

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Mr. R. Brimley Johnson has just published an important book:—'Mrs. Piper and the Society for Psychical Research: Translated and slightly abridged from the French of M. Sage, by Noralie Robertson, with a Preface by Sir Oliver Lodge.' We observe that Sir Oliver Lodge, in his Preface, quite admits the reality and to some extent the value of 'automatic writing,' and passes easily on to the highly important but not unique case of Mrs. Piper, concerning which he says that 'the hypothesis of fraud is entirely inapplicable.' In order to utilise this case for elementary education purposes, we are told that the Society for Psychical Research contemplated the production and publication of a book giving a summary of results connected with her mediumship: but, the work by M. Sage coming before the Society, it was ultimately accepted as doing all that was desired, and all that remained was to see it properly translated—and abridged. But Sir Oliver Lodge does not quite relish it. It is too much like what the French writer said it was, 'un modeste ouvrage de vulgarisation.' 'Considered from this point of view, it is successful,' says Sir Oliver Lodge, rather cruelly, though, of course, the word 'vulgarisation,' in this connection, only means to popularise. For our own part, we have enjoyed M. Sage's book, and, like another Oliver, want more.

Once or twice M. Sage professes his neutrality, but in the closing chapters he throws the shield over the Spiritualist with considerable animation, and, in the end, even ardently appeals for eager investigation. We ought to hunt for mediums, he says, and to pay them if necessary. 'If a thousandth part of the sum devoted in a year to the art of killing were devoted to the solution of this problem, before ten years were over we should have settled the question, and humanity could boast an unexampled victory.' Think of the money found for endowing the search for the *Anthropopithecus erectus*, and then wonder why we spend so little on striking the track of departed spirits! 'If I am not mistaken,' he says, 'a prize has been offered to whoever can find the means of communicating with the planet Mars. If this communication were ever established, I do not see how humanity would benefit by it, beyond the satisfaction of its curiosity, which is, however, a noble and legitimate curiosity. But how much more helpful and interesting it would be to

communicate with the world beyond the grave, if such a world there be, the world whither we are all bound! Perhaps some time mankind will realise this fact.'

Mr. James Allen, in 'The Light of Reason,' writes instructively on 'Law and Liberty,' bringing out the seldom apprehended truth, that only in true obedience can one find true liberty. The popular delusion is that liberty means freedom to do anything one pleases. It is the greatest possible mistake. The following has sound doctrine in it:—

The Transcendent Liberty is arrived at through the active operation of Law. Liberty apart from Law is inconceivable. When a man thinks of light and dark, life and death, right and wrong, good and evil, he unconsciously conceives of Law; he also declares and prophesies the Liberty which ensouls the Law, and which transcends its painful operation; for Law is only painful when violated, but when obeyed it is as though it were not, and it is this freedom from all consciousness of restraint through utmost obedience that constitutes perfect Liberty.

Selfishness is anarchy, and anarchy is bondage. Sin is the ignorant attempt to defy Law. Obedience leads to Liberty, that is, freedom from the restraint of Law. To be free from all inclination to evil, and to love and live in those things which are good, is to comprehend and enjoy 'the perfect Law of Liberty.'

There is no confusion in the Universe, for it is one with Law, but there is suffering in the mind of man until he apprehends and obeys Law. He who disciplines himself into perfect obedience to the Law of Good, banishing from him all sin in thought and deed, attains to the Liberty which is free from all suffering and restraint. Thus, Law and Liberty are one.

'Realisation' presents us with an almost amusingly grave Paper on the question, 'Must we grow old and die?' It strongly inclines to the opinion that the race might break itself of the bad habit of dying, and says that 'there is a great field for attainment here for those who will exercise the powers which they have':—

The race is under the bondage of fixed ideas about death. Not only does the individual speak of and regard death as an inevitable event which must occur during a certain period—suggested by observation—but the subliminal mind has received and holds it in a more or less fixed state. The result is that the subliminal self—the profounder part of the Ego—which has wholly to do with maintaining the life-processes and continuing the sojourn in the body, is deeply influenced to respond to the idea, to recede at such time, to actually bring about physical death.

If, therefore, instead of encouraging this state, we impress the profounder self with the opposite tendency, removing these fixed ideas and inaugurating a new system of thought, thus encouraging the continuity of life, we are not only correcting old errors thereby, but working directly in harmony with the Universal and affording the Ego the best conditions under which to realise its purpose. . . . In so far as death is an evil, in so far as it is unnecessary and untimely, it may be banished. We may trust the rest to a Higher Purpose.

We do not know about that. Could we trust the 'Higher Purpose' to find standing room for a physically immortal Human Race?



The young ladies and gentlemen who do reviewing for 'The Daily News' need a little watching. They leave too much to their imaginations.

Here, for instance, is a review of the 'Pro and Con' book on Spiritualism. The young person who did it evidently did not take the trouble to read it, or did not take the trouble to discriminate. Mr. Podmore actually does nothing but go through a number of 'cases' and suggest fraud or folly, but what does the reviewer say? actually this, that 'Mr. Podmore brings the cold, clear breath of science to blow away all these vague and roseate illusions.' We do not, in this Note, deny that Mr. Podmore has blown away all our illusions; all we say is that in his 'Con' there is not a suggestion of science; there is nothing but suspicion and arbitrary negation. He brought, not 'the breath of science,' but the half-exhausted bellows of 'rude Boreas' to his easy task.

Mr. Wm. Heald, writing in 'Anubis' nearly a year ago, predicted for May this year 'very strong National Activity.' 'A striking agitation will assume big dimensions in this month that will affect the present Government very materially.' Mr. Heald works on the lines of what he calls 'Chromoscopy.'

#### SPIRITUAL PRAYERS.

(From many shrines.)

Lord of our life, we desire to open the very depth of the spirit to Thee. We are Thine: O come, and possess Thine own! Help us to look into the perfect law of liberty, and continue therein, and so to receive the crown of life which the Lord has promised to them that love Him. Give us the wisdom from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. O Thou, who art light, and in whom is no darkness at all, may we walk in the light, and have fellowship with Thee. O Thou, who art love; may we dwell in love, and so dwell in Thee; may our love be made perfect, and be free from all fear; may we be born of God, and overcome the world; may we keep Thy commandments and love Thy children, not in word and in tongue, but in deed and in truth, and hereby know that we are of the truth, and assure our hearts before Thee. May we add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. May we become a holy priesthood, to offer up spiritual sacrifices, acceptable to God, and to show forth the praises of Him who hath called us out of darkness into His marvellous light. Amen.

WONDERFUL PHENOMENA IN MELBOURNE.—The 'Harbinger of Light' for November states that 'Mr. C. Bailey having fully recovered from his indisposition, the séances at Mr. Stanford's were resumed on October 9th, when, besides two tablets, a bird's nest, containing two eggs, was brought into the room by the invisibles. The eggs were nearly an inch in diameter, and almost circular in shape. The sitting on Monday, 19th, was an interesting one, spirit "Dr. Robinson," besides translating the inscriptions on tablets brought that night, gave a graphic account of some of his experiences of travel in the "Holy Land" when in the body. A plant of the "Solanum" order which had been grown to the height of six inches at a previous séance, was, by directions, brought on to the table for further experiment; after being exhibited and watered, it was replaced under the circular basket on the table, and in less than an hour had grown fully four inches. Two showers of seeds of some jungle plants fell on the table during the séance.'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING NEXT, DECEMBER 18TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. GODFREY DYNE

ON

'LIFE IN THE INORGANIC WORLD.'

*Illustrated by Diagrams.*

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. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1904.*

*Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

#### SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by 'Clairibelle,' on December 15th and 22nd. These séances commence punctually at 3 p.m., and no one is admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every Friday, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. A meeting will be held on the afternoon of December 18th. Time, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.



# 'LET NOT YOUR HEART BE TROUBLED.'

TRANCE ADDRESS BY MR. E. W. WALLIS, DELIVERED IN  
CAVENDISH ROOMS, TO THE MEMBERS AND FRIENDS OF  
THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

Perhaps one of the divinest services that Spiritualism renders to humanity is the fact that it lifts the pall of darkness from the way of life and reveals its continuity ; shows that the trains of one's thoughts may run right through into the other world ; that the ties that link souls together are unbroken ; that consciousness, and all that it implies and possesses, is maintained and preserved ; and that after death, in the real land among real people, the soul may continue its educational progress and experiences—learning and unlearning, growing, expressing and demonstrating its powers of continuous unfoldment, and exercising all the divinest faculties that belong to humanity. Not only is this true but Spiritualism does more than this, for it proves that the people of the other life are in close sympathy with the people of the earth, that they have not gone to a far-away heaven, and that you are not compelled when you have lost your loved ones in the mists surrounding the tomb to say, 'I shall go to them, but they can never return to me' ; for you know that they do come back. Those of you at least who are convinced of this as a veritable truth, who have realised it as a fact, may indeed sing a song of joy and gladness and be thankful. One of the best possessions that human beings can own is a thankful heart, and so to-night we are going to take for our subject those memorable words—'Let not your heart be troubled.' Shall we continue the quotation !—'Ye believe in God, believe also in Me. In my Father's house are many mansions ; if it were not so I would have told you.'

