, and what more difficult for the man who is asleep to do of his own self? All we have to do is to awake. We have not even got to step out of this world into the real world, for we are in the real world now, if we could only know it. We have only got to break through an illusion, to awaken from a dream. Therefore the work is at once as easy as easy, and as hard as hard. But though hard, not impossible to resolution.

(To be continued.)

#### CONSOLATION AT THE DEATH OF A CHILD.

So many loving parents are called upon every year to pass through the deep waters of bereavement and mourn for the loss of their little ones, that any words of consolation and comfort that can reach their weary hearts and help to lift their load and give them relief should be welcome to the readers of 'LIGHT.' It is at such times that the light of Spiritualism is precious, and the following beautiful address by Mr. Hudson Tuttle, which appeared in a recent issue of the 'Progressive Thinker,' embodies so much philosophy sympathetically expressed that few can read it without realising the comfort which the knowledge of Spiritualism affords to those who mourn. Mr. Tuttle said:—

'I come to you in this hour of your profound grief to give you some words of comfort; some healing balm for your lacerated hearts. It were easy to dilate on your great loss, and strike deeper the fountain of your bitter tears; more difficult to dry your eyes, to assuage the anguish of your broken hearts with assurance that there is yet for you light and joy; that justice and love rule the world.'

'The child you received as a priceless gift from Heaven, whom you had cared for as the most tender flower, guarding from every harm, faded as a stricken bud by untimely frost, faded and passed out of your arms. So gently, so peacefully, that you knew not when your bird of song had flown through the broken bars, leaving the waxen form—dead! You cry out against the injustice of giving you such promise of future joy, such high anticipations, such a wealth of expectation, to dash your shrine in ruins, and leave every heart-string quivering from the rude hand of pain.'

'When I have stood by the grave of one who departed crowned with the fruitage of the fulness of years, who had enjoyed life's cup to full measure and received all the benefits it could give, it has seemed to me that it was a fitting end, and it was right for the ripened sheaf to be garnered; for the fruit of the spring blossom to fall in the maturity of autumn. But now it is the blossom itself which is gathered and all earthly experiences are made impossible. Where can we turn to find comforting assurance, and still the sharp cry of regret?'

'We can never be comforted if we remain in the valley with our grief. When our view is narrowed to the small circle of ourselves, our present wants and expectations, whatever antagonises or thwarts our purposes appears unjust and the order of events wrong beyond expression.'

'If, however, we come up out of the valley to the mountain top, where the boundless arch extends to the infinite horizon, our view broadens, and we find that although there are shadows in the valleys, and darkness in deepest gorges, behind jutting rocks and overhanging crags, above all, over all, pours in full tide the unmeasured light. When we learn the full meaning of life and death, we shall find that whether a spirit departs in childhood or old age, it meets no loss, only gain. Even our regrets pass with the shadow of our ignorance. Regrets we have which sting like the bite of an adder; for we never cease thinking that had this or that

been done, or not done, the result would have been less deplorable. Peace should come to your souls that you did what at the time you thought best, and it could not have been better; it could not have been otherwise.

'The spirit comes into this existence with a physical body as a necessity of its evolution. That body is the bridge it passes over into the immortal state. What counts the bridge after the spirit is safely over? It may have been a year, ten years, a century in passing, or it may have been an hour, yet it is safely over. Are the experiences of earthly life so advantageous or essential that we sob out our grief that our darling is deprived of them?

'Oh, father and mother, as you have looked on your child, and thought of the pathway you have toiled over to gain your present years, and how it must follow, have you not said in your heart, "Oh, little feet, how many, many years you must walk in weariness! What slinty pathways and thorny roads you must traverse, to reach the end! Oh, little hands, with what aching strain you will do your tasks and bear your burdens!"

'This life may have great happiness; it may be full of misery. You loved your child and felt assured that it was so sweet and angelic only an angel's enjoyment would follow. You are not sure, and such misfortunes might have befallen that you would wonder why you desired it to remain. Who can tell us of the future of any child? We know, however, that its life must be one long struggle, and in the end it will only have crossed over a very narrow stream.

'If the blessed child went from this life without its experiences, it also went without tasting the bitterness of the cup pressed to so many lips. It went unburdened, unstained, and if it had learned nothing, it has nothing to unlearn. It has no sodden influences to hold it back and bind it to earth.