Now, there is a great sense of security, a great sense of satisfaction, in feeling that one lives in a world of law and order—a world where immutable principles rule and where beauty, goodness, truth, and love are the dominant notes all the way through. It may be hard to feel it, it may be hard to recognise that this is true, but when one does realise that it is so, he experiences a sense of responsibility as though he had a personal interest in the maintenance of all that is best and sweetest and most inspired. The knowledge that there is no death for the living mind, for the advancing spirit, for the struggling intelligence, which is ever marching on and emerging, and is becoming all the time richer, stronger, and freer, gives one a glow of satisfaction, a delight in living, and a pleasant anticipation of future attainments. One need not accept it merely as a matter of creedal affirmation but as a rational belief based upon knowledge—knowledge which, as far as it extends, is a pledge of the maintenance of those principles which are recognised in the physical world. Science has declared emphatically that there cannot be chance, or accident, or fault, or mistake in the physical realm ; that there is a reason why things are as they are ; and all the way through the true scientist is a true faith-ist. He displays his faith by his search for the facts, for he feels assured that they will prove the accuracy of his conclusions and demonstrate that Law and Intelligence reign supreme ; that at the back of phenomena are spiritual agencies and causative potencies which produce them. This is manifestly true as far as man is concerned ; his knowledge and his skill, his powers of observation, tabulation, and explanation, are rooted in consciousness ; are the attributes of an intelligent entity—conscious and self-conscious, and consciously employing his powers ; and, therefore, one is by inference driven to believe that this is a living universe ; that mind, and purpose, and consciousness are involved as well as evolved ; and that the spirit is the real, the body the transitory ; that

'All are but parts of one stupendous whole  
Whose body Nature is, and God the soul.'

From this point of view everything is changed. A new earth, heaven, and meaning of life dawn in the consciousness of the spiritual, scientific, rational thinker.

There is no need to fight for truth when once you recognise that truth is inexorable. 'Let truth and error grapple.' We are sure which will win. No one needs to defend truth.

What is wanted is that men should understand, explain, and apply it. The difficulty in the past has been that we have failed to see it, to recognise it, to give it hospitable welcome, and to trust it, so that all the way up men have been afraid to own truth, and have refused to be on speaking terms with it until it forced them to their knees in recognition of its dominion. Then they became its obedient servants and entered into the liberty which truth always affords to those who trust and apply it.

And what does this mean to the individual ? It means a change of attitude ; faith rather than fear. So long as you dwell in a world where you fail to see purpose and order ; so long as you dwell in a world in which you cannot get a glimpse of 'the one far off divine event to which the whole creation moves,' your ideas must be fugitive and confused. When you cannot see beyond the three-score years and ten of the physical life ; when your thought about the meaning, purpose, and significance of your daily doings is limited by the grave, and you feel that you are shut in between the cradle and the coffin, there is no wonder that you grow pessimistic and sad, and gloomy, and miserable, and so folly, cruelty, cunning, craft, and all the rest, bulking large, and think that all the dreams of a glorious future, of a just God, and of the perfection of the soul, attuned and awake, are indeed dreams, idle dreams, that never can be realised !

Under such circumstances, who can blame those who sit cowering in darkness and in the shadow of death ; chilled by a great fear, knowing nothing of the future, and conscious, therefore, of no overruling providence of good. To the Spiritualist, all this is necessarily changed, for you know that life continues, that individuals persist, that mind which here begins its training—which is trying its wings, so to speak, in the preliminary flight—will, after the death of the body, attain its emancipation and win its way through the spiritual realms with new force adapted to its new environments.

In this world so much depends upon adjustment, and we hear a great deal about the effects of adverse environments and of men being creatures of circumstances. No doubt that is true to a very large extent, and more true than it need be, if it were more generally recognised that the seat of power is within ; that the spirit is the causative agency which can mould and effect circumstances and assist you to adjust yourself to the conditions you cannot control, and so get the best out of them.

If you let your heart be troubled ; if you let yourself get under the weather, be mastered by moods, be dominated by the people among whom you mix ; if you let yourself take on all the woes and troubles of the world and exclaim

'The time is out of joint ; Oh, cursed spite !  
That ever I was born to set it right,'

you will find that you will lose grip of the truth and your faith in yourself. You will see only the dark side of things and grow weak and miserable and despairing. You will realise that you have undertaken more than you can carry out and will get the sum all wrong. The world will go on without you as it did before you came : but you can do something to help by maintaining a cheerful spirit and exerting a good influence. If the world is under the dominion, and is the expression, of a power unseen ; if it be true that there is in the affairs of men a stream of tendency that is making for righteousness, or evolution ; if it be true that during the past the power which is climbing to consciousness in human intelligent agents has been operating, altering, and preparing the earth for the advent of men, making more complex the forms of life until man appeared, and then impelling mankind upward and onward towards perfection ; if it be true that this power, this 'Divinity that shapes our ends,' has been thus expressing itself until in enlightened humanity it is manifested in self-conscious and purposeful intelligences who possess the ability to read and interpret the riddle of life, and to affirm good, originate new conditions and harmonise with the eternal purpose of the Supreme—surely, if all this be true, that Power can be trusted to do its work properly without your anxious and feverish interference ? Supposing there be a God, do you not think He knows what He is doing ? Oh, ye of little faith ! If you act from the standpoint of the spirit ; if, for a moment, exchanging



planes of consciousness and getting on to that inner plane, you see with the spirit's perception rather than with the mental attitude of the earth life, a new valuation of all these experiences will be apparent to you! Is there no purpose in them? Has Nature been at work all these countless centuries for nothing? Had she any object? It looks as if she had, when she brought forth human beings, moulded them, utilised them, taught them by pain and struggle, and awakened their dormant intelligence to understand her, until they attained the power to overcome their limitations and extend their boundaries. It looks as though Nature was climbing to consciousness in man, that Mother Nature was beginning to understand herself, and, looking through the eyes of her children, to take delight in the beauties she herself produced. Nay, may it not be true that Father God is looking through the eyes of His children, and listening to their voices, and being gladdened by the response of their intelligence to His own spirit, and rejoicing in their triumphs and in the liberty that knowledge, when wisely used, affords to them! We suggest that thought for your consideration. We would not at all press it; but it seems to us that it is the healthy, stimulating, and true view of life and its meaning. It gives you cheer, faith, encouragement, and strength. This way sanity lies; but morbid introspection and self-distrust, worry, and the fear that everything is going to perdition, lead to unhappiness, to insanity. Pessimistic forebodings and dread of the unknown future take joy out of daily living, hope out of the heart, paralyse the will, and embitter the stream of life at its fountain head.

So, 'let not your heart be troubled'! Do not take too much upon yourselves. Do not imagine that you are called upon to reform the *world*; it will be as much as you can do to live your own life to the best of your ability—to understand, possess, and express yourself wisely and well. Suppose for a moment you consider the question, Is there any object in your existence? What are you? You are something more than an animal; you are a thinker. You are something more than a thinker because you can act. You are something more than an actor because you feel, imagine, and hope. You are a dreamer of strange dreams—ideals we sometimes call them. Other people regard them as intuitions. Sometimes they are designated as religious sentiments, or convictions. Call them what you will, they are the most real of all the forces in the world. Men began to dream dreams in the early days of the race and have been dreaming of happiness, of perfection, of purity, righteousness, honour and love, during all the past ages; and by their dreamings they have lifted themselves above the animals, and learnt to see and think and understand; to employ and enjoy and become the Gnostics of the Universe; knowing and conforming, in an ever-increasing degree, to the laws of health, and developing the strength and dignity of a righteous manhood. That, we take it, is the purpose of life: that man may learn the meaning of his strange and wonderful experiences and emotions, and gain the ability to lift veil after veil off the face of the Sphinx until he recognises the features of the divine truth and the beauty of the spiritual life. But to do this you must become strong. You must train the eye to see, the mind to understand, and the spirit to love ere you can enter into that conscious and comprehending association with the divine. The man who has no sympathy is cut off from other hearts. If you want to become an artist you must cultivate sympathy with the beautiful. You cannot interpret the thought of the artist until you can feel as well as see. You may go to picture galleries till you are tired, without getting into touch; but if your trained eye and responsive mind enable you to realise what the artist intended to portray, then his spirit will speak to yours and you will delight in his work and discover its beauties. It is so all the way along, and sympathy is the spirit's power of relating itself to, and rejoicing in, all that is good and pure and beautiful.

The object of God in Nature, so far as we can judge, is to produce educated, enlightened, intelligent, self-responsible, and self-expressing beings, not mere echoes, not mere followers, not mere weaklings, but strong, healthy, vigorous, reliant, virtuous men and women. The object of all experience and

discipline is to secure a righteous and enlightened humanity, graced by the virtues of honour, justice and sweetness; expressed in love, helpfulness and service.

This business of the making of men takes a long time; Nature does not hurry. Creation was believed in the old days to have occupied but six days. Now men realise that the work of creation is still going on. The energy of the universe, the informing mind of the universe, the fertilising spirit of the universe, are operative now, here, all the time: the living God is immanent, ever operative, always causing.

If that be true, God is in you, causing and sustaining you, and you live and move and have your being in Him. Does not that add dignity to your consciousness and your relationships? Does it not give you a sense of responsibility and power? If you are a partaker of the divine nature, then these inherent potencies may become awakened and you may consciously express them and rejoice in the blessings that come to you in consequence. Oh! what a piece of work is man! Truly, he is 'wonderfully made'! Not only bodily, but spiritually. After all, everything that a man can have, that belongs to him, he possesses in his consciousness. Being is the great fact. Man is in being and is conscious that he can express himself; and all knowledge, power, attainment, enjoyment, suffering, misery, regret, all these are states of consciousness. There is a saying—'As a man thinketh in his heart, so is he.' You may think with your head: and with your head abilities of tearing things to pieces and re-constituting them, you may think that you *know*; but you can never truly know until you feel the truth in your heart! The deepest of all knowledge is the sub-conscious knowledge, the intuitive knowledge, that realisation of the spirit self and of the meaning of things which can only come, not by observation, but by the awakening of the spirit of God within you.

Well, now, you see that life will be to you very largely what you are prepared to get out of it. It depends very much upon your feelings, for you will get what you give. If you feel that you can do things you can generally do them. If you feel that you are the son of God, that you are on the march to the attainment of purity and wisdom and peace, then you possess your soul in patience, and go on to success, for though you be beaten again and again, if you fall you pick yourself up and go on again, because there is that indwelling force of the Spirit that urges you on to the ideal, to the attainment of your dreams, the realisation of your hopes.

Let not your hearts be troubled because of passing difficulties or troubles. Life has its spring and summer, and autumn and winter, and it must be so with you, that you must have these alternating moods and experiences; but you should not be mastered by them. There is the difficulty. People have submitted, and allowed themselves to be overcome by their surroundings, difficulties, mental states, and the influences of others. When the day was gloomy and the sun hidden they were depressed and sad. When the air was heavy and damp they themselves felt that life was not worth the living. When sorrow, or trial, or failure touched them they complained and grew morbid and afraid, forgetting that very much depends upon one's self as to whether these things shall dominate us, or whether we shall conquer them!

Supposing we present this thought to you—Man is a spirit: he is what he feels he is. That is at the time being if you feel that you are happy, you are happy. If you feel that you are miserable, you are miserable. We are not entering into the question of what causes these feelings. If you feel pain, you are in pain. If you feel glad, and joyous, and free, you are what you feel. Now, can you not train your modes of thought and control your feelings? Can you not awaken your thoughts so that your feelings shall be bright and cheerful, and so gain the power to overcome moods and difficulties? Is it not possible that you can call upon the spirit, and summon its forces to your aid, and so habituate yourself to these modes of manifestation of power that they can become permanent? We think you can if you will. We hear much talk about character-building; that a good character is worth a great deal to a man; that a man is known by his character; but what do we mean by character? Is it built or does it grow? Is it formed for a man



or *by* him? Is it unconsciously produced, or can it be controlled and consciously moulded? Surely character is revealed in the tendency, the attitude, that an individual is constantly displaying in the actions he performs! But those actions are preceded by motives and affected by feelings, and if he learns how to bring his forces of will and desire to a focus and concentrate these powers of the spirit, then he can dominate himself and direct his actions until they become the habits of his life, and the habits of his life we call his character. Some men, at any rate, can, and do, to a large extent, mould their characters and express themselves. What another man can do you also can do—measurably if not entirely. You may say: 'I have not your brain, strength of mind, your ancestry; I am diseased, and therefore I cannot succeed.' So long as you think and say this you continue to be helpless and practically useless. You prepare yourself for defeat; you admit you are a failure before you begin to strike. Once you have realised that the spirit is the body-builder; once you realise that the source and seat of power is within, and that it can be consciously employed, not merely in thought power, but in love power, you will never again complain of your circumstances and ancestry, but will set to work resolutely to *feel* strong, *think* yourself free and happy, and love the good and the pure. Thought power is a wonderful agent when wisely directed, but you must let the spirit of love move in your heart and banish doubt and fear and make you confident and glad, or you cannot express the best that is in you, or attain the heights of wisdom. You may perform certain tasks honestly without it, but when you love your work you are the artist, because you express yourself in it. The man who takes his pay and has no further interest in his work is a hireling. He may be a thinker and do his tasks satisfactorily, but he puts no soul in his work. But the man who enters into his business with the love of it and desires success and feels that a great deal depends upon him, will put his soul into everything he does. He will be honest with himself and his employer. He will not render mere eye service, but will be trustworthy and reliable; and when a man feels that way you may depend upon it he is going to make his mark. He expresses, by the attitude he assumes, the soul power within him and he is on the way to win the esteem, confidence, and respect of those who know that he has learnt to respect himself. So that the great business of life is to know and trust and develop and *be* one's self; and if the world is to be improved it will be mainly by every individual improving himself. You may, you will, by your example and influence, give cheer and encouragement to others, and by your sympathy and helpful service you will do much to leave the world better than you found it; but the man who goes out to reform the world and forgets the duty to rightly form himself, will, like Sisyphus of old, roll his stone near to the top, but it will inevitably roll back again!

Here, then, is the secret, the significance, that we wish to attach to these words—'Let not your heart be troubled.' Let not worry fritter away your strength; let not fear rob you of your faith; let not self-reproaches for past mistakes, for sins of shortcoming or of wrong-doing; let not shame and remorse undo you, weaken you, drive you down and render you incapable of further effort. No! trust the divine spirit within and rise in spite of these things—aye, make them stepping-stones to better things. Let not your heart be troubled because of the difficulties and struggles of life, for they are God's agents in the making of man. The pure-spirited, loving, just, virtuous, self-respecting man grows as the result of his daily discipline and doing. There is no nobler work of God than the spiritually-unfolded man, who thus becomes the manifestation of God's thought and word—for the word of God is made flesh and is manifested in man when man becomes good and God-like.

In the same way, when death enters your household, when those you have cherished lie cold and chill, shall you robe yourself in the mourner's garb and lose faith and hope? Shall you say 'There is nothing to live for now my dear ones are dead'? We could understand that if you believed that death ended all. We could sympathise with you then. But not, oh! not when the light from the land immortal shines in your face; not when the whispers of angels reach your hearts and unseal the fountain of your tears; not when you stretch out your hands and feel that they are grasped by the loving ones

who remember and return to bless you. Oh! no; 'let not your heart be troubled.' Do not mourn as those without hope. Do not be selfish in your tears. Grief is too often self-pity—because you are left alone. You mourn *your* loss, but if you could clairvoyantly follow the departed, you would see that in exchanging the prison-house of the body for the liberty of the spirit they have gained; that the transference, especially to those who are ready for the change, is a benefit; for they have reached what they have been yearning after—the rest from the cares and aches and pains of the body that were inevitable, and could not be overcome, and are free to continue their progress and education on the spirit side.

Let not your heart be troubled, then, because of death. There is no loss when it comes in the natural order, and you need not fear to let your loved ones go onward to a fuller and freer life! You need not think it is terrible for them to fall into the hands of the living God, for you and they are always in His hands, and no worse thing will befall you hereafter than you have prepared for yourselves by your motives and loves and endeavours here. What are you afraid of? Why, the uncertainty regarding the fate of the departed in the future life disappears in the light of Spiritualism because you know that God is Spirit—is Love—and that there is no personal devil, no literal eternal hell. The real hell is that of consequences: and just as the kingdom of Heaven is within; just as virtue brings its own reward; so vice brings its own pain or punishment: and even that punishment is beneficent; instituted for the good of the sufferer, to protect him against himself, and bring him to conform to the laws of health and righteousness; to enter into the light and liberty of love: for love is the fulfilling of the law. There is no need for you to take upon yourselves more than you can bear; no need to dread the future and fear what *may* happen and torture yourselves with useless anxiety. You may say, 'That is a high and dry philosophy, which you would not teach if you had to struggle as we have, with the possibility of the workhouse at the end staring you in the face.' But, admitting the force of what you say, will it help you to succeed if you encourage hopeless feelings? Will it make your lot any easier if you grow irritable and gloomy and wretched in mind and spirit? Do you make yourselves more fit to find the compensatory good by dwelling on the things you lack? Does fear of the future take from your eyes the scales that shut out from your vision the beautiful world in which you dwell? Is it not best to cheerfully fight the fight and, having done your utmost, accept what you cannot alter, with the best resignation possible? If you adjust yourselves to what is unalterable you may find there is a spiritual lesson to be learned even from your poverty and pain. Surely that is better than that you should grow morbid and envious and hard of heart, and so increase your misery rather than lighten your burdens! Remember, as a man thinketh in his heart so is he! Will grumbling and complaining and fierce looks and angry words soften the hearts of those who could help you, and induce them to open their hearts or pockets? No; but they will be far more likely to help you if they see you nobly struggling, making the best of your circumstances, and cheerful even in your adversity. 'Let not your heart be troubled.' It is a philosophy good for everyday wear, a religion for every day of the week; a gospel of hope and goodwill, of determined cheerfulness, that makes one love and help, and try to improve, and take advantage of every condition that will afford a stepping-stone to better things. Life does not end at the grave, and in the after-death world new opportunities, happier environments, sweeter associations and brighter prospects will open to you, and the trials and troubles of the earth-life will there be found to have helped to develop your character and prepare you to enjoy the freer life of the spirit-land. 'In my Father's house are many mansions.' I, too, can say that. I can say that as truly, as emphatically, as the old-time spiritual teacher who declared it to the world. Speaking from my own knowledge and experiences over there, I can say that there are not merely *mansions* but an infinite variety of homes adapted to people in all states and stages of consciousness, from the lowest to the highest. There are all sorts and conditions of people in all sorts of states of development after death, and all are moving onward to higher planes of expression; nearer and nearer to God. So that what this world does not afford to you and what you cannot win from it you will have opportunity to win on the other side. 'I have overcome the world,' you will be able to say some time—here or hereafter; but you ought to strive to be able to say it now; and you can only overcome the world when you possess your soul in patience and peace, when you refuse to let your heart be troubled, and bravely fight your battle, and in sympathy and helpful service for the good of others, strive to do the will of God upon earth as it is performed by the humanity of the higher life.