'So soon meeting the second birth into the higher life! So soon to enter the school of angels!

'And you, mother, have asked repeatedly—who will receive the darling spirit? Will it not be frightened at the new life and new faces? "Oh, if I were only there to comfort her," you have repeated from pillow wet with tears. As you received her with loving arms into this life, spirit friends received her into theirs, and their smiling faces gave her peace and rest. In the perfect growth of that higher life, there will be no shadows or failures. She will be cared for by a love which asks no further recompense than the high privilege of doing, as the sun shines in the dome of the sky, giving all and receiving nothing. She will grow tall and beautiful as a dream of loveliness with such associates as earth cannot give.

'To leave you? To forget you? never; for to come to you when your hearts call her will be her pleasure.

'And the years will go by, even to the end of your earthly lives.

'When you meet her will you know her? How and by what sign? Had she left you in this life for some distant country, and after years returned, how would you have recognised her? In appearance changed, but held by the same strands of undying affection. You will not have to inquire, for she will stand near, even within the portal, to take your hands with the warm pressure of her affection and lead you into the circles for which you have prepared yourselves.

'Thus, in the light of this new spiritual philosophy, is death made the complement of life and crowned with flowers. We may weep, for that is human; we may regret, for we are selfish; but for the child who has entered the spirit home it is well. If we call her back it is not for her welfare but the demand of our own desires.'

#### 'A PORTENT WHICH CAME TRUE.'

The 'Referee' for April 13th, contained an interesting letter from a lady, who sent her name and address to the Editor, but signed her communication 'D.' She said:—

'I was engaged to an officer in the Army who was ordered abroad. One night during his absence I was suddenly awakened from my sleep and found him standing by my bedside. I exclaimed "Oh!"—mentioning his name, but did not seem in the least frightened; the only thing that surprised me was that in the vision he had a beard, and he had no beard when he went away. He disappeared as suddenly as he came.

'On picking up the evening paper the following night I saw to my horror the report of Captain C's death through an accident. By the next mail I received a letter and photograph from him, and to my great surprise, on looking at the photograph, saw that he had grown a beard.'

Mr. W. J. COLVILLE'S imperative engagements in Lancashire necessitate the suspension of his work in London after April 21th until May 4th.

## SPIRITUALISM IN RUSSIA.

'What in me is dark  
Illumine, what is low raise and support;  
That to the height of this great argument  
I may assert eternal Providence,  
And justify the ways of God to Men.'

—MILTON.

If the lines of thought are in the present age, and in many countries, somewhat ordinary and highly materialistic, there are, nevertheless, individuals in every land for whom the occult has an immense charm; and knowing that numbers of the latter are to be found in practical England, I venture to offer this brief article to the readers of 'LIGHT':—

The Russian—from the highest to the lowest—is conscious of a great force in nature, believes that he possesses a soul, and is not too sceptical to assert that this soul may be so cultivated as to at length attain to great spirituality. He also gives proof positive of his faith in the magnetic touch by the confidence which he places in the Père Jean, of Cronstadt, whose fame is doubtless known to all your readers.

'And what is the base of this great credulity? Is it the remnant of an exploded mediæval superstition which accepted every fairy tale?' asks the sceptic; to whom we simply reply, 'No; it is the continuation of that pure and simple faith which once ruled a great portion of the earth; it is a firm belief in a Being, greater than all other beings, and capable of greater things.'

Then there is the pious, church-going man or woman, who repudiates anything and everything which is *un peu hors de la nature*, or who, if he or she admits evidence of spiritualistic influence at all, at once attributes it to the Devil. This type of person is really too silly to argue with, and when one meets it one simply listens as gravely as possible, and feels --to say the least--slightly amused and somewhat surprised to think that in the enlightened twentieth century such arrant ignorance is to be found. The sceptic is open to conviction, and is often extremely interesting, but the narrow-minded 'ignorant' has drawn down all the blinds of his small mind, and does not mean to admit any of the sunshine of psychology. 'No such wickedness for me!' is his motto.

Well, in Russia those who are interested in Spiritualism—and they are legion—may, without fear of being considered either ridiculous or wicked, air their views, have their meetings, &c., and though many fear to probe this absorbing subject too deeply, all are sufficiently courageous for a little table moving. In the provinces, especially, one finds people who constantly devote an evening to this, and I have met a family in which the youngest son—an officer of promise and great physical strength—possesses such mental force that by placing his finger tips on a large wardrobe or dining-room table he can cause either of them to rise several feet from the ground. This force was discovered quite accidentally at one of the little evenings in question, and the said young man holds constant communion with his grandfather, who joined the great majority years ago.