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## Light,

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### ARCHDEACON WILBERFORCE ON SPIRIT-COMMUNION.

In his own way, Archdeacon Wilberforce is essentially a spiritual preacher; that is to say, he judges of all theological questions in the light of their spiritual values, and translates theological propositions into their spiritual (or, often, far more than their spiritual) equivalents. His latest volume of sermons ('Following on to know the Lord.' London: S. C. Brown, Langham and Co.) once more illustrates this; but we find some of his verbal audacities of interpretation (or mental reservation) a little irritating. We need not specify, but we feel sure that the Archdeacon often professes to believe in propositions which he can accept only in a sense of his own. This, to say the least of it, is puzzling.

But he is always clear, simple, and unequivocal in his references to spirit-life and spirit-communion; and we cannot understand why he has never occupied the platform of the London Spiritualist Alliance. No one would be more welcome, even though he came only to criticise or warn. We must, however, be thankful for such mercies as we have, and we are abundantly thankful that Westminster Abbey and his own Church get the benefit of such teachings and inspirations as we find in these sermons, especially in the sermons on 'All Saints' and 'All Souls.'

These two sermons, indeed, might just as well have been given as a Spiritualist Alliance lecture. Even the word of caution in them would have been appreciated. His faith in—we had almost written, his apprehension of—the higher life is discernible on every page. 'A clear faith in personal immortality, and the Communion of Saints,' he says, 'alters the long "goodbye" of bereavement into the shorter "good night" of expectation.' But his faith or apprehension is not a mere acceptance of a theory or a hope concerning continued existence. He stands for actual communion here and now. Of those who are remembered on the great day of 'All Saints' he says:—

I believe they are greatly capable of influencing us. They loved us dearly on earth, prayed for us daily; would have made any sacrifices for us. Now they are in higher conditions, in fuller, freer, completer life. Natural affinity of spirit, the constraint of tender affection, the urgent necessity that must rest upon every child of God for remedial activity, would surely lead them to endeavour, at least, to impress our spirits by some impact of mind upon mind, to set free for us good

influences by prayer. That we are not actively conscious of their influence is no proof that they are not working for our benefit. We were often unconscious or unregardful of their love when they were with us. The Communion of Saints is not memory, it is present love. Can you call up at will a vivid mental picture of the familiar features of one you loved on earth? Sometimes it is impossible to do so; sometimes the memory of the eye wholly fails, and the picture will not fill in. At other times, unbidden, the loved features come vividly before you, and the mental picture is there without effort. I think at that moment they are seeking spirit communion with us; they are somehow mingling with our lives.

A little further on he advances the natural argument or explanation. Who are they who make up the 'innumerable cloud of witnesses'? They are mothers and fathers, dear children and lovers. 'Would they not cheer, encourage, console, protect us, if they could?' 'What are they now? Individually the same beings, emancipated from bodily limitations, pulsing in the higher world, always "beholding the face of our Father in heaven." They are ministering spirits, "horses of fire and chariots of fire" round about the Elishas they have loved.'

But there are limitations and warnings. He thinks it would not be good for us to live here—if we could—with the open vision:—

It is not desirable that these inner eyes shall be opened during the Divine process of human education. Very few are fit for it; and, of those that are fit for it, very few could endure it. Isaiah, Daniel, John, were overpowered by it. Some, like Elisha, St. Paul, Swedenborg, Jacob Boehme, John Wesley, have seen into the spirit world, and have contributed evidence, from interior sight, of this more exalted plane of human life; but it is undesirable for the average man. To live here in that condition of supernatural ecstasy which lays open the secrets of the higher sphere of being, would be to live not as men, but as semi-paralysed wingless angels, useless in this world, and not attuned to the other.

In a little while this lower life of discipline and education will end, and then 'it will not be that anything will appear, but we shall see what is.'

The sermon on 'All Souls' is specially worthy of attention. It is historically interesting as well as spiritually suggestive. We have never seen the significance of 'All Saints' and 'All Souls' days better set forth:—

To-day is All Souls day (said the preacher), and we read in the Prophet Ezekiel, 'Behold all souls are Mine, saith the Lord.' Not only All Saints, that goes without saying. The simple, gentle, pure, truthful spirits that have passed over—the multitude that no man can number—they are obviously, manifestly His. But All Souls—the soiled, the sinning, the degraded, the outcast—they too are His. He made them, He is responsible for them. He cannot be defrauded of them. He cannot lose them. Wherever they are, to whatever distance banished, He holds them, trains them, influences them, unfolds them, remelts them, effects their ultimate moral restitution, because they are His and His name is Love.

The old Church, before the Reformation, kind in this as in many things, kept 'All Souls' day after 'All Saints,' and thus remembered and prayed for the failures, the sinners and the wanderers, who had passed out of life unawakened, unrepentant, unabsolved: but, 'after the Reformation, when the foolish and cruel heresy obtained that physical death fixed for ever the condition of the individual, All Souls' day was obliterated from the calendar'; but now 'every true and fearless thinker restores to his thoughts, if not to his calendar, All Souls' day, and blends it with the festival of All Saints.'

But here the note of warning returns and deepens. If we speak of 'All Souls' must we not include the unfriendly, those who would injure us if they could? That is true, says the preacher:—

I think there are 'seducing spirits,' disincarnate human beings of low character, imperfect, crude, more ignorant than ourselves. I think that for awhile after death they haunt the



grosser atmosphere of our world ; they are not yet awakened, and they blindly hunger for the limitations they have left. I think they desire to unite themselves with us. I think that there is grave peril in frivolously attempting, in so-called séances, to open communication with them ; but I am convinced that they are under training, under discipline ; that they are not overlooked, forgotten, neglected by the Father-Spirit of the world. . . . As for there being any peril to ourselves from them, all the mischief, and all the malice, and all the passions, and all the hate of a Hades full of unregenerate humanity, cannot harm the life consciously 'hid with Christ in God.'

And that, with Archdeacon Wilberforce, means—the life consciously hid in the inner Christ-self with God.

For these unhappy or injurious spirits we must persist in prayer ; and the prayer suggested by the preacher compels its repetition here :—'Almighty God, the Father of the spirits of all flesh, in whom all creatures live and move and have their being, in whatsoever world or condition they be, we pray for the gradual amelioration of the condition of our brethren who have passed out of this life not knowing Thee. Seek them, save them, purify them, restore them.'

Friends and sympathisers sometimes lament that we do not make greater progress. We must learn to reckon in a more complex way. Additions to the membership of our Societies are most gratifying just now, but we believe that for every one who falls into our ranks there are a hundred who bear the testimony and carry on the campaign by other routes and in other ways.

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#### 'AN INQUIRER'S DOUBTS.'

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Permit me to thank 'Anemone' for his courteous reply in 'LIGHT' of November 28th to my communications regarding his 'doubts' and difficulties, and to make a few brief comments in response. I am averse to the word 'tests' for this reason, that instead of desiring to enter into natural and heart-to-heart intercourse, 'as friend speaketh to friend,' it is so often the custom of inquirers to look for some statement of an abstract nature, or some details of an external character, that the 'test' aspect prevents the *communion* which is so desirable and soul-satisfying. The columns of 'LIGHT' have frequently contained testimony to the fact of relatives appearing in materialised forms, and giving consolatory messages to their friends ; but experience has shown me that most people are much more interested in personal 'tests' of the identity of their friends, and ask for names, ages, &c., than they are in descriptions of the other world. Still further, the spirits, when appearing in the material form, seem to be in a state of consciousness which differs from their conditions 'on the other side,' and their great anxiety seems to be to keep up a pleasant chatter about trivialities or personalities, to prevent the sitters becoming too anxious, or 'set,' as such mental concentration appears to affect, or cut off, the supply of psychic force which they require. This, I think, will explain their inability to maintain control of the vocal organs of the 'form,' and give a full, clear, and detailed description of life in the other world. My observations have led me to the conclusion that comparatively few people follow up their inquiries in a persistent manner, mainly, I believe, because so few establish 'home circles,' in which, with the same sitters and sensitives, and the same spirit workers, continuous association would enable the people on the other side to work systematically and sequentially. However, I trust that 'Anemone' will continue his inquiries patiently, and with an open mind, and doubtless many of his difficulties will disappear in due time, for 'success is certain, if energy fail not.'

'AN OLD SPIRITUALIST.'

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OXFORD.—A correspondent would be pleased to meet with Spiritualists or interested inquirers living in Oxford or in the neighbourhood with a view to forming a circle. Address 'W.,' care of the Editor of 'LIGHT.'