The following story is so weird that could I not vouch for its veracity I should hesitate to give it:—

The widow of a simple Russian priest, who had no children, adopted a year or so ago a girl of twelve. Shortly after the arrival of the child strange noises were heard in the house, and it frequently happened that the doors of cupboards—which were locked, and of which this good woman had the keys—were flung open. The little girl one day told her adopted mother that while alone she had seen two men in one of the rooms, and that they had spoken quite kindly to her. The flinging open of cupboard doors was soon followed by the withdrawal of clothes, &c., and the two men began to show themselves more frequently to the little girl, who feared them so little that when a dress or coat of her guardian-mother's was wanted (one of those which had been taken) she used to ask the apparitions to put it back, and her request was invariably granted. The poor widow herself became very anxious. She had never been subjected to any inconvenience till the child came, and it was evident, she thought, that the raid upon her things was a rather violent way of showing her that she had made a mistake in taking



the little girl away from her previous surroundings. She was thoroughly convinced that the two visitors belonged to another world, and all her friends advised her to forego the pleasure of an adopted daughter; still she would not give in; and a few months ago I heard that she was unable to accept some daily employment—offered her by the sister of an acquaintance of my own—because the mystical visitors had now actually taken to cutting holes in her garments, and she thus found herself in too tattered a condition to appear in public. Evidently this child's Karma is to be fulfilled elsewhere, and the sooner the poor lone widow recognises the fact the better for her and her little belongings. So the land which gave birth to Madame Blavatsky is one which does not mind admitting that 'There are more things in heaven and earth than are dreamed of in our philosophy'; it is one which does not pooh-pooh, unheard, all that it cannot immediately grasp, and though, like other intellectual nations, it does not believe in any and every thing spiritualistic, it readily admits that 'If there were no diamonds there would be no paste.'

St. Petersburg.

S. CLAIR.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondent and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

### A Séance with Mrs. Mellon.

SIR,—A séance was held on April 1st, in the beautiful and hospitable home of Mrs. Herring, Whalley Range, Manchester, Mrs. Mellon being the medium. The conditions were harmonious, and the room was not in complete darkness at any time. Several 'forms' materialised, among others a little boy (Mrs. Herring's) who, in sweet, childish accents, answered and put several questions to his parents. Other friends were recognised by the sitters, but to myself and husband a most striking proof was given. An Eastern 'guide' of mine had promised (unknown to the sitters) to endeavour to materialise on this occasion. This he did, in a most demonstrative fashion, bowing many times in answer to questions, and using his sandalled feet in emphatic expression of delight. He was broad and tall in stature, and was draped in flowing white robes. The 'forms' were seen by all present, my husband, who is not clairvoyant, among the number. I send this as a tribute to Mrs. Mellon, who has, through her mediumship, given such convincing proofs of the continued existence of our dear ones.

LAURA A. PETERS.

7, Sartfield-terrace,  
Brideoak-street, Cheetham, Manchester.

Mr. Cecil Husk.

SIR,—We read with pleasure the letter of Colonel T. Gordon-Watson in your current issue, with his generous offer and kind appeal. In the event of the failure of an invitation as suggested (which we are afraid would be long waited for), is it not possible to send Mr. and Mrs. Husk to private apartments at such seaside place as his medical man may advise, by a few friends finding, say, £20? We will willingly forward £5 to the Editor of 'LIGHT' as our subscription, provided a few other friends will make up another £15 in the course of, say, the next fortnight. Surely there are many who have derived unspeakable comfort through the divine gifts of this honoured medium, and who would be willing to assist in some substantial manner—apart from anything that may already have been done—in this most worthy object. Three more £5 notes and the work is accomplished.

Camberwell.

J. L.  
G. H. L.

### Hypnotism.

SIR,—In your issue of March 29th, page 153, 'H. W. T.' says: 'When therapeutically employed, hypnotism does not cure the disease, but drives it more deeply in.'