#### SOME REMINISCENCES OF RICHARD HARTE.

When the Richard Harte communication was first presented to the public in the columns of 'LIGHT,' it was fairly evident to those in touch with spiritualistic and theosophic thought that a considerable amount of attention would inevitably be roused and that contentions would take place of one kind or other. This has, to a certain extent, happened, and I venture to think that, speculate or theorise as we will on the fact of this message itself, time alone can eventually throw a little more light on certain points of this interesting mystery. The message, whether viewed from the standpoint of a lofty occultism or from the more prosaic one of a simple psychical researcher, cannot, I think, be whittled away and rendered valueless by ordinary or extraordinary arguments. Mystically or psychologically considered, the phenomenon embodied in the Harte article stands its ground as a remarkable production and one which cannot fail to arrest the attention of psychical students who realise the fact in all its bearings. The amanuensis, a medium who once possessed psychic powers of an exceptional character, cannot be said to have known the deceased Richard Harte at all, either personally or through correspondence, and yet we have a document which reproduces with startling vividness the whole individuality and mental stamp of a man whose style it would not prove easy to copy, even by intimate friends.

The subject matter of this strange communication is, to me, the least interesting part of it, dealing as it does with matters that take us back some fifteen years. The ideas are couched in the usual uncompromising spirit and drastic style of Richard Harte, but we have in reading these expressions to remember that the letter was written for a special purpose and under exceptional conditions. It looks as if somebody had 'rung up' our late friend for Madame d'Espérance and then took care that the wires should be kept undisturbed till the message had been put through. The explanation for this phenomenal piece of writing will naturally be worked out according to the school of science or philosophy to which the individual belongs.

Richard Harte was a born fighter and a shrewd thinker, and his lack of restraint when upholding his beliefs made him cordially detested by those with whom he came into opposition. He was, however, blessed with a quaint, dry sense of humour, and his blunt exterior hid a kind heart and plenty of enthusiasm. Popular, in the conventional sense of the term, Mr. Harte could never be ; he was too iconoclastic for the orthodox, too egotistical for the sensitive ; but one had to respect his intellectual genius and courage in battling for causes he deemed good or progressive.

These, roughly speaking, are the ideas I formed of Richard Harte's character during an acquaintanceship which certainly does not date back more than five or six years, though we became more friendly about three years ago, shortly before the Psycho-Therapeutic Society was founded. Our young organisation did not meet with his full approval because we chose not to determine upon a vigorous and open anti-doctor policy. Our moderate and, as I think, more scientific attitude in this respect was to him but a feeble way of begging the question of mesmerism altogether, and at the last we agreed to differ on this subject. This was a matter of regret to me as I valued his experience and ideas on magnetic healing. He had been one of the staunch workers and supporters of the old original mesmeric society in London, which in his opinion only failed because, anaesthetics having been discovered, the society's chief claim to public support and attraction was thus done away with, owing to the fact that painless surgery could be carried out by physical or chemical means. Be that as it may, few men of our time had given more study and consideration to the science of psycho-therapy than Mr. Harte, and I feel it was always his favourite trend of thought. This brings me to a point which I wish to put forward, and is in fact my chief reason for penning these few reminiscent remarks.

I rather gathered from some of the recent correspondence on the subject of Mr. Harte's communication, that in the opinion of many he was at the time of his death still greatly pre-occupied with the real or fancied wrong-doings of the



Theosophical Society. This I am convinced was not the case. For quite three years before he passed over our friend was deeply engrossed over his then projected book, 'Hypnotism and the Doctors.' He was searching his records and mental tablets for information on Mesmerism and Hypnotism, concentrating all his energies towards the completion of a three-volume work which would deal with the practical history of the whole movement from the time of Mesmer to the present; two volumes appeared before his death, and the third, I believe, was almost completed.

It was mainly owing to this work and our Psycho-Therapeutic Society growing into objectivity which brought Richard Harte and myself into closer touch with one another, and I imagine that, with the exception of our friend Mr. Rawson, the engineer and Christian Scientist, I was one of the few visitors who found their way to Muswell Hill within a week or two of his death. It happened that I could put certain necessary information and books in his way, requisite for the material he desired to deal with in Vol. III. of his work. We, therefore, spent two long afternoons and evenings discussing his MS.; but chiefly our experiences in magnetism and suggestion. We also tried certain experiments in order to prove, if possible, the transmission of a force, or the detection of cerebral radiations, by one or two ingenious small mechanical contrivances he had thought out. A reference to one of these will be found in the preface to his first volume on Hypnotism. This great desire of his to prove will power acting through human radiation was a matter which occupied his mind and energies for some few years past, and he almost believed he had achieved this when he came into touch with Mr. Rawson. This gentleman he visited in the City more than once in order to carry out these experiments under scientific scrutiny. Needless to say he was unsuccessful, and was shown that what he had taken to be movements due to a subtle force of his own, could be ascribed to other well known physical causes. I am inclined to think that the undue strain he placed on his nerve and cerebral organisation by these special experiments may have been instrumental in bringing about his final and sudden collapse (he was seized when returning from the City). My reason for believing this is because we have experimented together at long intervals on this very matter, both being anxious to prove just how far the mind of the operator in magnetism could effect the currents of force, and I had frequently to break off the passes (carried out according to his directions) through the great exhaustion I experienced by the dual modes of activities.

Mr. Harte always held the theory, I believe, that the mind of the operator was the controlling factor in determining the efficacy of the treatment, and that the radiating force, if there was one, would follow in the direction given it by the will of the operator. Whatever your processes or methods were for making the passes, however inconsequent they seemed, provided you *believed* they were the right ones to make the effect would be just as good. This theory brings us inevitably to the conclusion that magnetic or mesmeric therapeutics is merely the action of one mind on another after all, and I believe that more than this takes place when mental influence is supplemented by passes.

There is one more point upon which I wish to touch concerning Mr. Harte's message through Madame de Espérance before concluding, and that is to press the great interest I felt at what is said in the concluding paragraphs on Lamaism and Thibet, for this recalled a singularly interesting conversation we once had long ago on this very subject when discussing magic. The L'hassa Monastery Mr. Harte looked upon as a sort of Jesuitical stronghold where ritual and ceremonial magic held sway, their form of worship resembling in its ecclesiastical tendency, its pomp and canonical rites, that of the Roman Catholic Church. His opinion on the rites and ceremonies of worship in Thibetan Buddhism is corroborated by certain writers on the subject, reference to which may be found in Professor Rhys David's work on Buddhism.

Madame d'Espérance and Mr. Harte leave us in their communication at a point where our keenness to know more is roused to its greatest pitch, particularly so when public

attention is being drawn by the Press to this remote part of our globe, and coming events seem foreshadowed. Will Mr. Harte be able to obtain the information he so ardently desires, and if he does will he have the power or opportunity to communicate results as clearly again? Supposing he should find himself imprisoned by forces greater and more potent to cripple his will than he realises? It seems to me unlikely that he will discover such jealously-guarded secrets more easily on the astral plane than he would in the flesh here if he tried. The problems are interesting, and I fairly bristle with interrogations as one possibility after another presents itself to the imagination! News and information from Richard Harte should in his next message prove as exciting in many ways as would a message from Mars!

J. STANNARD.

### 'A STRANGE EXPERIENCE.'

#### THE QUESTION OF MATERIALISATIONS.

The puzzle which 'R.' has set the readers of 'LIGHT' to elucidate is the phenomenon of 'a man, still in the flesh, manifesting as a partially materialised spirit.' He rather discounts the difficulty of his problem when he admits that 'it is conceivable that the double might materialise if there were any motive for his so doing.' Here he entirely begs the question by admitting the possibility of the act which he seems to call in question, and suggesting the absence of motive. But it may well be asked: What does he know of the motive of the 'double'?—or, to be more accurate, of the subliminal self? While scorning assumptions when I employ them, he seems to rest the whole of his own case on a quite gratuitous assumption that in the case of the clergyman's brother motive was absent; for 'motive,' he says, 'is often deplorably deficient where startling phenomena occur.'

I confess I should have been better pleased if 'R.' had told us frankly what attempts he has made to get at the facts of this interesting case, and with what result. It seems to me that he might have rendered a valuable service had he been able to ascertain whether, at the time of the séance, the friend in South Africa was in a condition of body or mind consistent with the theory that his subliminal self had visited London at the time of Mr. Husk's séance. If that were so, there is nothing more likely than that his brother, the clergyman, was the centre of attraction, and that, finding a suitable atmosphere, materials and apparatus—in the psychic sense—present in the séance room, he took the opportunity to materialise, as the other spirits were doing. Which of us would not have done the same?

I do not at all agree with the hard and fast line which 'R.' appears to draw between the incarnate and discarnate spirit. Spirit is spirit in either state, with the same qualities, and the difference is only one of degree of limitation and reaction therefrom. 'R.' appears to quibble over the term 'thought-body,' in order to dub, as an 'assumption without knowledge and worthless, 'Uncle's' reported statement that 'the thought-body often travels in that way.' Let me here explain that I believe the expression 'thought-body' is mine, and though by no means original, I prefer it to any other as at present advised, to designate any materialised figure of the subliminal self. To the best of my recollection, the term actually used by 'Uncle' was 'astral-body.' I would have used this term when reporting 'Uncle's' remarks, had I remembered at the time of writing the notes of the séance. But being in the habit of using the other term, I inadvertently slipped it in.

I object to using the expression 'astral-body' myself, because it suggests theories or principles which I do not accept, and I object to the word 'double' being used in this sense, as it is vague, misleading, and therefore unscientific. The word is certainly out of date, and will be rendered obsolete by the late Mr. Myers' great scientific work on 'Human Personality,' in which it is utterly discarded. I have, indeed, noticed it once in the book, but it was used with the explanatory alternative of 'phantasm.' When I use the term 'thought-body' I do not



regard it as a mere phantasm, which may or may not be veridical. I do not accept the view that thought is a mere etherial vibration, nor do I admit that it can be isolated from its living source and shut up in a shell or lay figure, which seems to be the view suggested by 'R.' when he asks for an analysis of 'a thought-form travelling by its own volition,' &c.

Thought is spirit, and the living force which animates the materialised form, in common with all veridical phantasms, is a fraction of the self, projected by the personality whose form is assumed; apparently detached, but really in continued connection and vital union with the entire spirit or soul of the person. This holds good whether the personality be incarnate or excarnate, and the word Mr. Myers prefers to use for the animating principle in such cases is 'spirit.' I see nothing incongruous, therefore, in my describing such a form as a 'thought-body.'

'R.' can understand the projection of thought-clothes; at least, he says it 'seems to be reasonable.' But surely he knows, after twenty-five years, that the materialised body is to all intents and purposes a kind of clothing in which the spirit wraps himself, forming and moulding the figure as nearly, as may be, to his recollection or consciousness of his own bodily likeness. If he accepts 'thought-clothes' he is bound, on the same principle, to accept the 'thought-body,' as the most accurate term to express the materialised form.

That is my hypothesis. 'R.' may say it is 'based upon assumptions'; he cannot say these are 'without knowledge and worthless.' I am rather pleased to find it is on the same lines as the latest pronouncements, made after long and patient research, including close observation and careful co-ordination of facts, by two such eminent experts as the late Mr. F. W. H. Myers, our most up-to-date psychic scientist, and Madame d'Espérance, who is equally distinguished as a demonstrator and practical exponent of the particular phase of psychic phenomenon with which we are dealing.

It is fortunate for those interested in this subject that the highly elucidative lecture of Madame d'Espérance has so recently been delivered, and published *in extenso* in the columns of 'LIGHT.' I recommend that lecture to 'R.' for his careful perusal, and if he does not find there the illumination he requires, he may go a little further with profit and study the remarkable book, "Shadowland," by the same gifted medium. This lady, too, has been in the shadows—"the sad shades of life," like most of us—but *she has come through them*, and she brings with her a flood of illuminating sunshine. When her soul came face to face with the light of Truth, she says: 'The light of this great life penetrated me, and I understood—understood that *thoughts were the only real tangible substances!*'

Madame has done much and suffered much for Spiritualism. She set out with the noble purpose of converting the world, and set before herself the high ideal of working in this good cause without fee or reward, except such as virtue brings. Her original programme has been necessarily curtailed; but she has lived up to her ideal, and now stands forth the most important witness we have to the truth of Spiritualism on the very difficult side of physical manifestation. Her integrity cannot be questioned; that her powers of clear observation and sound judgment are reliable is self-evident to anyone who reads her book with judicious care. She is, perhaps, without a compeer, in having retained her normal consciousness while her mediumistic powers were in use for producing materialisations, and in noting her feelings and experiences during the operation. She was keenly critical herself, encouraged the closest scrutiny by her scientific friends, and from the first was not only anxious but determined to probe the mystery to the utmost. Her observations are, therefore, for all these reasons, of the highest importance; and her experience of the divided personality and the operation of the subliminal self is as valuable as it is unique. It will go a long way towards building up the scientific position of which the foundations have been so well and truly laid by Mr. Myers, and will prove a veritable 'revelation' to those who think with 'R.' that 'the physical side of Spiritualism' is 'nurtured on the fog in which it lives and moves and has its being.'

• But my space has again run out, and I must defer further comment till a future issue of 'LIGHT.'

London.

L. GILBERTSON.

P.S.—Kindly permit me to say that I demur emphatically to some extraordinary remarks contained in the 'Reminiscences' of Mr. Gledstones in the last issue of 'LIGHT.' Were I to see anyone's 'black cuffs' under the drapery of 'John King,' or floss silk 'clinging to the cuffs of the medium,' in the circumstances described, I should consider it a case for immediate inquiry and searching investigation. I know of no 'law of materialisation'—nor would I acknowledge any—which allows of such results. On the other hand, I do not think that objection can be fairly taken to Mr. Husk's wife sitting beside him in the circle. It is only reasonable that in a circle so promiscuous as Mr. Husk's frequently is, he should have the benefit of someone beside him who is strongly *en rapport*. It must not be forgotten that both Mr. Husk and his wife sat in the circle—not a cabinet—with one of their hands clasped by a sitter, in both cases practically unknown to them, and that any suspicious action on their part could not have failed to be detected. What possible help such an arrangement could give to trickery—which seems to be suggested—in the case, *e.g.*, of the placing of a flower in a gentleman's button-hole at the other end of the room, some eight or nine feet distant, I quite fail to see.—L. G.

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#### THE SOCIETY FOR PSYCHICAL RESEARCH.

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A great deal of criticism has lately been passed upon the above Society since the occurrence of the unfortunate Servian tragedy.

For my own part, I am not prepared to say that some of this criticism is not well-merited, but in my opinion there is a tendency to be rather too hard on the Society, and to expect rather too much at its hands.

It cannot be denied that the Society has in the past done good work, and in my humble opinion it still continues to do so, in spite of the fact that it has not yet gone so far as to authoritatively pronounce in favour of immortality, spirit communion, &c. When its pronouncement does come—as it is bound to come by sheer weight of evidence—it will be considered by the unbelievers all the more valuable and convincing because of this very tardiness which is complained of.

I view this controversy as an outsider, and I cannot help feeling that too little importance is attached by some people to the work the Society has already accomplished. When I think of the mass of evidence it has garnered in connection with psychic matters, I cannot feel otherwise than extremely thankful. That the Society has not thought fit to quicken its pace, and to give a definite pronouncement on the questions with which it deals, may be a matter for regret, but people who thirst for knowledge of truth may be trusted to search the evidence it has collected and tabulated, for themselves, and therefrom form their own conclusions.

Those who have no leisure, or feel no inclination, to personally look up the evidence might do worse than purchase a copy of a small book recently published, entitled 'Mrs. Piper and the Society for Psychical Research'—which I see has been advertised in your columns—where they may get a brief summary of some important portions of the said evidence referred to.

I have read with interest the letters of your esteemed correspondents in this controversy, and am glad to find Miss H. A. Dallas at least in a cool, patient and reasonable frame of mind; and others would do well to follow her example. More patience is what we all need. The evolution of psychical research is going on at a good, slow and sure pace, and there is yet plenty of time; time is not lost, though we often think it is.

DAN JONS.

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THE REAL SPIRITUALIST. — "To our eyes," writes the editor of "Le Progres Spirite," "the true Spiritualist is he who, possessing a sufficient knowledge of the science and philosophy of Spiritualism, consents to apply the lofty principles of spiritual morality to every act of his daily life. If he is good, honest, loyal, just and prudent, he is more truly a Spiritualist than he who spends the greater part of his evenings in experimentalising upon the phenomena of Spiritualism without any good to his soul." Wise words these, and deserving of the most serious consideration.—'Harbinger of Light.'



## LETTERS FROM MR. J. J. MORSE.

## XII.

*(Continued from page 581.)*

## Overland to Boston.

My labours in San Francisco ended with an address before the Convention of the State Association on Sunday evening, September 6th, and two days later we commenced our long ride to 'the Hub,' as Bostonians affectionately describe their city. We selected the direct route so as to shorten the duration of the trip as much as possible. Alas! we reckoned without our host, for fate decreed we should be two days longer on the way than the time allowed for. The train had duly crossed the States of California, Nevada, and Utah, and had nearly reached the end of Wyoming, over twelve hundred miles from San Francisco, when we were stopped at a small out-in-the-wilderness station named Medicine Bow, owing to the news that the bridge across the creek, a mile and a-half ahead, was just burned out, a tramp having walked back to the station and so informed the officials, otherwise our train, which was then due to pass the bridge, would have crashed into the creek bed some twenty feet below! The construction gang were at work, but we lay at the station from 7.30 that night until five o'clock the next morning, while the bridge was being reconstructed. The train officials took up a collection from the passengers, hired a small hall, and held a dance to while away the weary hours. A number of the young folks attended the impromptu dance, and had a pleasantly novel time. The delay was not the worst feature, for our train was the 'Fast Mail,' so when we reached Laramie the mail vans were sent on ahead, and our train was reduced to a 'wild-cat' special, which meant that we were thereafter side-tracked to let expresses pass, until reaching Omahah, on the Missouri river. Even there the same fate befel us; we were still a special, and though we ran fairly well for the five hundred and fifty miles to Chicago, we were nine hours late in arriving. We stayed the night in that city, and during the evening called on Mr. J. R. Francis, the editor of 'The Progressive Thinker,' who asked many things about our cause at home, and was pleased to meet the somewhat tired trio that called upon him. The next day, Sunday, we left Chicago, and at 5.30 the following evening reached Boston, after nearly 3,400 miles of train riding, which was the hottest, dustiest, most tiring, and exhausting trip I have ever made. The heat was really dreadful, and resulted in an attack of prostration after my journey was done. Indeed, we all three suffered greatly, and at one time we feared Miss Morse would be compelled to return home as the trying journeys here were taxing her seriously. Happily she is quite recovered now, but neither of us is desirous of repeating the overland journey. It has been my lot to do it five times, and my thirst is now quite appeased.