I have studied the subject of hypnotism theoretically, though practically I have not experimented much, and I formed the opinion that hypnotism is a valuable therapeutic agent. Perhaps some of your readers, who have had experience in this direction, will let us know if the above statement is in accordance with their observations. I am loth to believe that the many cures reported by reliable operators have not been genuine.

'KINGSTON.'

### Karma.

SIR,—I am sorry to find Mr. Clayton still implying that my remark that 'all such doctrines (as Karma) tend to make their adherents less sympathetic with their unfortunate brethren,' as being equivalent to saying that the Theosophists exult in the distress of others. The difference is so marked that I am surprised at a gentleman of his intelligence making such a mistake. On the other hand, I pointed out in my last letter that he himself, by one of his illustrations, confirmed my contention.

His 'example' of 'soul P, body D, seed M, and a second body E,' is pure assumption, and is unnecessary, as there is no need for the latter to enable the soul to reap what it has sown, as the full fruition will, and *does*, come to it in the spirit world, if not in this. These remarks also apply to his case of the unruly boy.

Mr. Clayton has to acknowledge that the 'poor people do not hear the teachings of Theosophy gladly,' which confirms my remark, that 'it is cunningly devised to attract those who are on the sunny side of the Tree of Life.' Allow me to say that the reason he assigns (that of their being led by the senses) is equally applicable to those on the sunny side, who are liable to be led by a fad which tickles their vanity.

I must object to have Mr. Clayton substitute *nature* for *doctrine* in quoting my remark, 'How unjust, how cruel the doctrine (not nature) that would consign it (the soul) to another period of earth life, &c.' The substitution of 'nature' for 'doctrine' alters the sense entirely. Nature is a fact, always in evidence; while the doctrine of reincarnation is a theory lacking evidence to support it.

Allow me to inform Mr. Clayton that I discarded the doctrines of Theosophy over twenty years ago, after doing some vigorous studying of its teachings, and comparing them with those of Spiritualism. I then quitted the 'valley' of supposition for the spiritual hills, and the more I study the spiritual philosophy the higher it leads me. My earnest desire is to draw up the slow.

Mr. Colville misapprehends my contention. It is *not* because the reincarnated spirit fails to recollect the why and wherefore of its sufferings again in earth life, that I object to it, but because it has already reaped, in spirit life, what it had sown in earth life. It is this fact that caused me to pen the sentence in which I object to Mr. Clayton substituting the word 'nature' for 'doctrine.'

I endorse Mr. Colville's remarks as to the cause and effect, sowing and reaping. Such are the teachings of Spiritualism. We need not go to Theosophy for them, seeing we have them at first hand. Mr. Colville being an exponent of Spiritualism, he should credit them to the right source, from whence they emanated, and refrain from clothing Theosophy with the garments of Spiritualism.

This great fact of cause and effect, sowing and reaping, cannot be too strongly impressed upon the minds of the children. By its persistent inculcation we hope to raise the moral standard of the world. The question of 'instructing the children' lies at the root of the moral and spiritual reformation of humanity, and will likewise save them, the children, untold misery.

ALFRED KITSON, Sec.,  
British Spiritualists' Lyceum Union.

Bromley-road,  
Hanging Heaton, Dewsbury.

### WEDDING AT WALSALL.

On Easter Monday a pretty and fashionable wedding was solemnised at the Walsall Free Church, the bride being Miss M. E. Flint (daughter of Mr. W. O. Flint) and the bridegroom Mr. W. L. Dean (son of the Rev. P. Dean), Mr. T. Dean officiating as best man. The bride's father is one of the oldest Spiritualists in Walsall, and it was due to his energy and influence, together with other gentlemen, that the local society was founded and the present hall erected; he and two other gentlemen being the trustees. The bride also has taken an active part in the Lyceum as a leader for some years. She wore a cream silk dress, with a picture hat to match, and carried a beautiful bouquet; she was accompanied by her brother, Mr. W. O. Flint, jun., who gave her away. The six bridesmaids wore dresses of pink and white silk, and lace hats, each carrying a basket of flowers. The ceremony was performed by the Rev. P. Dean and Mr. Walter Howell. The bridal party then proceeded to the Central Hall, where the newly married couple received a large number of guests. After tea the usual toasts were proposed and suitably responded to. Mr. W. L. Dean, on behalf of himself and wife, thanked the friends who had sent them presents, which were both choice and numerous. He also read a number of congratulatory telegrams, one from Mr. and Mrs. Venables, who were staying at Rhyl, and others from London and Wolverhampton. A slight gloom was cast over the otherwise happy gathering by the absence of the bride's father owing to illness.