## Once Again in Boston.

This is a world of changes, and in this country changes occur so rapidly that one can hardly keep count of them. The foregoing is particularly true of Boston. Since my previous visit Boston has disgraced itself by permitting an elevated railroad to adorn (?) its main thoroughfare, *i.e.*, Washington-street. As the centre of the city is too narrow, this wretched thing discreetly plunges into the ground and remains out of the way until it reappears on the other side of the business section. This new thing is useful, but its ugliness cannot be denied. Then the railroads running into the city have consolidated, and now the Northern lines are all centred in one station, and the same is the case with the Southern lines. All this renders it much simpler for travellers, but the alterations necessary have demolished whole neighbourhoods, displaced their inhabitants, closed former stations, and the result is an amount of desolation here and there that must be the despair of property owners; while, further, the business section has shifted as a result of all these changes, and consequently Boston has changed much, and the commonplace now largely prevails where was neatness in store, street, and people. On the other hand suburban

Boston has extended her borders, and improved her appearance remarkably. Central Boston is now nearly all business; the inhabitants have been driven to the surrounding areas, and they go farther afield each year. To patriotic Americans this city will always possess historic interest. But the bitterness of the past is passing away, and to-day the British flag, when carried lately through the streets by the Honourable Artillery Company, called forth only expressions of goodwill. So runs the world; misunderstandings, disputes, and illiberality in time give way to the spirit of brotherhood, which is the promise of the realisation of the solidarity of the human race, and the community of world interests among all people.

As it was the 'off' season for all sorts of meetings while we were in the 'Hub,' there was no opportunity to witness any gatherings of our people, or meet any of the prominent workers. The one exception was a short interview with the renowned Andrew Jackson Davis, who, in spite of years, is as cheery, warmhearted, and lovable as ever. He veritably radiates sunshine and happiness, and as a physician to mind and body he is wonderfully successful. He made many warm inquiries about friends in Great Britain, and his interest regarding our Lyceum work is as deep and hearty as ever. I renewed my acquaintance with Mr. T. G. Tuttle, the business manager of the 'Banner of Light,' little thinking, when bidding him good-bye before leaving for Washington, that it would be the last time we should meet in the flesh! Yet a few weeks later, owing to temporary business worries, he unlocked the doors of death and voluntarily departed from this life. He was a capable business man, as honest as the day, and his loss was quite a shock to all who knew him.

Brooklyn, N.Y., U.S.A.

November 14th, 1903.

## 'WHEN IT WAS DARK.'

It happened that we were in an indifferent mood when we took up this book; but the opening chapters promised so well that we were led into reading steadily on until the end, and we consider ourselves well repaid for having done so.

'When it was Dark' is an original and powerful story—a dramatised sermon, if you will—telling of the debasement of intellect and wealth in a determined effort to discredit the testimony of the Bible and overthrow the Church. The interest centres in certain discoveries, supposed at the time to be genuine, made by an agent of the Palestine Exploration Fund, in the waste ground beyond the Damascus Gate, at Jerusalem. These discoveries were of supreme importance from a religious point of view, and they are set forth with such a wealth of circumstantial detail that the reader may be pardoned if he, at first, accepts them as authentic.

The chief figure in the book is Constantine Schaube, a Jewish millionaire of brilliant attainments, whose attitude towards Christianity is one of open and bitter hostility. He it was who coerced the eminent archæologist, Sir Robert Llewellyn, into preparing the forged inscription, and arranging for the discovery of the tomb, and it was he who, when all was ready, sent, as a sign, to Jerusalem, a letter containing a drawing of a broken cross. Other prominent characters are Basil Gortre, curate of a Lancashire church; Gertrude Hunt, a popular London actress; Harold Spence, a journalist; and Cyril Hands, the agent of the Palestine Exploration Fund.

The finding of the tomb comes as 'a bolt from the blue,' and the announcement of the discovery to the world at large is thus described. Spence has hurried, with the news, to the office of the 'Daily Wire.' He has an interview with the editor Ommaney:—

"*'A new tomb has been found. There is an inscription in Greek, written by Joseph Arimathæa, and there are other traces.'*"

'His voice failed him.

"Go on, man, go on!" said the editor.

\* 'When it was Dark.' By GUY THORNE. Publishers, Greening and Co., and from the office of 'LIGHT.' Price 6s. post free.



"The inscription—tells that Joseph—took the body of Jesus—from his own garden tomb—he hid it in this place—the disciples never knew—it is a confession—"

"Ommaney was as white as Spence now."

"There are other contributory proofs," Spence continued. "Hands says it is certain. All details are here, read—"

"Ommaney stared fixedly at his lieutenant."

"Then, if this is true," he whispered, "it means?—"

"THAT CHRIST NEVER ROSE FROM THE DEAD. THAT CHRISTIANITY IS ALL A LIE."

The momentous news is flashed to the utmost ends of the earth, and its paralysing effect upon the various denominations is vividly depicted, as are its subsequent refutation and the retribution that overtakes its authors.

'When it was Dark' strikes us as a work of more than average merit. The author takes us along new lines, and in doing so he enforces lessons of which it is well that we should occasionally be reminded. Though not directly concerned with the supernatural, there are many references which indicate an intimate knowledge of things psychical. The action of the story is excellently conceived; there are no abrupt transitions, but a natural unfoldment, and a steady development of incident out of incident. The book abounds with little touches which give it a life-like quality and interest; in a word, it is a vigorous and healthy story of decided originality, and as such we venture to bring it to the notice of our readers.

B.

#### 'POINTS OF VIEW.'

Under the heading of 'Points of View,' the Manchester 'Daily Despatch' recently gave a column of personal reflections more or less relative to Spiritualism. After referring to Sir Oliver Lodge's report of sêances with Mrs. Piper, and to the volume of the 'Pro and Con' series in which Mr. Wake Cook and Mr. Frank Podmore discuss Spiritualism, the writer discloses his own 'point of view,' which seems to be that the spirits, in whose existence he believes, may be 'some thoroughly foolish ones, to correspond with the thoroughly foolish way we take of talking to them.' He says:—

'One cannot but believe that there is some distant paradise, some elysium where the beautiful souls who had thoughts above the week's wages, and the spotting of a winner, and the satisfaction of "Little Mary," live in eternal bliss and sweet communion. Why should not the contentedly earthly people have appropriate abodes after death, around our second-rate planet?'

There is something to be said for this 'point of view,' and rational Spiritualists have been saying it for many years. But the fact is that the world is so materialistic, so engrossed with wages, winners, dinners, and plays, that it attracts the 'contentedly earthly people' who are nearest.

When we become 'beautiful souls' on this side we may attract such people from the other, and even the 'earthly people' may possibly help us to become beautiful or good.

B. A.

#### LETTERS TO THE EDITOR.

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

Mr. D. D. Home.

SIR,—Will any of the relatives, or anyone knowing the name and address of any of the relatives, of the celebrated medium, Daniel Dunglass Home, kindly communicate with the undersigned?

'HOME.'

86, Church-street, Berwick-on-Tweed.

Mrs. Penny's Work on Jacob Böhme.

SIR,—I wish to get a copy of the book by Mrs. A. J. Penny, on the writings of Jacob Böhme, either by purchase or by loan. If any reader of 'LIGHT' can aid me in this matter I shall be much obliged. In case of loan, I will gladly pay the postage both ways, and will return the book in a few days after its receipt.

WILLIAM EMMETTE COLEMAN.

224, Phelan-building,  
San Francisco, California,  
U. S. America.

#### Explanatory.

SIR,—I have not seen Dr. Peebles' writing in the 'Banner of Light,' but I am looking at the concluding paragraph of the pamphlet sent with this letter, which Dr. Peebles quotes from verbatim. You are quite right; life is too short for this endless guessing and puzzle-making; and this is what I meant when I wrote, 'The mere lay student is left in a fog.' Nevertheless, sir, the study I have made of what has proceeded from the Theosophical Society has done me good. For (1) I am conscious of my ignorance; (2) I do what I can to correct it; (3) I have come to know that there have been, are, and always will be, great teachers who care for human progress, and are approachable by any earnest learner. And I take the opportunity to remark that the pages of 'LIGHT' often seem to suggest work that comes to you promoted by workers for ends to achieve which you and I, and all of us, are but clay in the hands of potters. Is not this pretty much what Stainton Moses heard from 'Imperator' and his great band? And 'Old Diary Leaves' teems with indications that Olcott felt that he and Madame Blavatsky were used by Masters, in and out of the flesh, as agents of the universal design for the purposes of which they, and all of us, are moved like pieces on a chess-board.

GILBERT ELLIOT.

Highfield, Mottingham, Kent.

#### 'Pre-existence' and 'Re-birth.'

SIR,—No work recorded by automatic writing bears stronger evidence in its style and contents of a supra-mundane origin than 'A Celestial Message,' noticed in your columns last spring. Its object is autobiographical rather than didactic, so that any light shed on modern controversies is incidental, and so much the more valuable. Out of several passages bearing on pre-existence and re-birth, I have selected the following, as being most easily divorced from their context:—

'A few short years' absence upon earth, for special expiatory purposes' (p. 54).

'Some, in former lives, had been denizens in higher realms, and now, in unfortunate environments and lowly surroundings, were expiating for and correcting those defects of character that had held them in spiritual bondage' (p. 73).

'My spirit heavily weighed, groaning under great perplexities . . . would have sunken by the wayside and have sought relief through another life in a world of jarring discords like unto those I had so recently escaped' (p. 88).

'The antithesis (to the law) is chaos, loss of spiritual influence, dissipation of power, requiring re-birth' (p. 97).

'Man is learning to perceive that his neighbour in the bonds of ignorance is but a younger brother, a few centuries his junior, and that he will soon stand upon the plane of his present attainments and appropriate for profitable use the vibrations of truth and love, now so highly prized by himself' (p. 133).

Hoping these extracts may serve to call further attention to the book,

L. J. J.

#### A String of Questions.

SIR,—Since conclusive facts cause me to be a Spiritualist, and apparently the only one for miles, isolated from the numerous advantages that the more fortunate possess, will some of your readers be good enough to give me a little help and advice on the few following points? People are all so bigoted and orthodox in this neighbourhood that a circle is out of the question, and the only individual who will condescend to help me to investigate is a sceptical materialist.

Is it possible to obtain any intercourse at all with the unseen by myself? I have persevered for months with the planchette and have tried passive writing, but with no other result than a nearly frozen hand and arm-ache.

Will anyone put me in touch with a psychometrist, who will not weave fairy tales? Or better—is there one who will guarantee to either tell me the truth or nothing at all?

Can the idiosyncrasy requisite for crystal vision be cultivated? I may say that on very rare occasions I am clairvoyant, but never when I want or expect to be, and not by the rarest chance with the crystal. Are those who claim to develop clairvoyance, mediumship, &c., per post, genuine? or is it simply a sort of fool-catching business?

I trust some kindly Spiritualist will take pity on my isolated condition and give me the best advice possible, but I hope it will be other than that so often given, viz., to 'possess my soul in patience.'

Wimborne.

CHAS. W. WILLIAMS.



## 'An Inquirer's Doubts.'

SIR,—Being myself an inquirer, I have read the correspondence on this subject with much interest, and in general I agree with the observations and opinions of 'Anemone.' I would, however, crave a small portion of your space to add one or two remarks which have been suggested by my personal attempts—they have unfortunately been no more—to investigate the great question of the reality or otherwise of spirit return.

In the first place I have found the ordinary 'clairvoyance' eminently unsatisfactory, and consequently unconvincing. The descriptions of the spirits seen by the medium are usually such as would apply to hundreds of different persons. Names are scarcely ever obtained, and, when mentioned, are only given tentatively, and the clairvoyant is seemingly highly gratified if the sitter can think of any departed friend whose cognomen even slightly approximates to the one suggested, 'Mary,' for instance, being considered as coming very near 'Matilda,' and 'Dick' as being clearly meant for 'Robert' (in the latter case, I presume, because Richard commences with the same letter of the alphabet).

I have a strong objection to have my 'fortune told,' and yet this is what some guides of mediums have insisted on doing, although warned beforehand. I have been told by some mediums that they must do what the 'control' suggests or commands, and by others that the control is 'good natured' and will do what is wished in this respect. Surely it could be arranged between the spirit and the medium that those whose only object in attending séances is to obtain evidence of the continued existence of, and, if possible, messages from, their loved ones, should not be bound to listen to prophecies of their own future fate and surroundings.

But the greatest disappointment which the inquirer encounters in his efforts at satisfactory investigation is, I think, to be found in the practical impossibility of joining a private circle, or one independent of a paid medium. I should probably never have felt so strong a desire to test impartially the genuineness of spiritualistic phenomena had it not been for my scanty but encouraging experiences in a 'table-rapping' circle of friends many years ago. These are the description of tests which still most appeal to me, and I wonder that they seem no longer to be considered of their old value by the newer school of Spiritists.

A simple inquirer cannot conscientiously join a spiritualist society, and many chances of investigation are thus lost to him. Why cannot an 'Inquirers' Association' for the unprejudiced study of the subject be set on foot, and circles for table rapping or tilting (*inter alia*) formed amongst the members? Many inquirers have no spiritualistic friends.

However earnest and convinced a believer any man may be, he must be aware that Spiritualism is still upon its trial, and that the world in general needs conversion to his views. It is not the hardened materialist only who needs to be dealt with; there are also multitudes who are only too anxious to find support for the spiritual longings of their souls, but who (if intelligent) cannot do so in the contradictory and most unlikely 'proofs' too often put before them.

'SCRUTATOR.'

## Theosophy.

SIR,—It is distinctly stated that the first object for which the Theosophical Society was founded was the formation of a 'nucleus for Universal Brotherhood.'

May I inquire how that primal purpose can be served by discussion concerning the 'unreliability' of the expositions put forth by one member and refused by another?

It would seem that there must be some grave discrepancy in the mind of the organisation, or a serious flaw in its credentials, when we are asked to contemplate the spectacle of a 'house divided against itself,' and that in a paper which has never shown itself too kind towards the pure 'Light' of 'Theosophy.'

TRUTH-LOVER.

## Symbols.

SIR,—Would some reader of 'LIGHT' conversant with the meaning of symbols kindly tell me the significance of a cross in a circle (+)? It was given me as a sign from a dear one in the unseen, through Miss MacCreadie, that I might always know who was speaking or writing, and since then some automatic writing was duly signed with this symbol.

Algiers.

R. H. I.

CAPE TOWN.—A correspondent desires to meet with Spiritualists or interested inquirers living in Cape Town, South Africa, with a view to forming a circle. Address 'R.,' care of the Editor of 'LIGHT.'

## SOCIETY WORK.

## SPECIAL NOTICE.

In consequence of the growing pressure on our space, and the large increase in the reports of 'Society Work,' we must beg our correspondents in future to be as brief as possible in their communications.

We must ask them also to take notice that on and after January 2nd, 1904, additions to the reports, in the form of announcements of forthcoming meetings, being in reality in the nature of advertisements, must be paid for. They must not exceed twenty-five words, and when sent must be accompanied by six penny stamps, or they will not be published.

Notices of future events exceeding twenty-five words must be inserted in our advertising columns at the usual rates.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last, at 6.30 p.m., a good address was delivered by Mrs. Preece on 'The Better Land,' and Mrs. Bewick gave clairvoyance.—H.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday evening last Mr. E. W. Oaten gave an interesting address on 'Inspiration—What is It?'—E. R. O., Cor. Sec.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. Fielder; and at 8.15 p.m., public circle.—G.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last M. de Veigle gave an interesting address on 'Our Duty to our Neighbour,' and answered questions from the audience.—A. F.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. George Cole gave an interesting address on 'The Future of Psychic Phenomena,' to an appreciative audience.—H.

LEICESTER.—QUEEN-STREET.—On Sunday afternoon last Mr. Bibbings took for his subject 'Can Married Folks be Happy?' and in the evening, 'What are the Dead Doing?' to good audiences.—J. SNOW, Secretary.

LEICESTER.—LIBERAL CLUB, BISHOP-STREET.—On Sunday last Miss Cotterill gave excellent addresses and convincing clairvoyance. Crowded audience in the evening. Speaker on Sunday next, at 11 a.m. and 6.30 p.m., Mr. Marklew.—W.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard delivered an excellent trance address on 'Spiritualism—Its Realism,' which was much appreciated. Meeting each Sunday at 7 p.m.—R.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Boddington gave a splendid address on 'Materialisation.' Miss Morris presided. Band of Hope on Tuesday, at 7.30 p.m., and on Sunday next, Lyceum, at 3 p.m., and Mr. Tayler Gwynn at 7 p.m.—D. G.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—A successful social meeting was held on the 2nd inst., and Mrs. Evans gave psychometrical readings very successfully on the 4th. On Sunday last, after a splendid discourse on 'Activity,' by Mr. J. Evans, excellent clairvoyance was given by Mrs. Evans.—J. E.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, N.—On Sunday last Mr. John Page Hopps gave an address on 'Pioneers for God,' which proved to be one of the most earnest and inspiring discourses we have had for a long time, and all present followed the speaker with the closest attention. Speaker on Sunday next, Mr. John Kinsman.—A. J. C.

NEWCASTLE-ON-TYNE.—TEMPERANCE INSTITUTE.—On Wednesday, the 2nd, Mrs. Colville gave good clairvoyant tests, and on Saturday, the 5th, a large open circle was well supplied with mediums. On Sunday last Madame Stone gave a good trance address on 'Prayer and its Divine Purpose,' and a good after-meeting was held.—H. S.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. W. E. Long, of Camberwell, gave a trance address on 'How to Propagate Our Faith,' and some valuable advice was given to his hearers. The after-service circle was very helpful to many. Speaker on Sunday next, Mr. McDonald.

PECKHAM.—CHEPSTOW HALL.—On Wednesday, the 2nd inst., the South London Spiritualist Mission gave a successful conversation, Mr. J. Huxley presiding, and upwards of 150 friends were present. Clairvoyance was given successfully by Mr. J. J. Vango and Mrs. F. Foster. Songs were tastefully rendered by Miss Nora Griffith, Mrs. Barton, Mrs. Dupé, and Mr. and Miss Heaton. Mr. Heaton gave a gramophone exhibition, and the Priddle Brothers did some good weight lifting. A pianoforte solo was rendered by Miss Amy Gilliss, a recitation by Mr. Priddle, and a violin solo by Master Barton. Friends from other societies were very welcome, and our best thanks are due to all who assisted. The hall was tastefully decorated with flags, and refreshments were served during the evening.