## ANNIVERSARY OF MODERN SPIRITUALISM.

## CELEBRATION IN LONDON.

On Monday evening, the 7th inst., a large and enthusiastic audience assembled in the Regent's Saloon, St. James's Hall, when Mr. T. Everitt, the esteemed president of the Marylebone Association of Spiritualists, opened the proceedings with an earnest address and explained that the meeting had been convened for the two-fold purpose of celebrating the fifty-fourth anniversary of Modern Spiritualism and of assisting the National Fund of Benevolence, which had been established to help struggling and deserving mediums and Spiritualists in their time of need. Mr. Everitt announced that a number of friends who were unable to attend had purchased tickets or sent donations, including one of four pounds which had been presented through Miss MacCreadie. After some appropriate allusions to the blessings which Spiritualism confers upon those who realise its truth, he called upon Mr. E. W. Wallis, who spoke briefly of the great service which spirit people had conferred upon humanity by opening up communication between the two states of being, and he paid a warm tribute to the heroism and self-sacrifice of the pioneer mediums and workers who had suffered that we might be free. After a solo had been sweetly rendered by Miss Florence Morse, ably accompanied by Mr. C. H. Willsher, Miss MacCreadie, who was warmly received, as this was her first appearance after her recent illness, gave more than a dozen descriptions of spirits whom she saw clairvoyantly near to members of the audience. Almost all the spirits described were recognised by the recipients, one description being especially worthy of notice. It was that of a business man who had passed away suddenly while seated at his desk, and the medium said she also got the name of 'Charlie' in connection with him. The gentleman to whom the description was given failed at first to identify it, but later in the evening he publicly stated that he had recollected a person who answered to the description and who had passed away in the manner stated by Miss MacCreadie, and shortly afterwards he again arose and announced that the name 'Charlie' was that of the individual referred to. The success of Miss MacCreadie was greeted with loud applause, which was repeated when Mr. E. W. Wallis, acting on behalf of Mrs. Lydia Manks, presented the medium with a beautiful azalea in full bloom in recognition of the services of her spirit friend, 'Sunshine.'

After some explanatory remarks by the chairman, Miss Florence Morse sang a song, specially written by Mr. J. J. Morse for the occasion, entitled 'Our Bright Shining Banner,' to the tune of the 'Star Spangled Banner,' copies of which were distributed throughout the audience. An enthusiastic encore was followed by calls for the 'author,' who bowed his acknowledgment of the compliment. The closing verse will serve as an illustration of the character and sentiment of the song:—

By men dimly seen through the mist of their tears,  
From the land where the soul in the sunlight reposes,  
Came the bright shining army to banish our fears;  
They smiled at our sorrow and wreathed us with roses,—  
This the message they brought, in that fair western land,—  
'We ever are with you, hand clasped unto hand.'

Oh long may that bright shining Banner yet wave  
O'er the minds that are free, and the souls that are brave!

Mr. Ernest Meads recited 'The Groom's Story,' by Conan Doyle, in his own inimitable style, and after an interval during which refreshments were served, Mr. J. J. Morse exhibited a large number of views and portraits by means of his oxy-hydrogen limelight lantern and maintained the interest of the audience throughout by his interesting comments and explanations. An Irish recitation by Miss Willoughby was much enjoyed, and the meeting closed with the customary votes of thanks. The platform was very beautifully decorated with palms and flowers by Mrs. Lydia Manks and her daughter, Mrs. Crawford, whose kindness in this respect was much appreciated. The celebration was a marked success, and we congratulate Mr. Stanley J. Watts, the hon. secretary, and Mr. Geo. Spriggs, vice-president, upon their efficient services and admirable arrangements. Mrs. Everitt worked enthusiastically with the sympathetic desire to assist the Benevolent Fund, and, largely as a result of her warm-hearted advocacy, we understand that, including donations, about £8 will be handed to Mr. J. J. Morse, the hon. secretary of the fund. The executive of the Marylebone Association of Spiritualists desire to record their hearty appreciation of the services of all who contributed to the success of the meeting.

BELIEVE nothing against another but on good authority;  
nor report what may hurt another, unless it be a greater  
hurt to another to conceal it.

## SOCIETY WORK.

BRIGHTON.—The Friday evening course of lectures by Mr. W. J. Colville at Mrs. Porter's fine residence, 'Bright-helmstone,' 6, Old Steyn, have been very popular, the audiences being deeply interested by the addresses and poems delivered by the speaker.—W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mrs. Holgate delivered an excellent address on Spiritualism, which was highly appreciated by a good audience. Psychometry was given with success by Mrs. Miller. On Sunday next, at 7.30 p.m., Mrs. Holgate; and on Thursday, at 8 p.m.—S. OSBURN.

NEW SOUTHGATE—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Sunday evening last, in the absence of Mr. W. R. Brailey through indisposition, Mr. A. Clegg gave a short address and answered questions. On Sunday next, Mr. J. W. Boulding will lecture on 'The Gospels in the Light of Spiritualism.' Spiritual literature on sale.—C.

TOTTENHAM.—193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER).—On Sunday Mr. Edward Whyte dealt with questions from the audience in his usual lucid manner, and was much appreciated. Mr. Whyte announced that he would deal with a question on the 'Dangers of Spiritualism' on Sunday next.—W. F. L.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last, Mr. G. T. Gwinn held the interest of the audience from the beginning to the end of his earnest address. On Sunday next, at 7 p.m., Mr. R. King, and on Friday, at 8 p.m., Mr. Davis. 'LIGHT' on sale. A. JAMRACH, Hon. Sec.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—At the morning public circle on Sunday last, many and clear clairvoyant descriptions were given by Mr. W. E. Long. The evening address upon 'The Religion of Ghosts' was deeply appreciated. The subject for next Sunday evening will be 'Apparitions.'—J. C.

22, UNIVERSITY-STREET, W.C.—On Sunday last, Mr. W. J. Colville lectured on 'True Regeneration,' and on Sunday next, at 3 p.m., will deal with 'Salvation: Its True Nature and Imperative Necessity,' followed by an impromptu poem. Question and answer meeting on Tuesday next, at 8 p.m.; the public cordially invited. Other London lectures by Mr. Colville are advertised on the front page of 'LIGHT.'

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. Peters gave an address and excellent clairvoyance to a large audience. A number of personal messages were also given and understood by the recipients. Madame Cope kindly sang 'A Dream of Paradise' and 'For All Eternity.' On Sunday next, at 7 p.m., Mrs. Boddington will deliver an address.—N. RIST.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Fielder, from Battersea Society, gave a splendid address, in which he endeavoured to show how Spiritualism should be brought to bear upon our everyday life, and how Heaven may be made here and now. On Sunday next, at 6.30 p.m., Miss F. Morse. On Tuesday, at 8 p.m., discussion, and on Thursday, at 8 p.m., circle.—C.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Sunday last Mr. Brooks gave a homely address on 'The Kingdom of God,' which is, he claimed, within and not without the individual. On Sunday next, at 7 p.m., Mr. J. A. Butcher. On Fridays, Mrs. Boddington gives psychometry; silver collection. (See advt.) On Thursday, April 24th, at 8 p.m., Mr. E. W. Wallis will lecture for the benefit of the church funds on: 'Life after Death: How and Where.'

THE LONDON PSYCHIC SOCIETY.—A meeting was held at 3D, Hyde Park-mansions, on Sunday evening last, when Mr. W. J. Colville delivered a very instructive address to the members and friends of the society, on 'Striking Parallels between the Great Religions of the World,' followed by a beautiful impromptu poem, after which a general discussion took place on several important points of the lecture. For next Sunday see the advertisement on the front page.—E. J., Hon. Sec.

STOKE NEWINGTON.—SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday evening last, Mr. E. W. Wallis gave an address on 'The Basic Truths of Spiritualism,' which were shown to be the basic truths of Nature, the understanding of which had ever taxed the intelligence of man. The evidences in support of the truth of Spiritualism belonged to no age, clime, or sect—all were laid under tribute. We regret that it was unfortunately impossible to obtain a full report. Mr. Wallis was accompanied by his son, who gave a reading during the evening. We hope to hear Mr. E. W. Wallis, jun., on the 27th inst. On Sunday next Mr. Geo. Spriggs will give an address on 'Mediumship.' A. J. CASH, Cor. Sec., 51 (late 53), Bouverie-street, Stoke Newington, N.