

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1904, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## NOTES BY THE WAY.

Once more we can say with the ancient writer of that old-world love drama, 'The Song of Songs,'—

The flowers appear on the earth;  
The time of the singing of birds is come.

And once again some of us will be mindful of our own George Herbert's line:—

My God; how sweet and clean are Thy returns!

And some will not think of God at all, nor of the wonder behind the laws of growth and beauty.

The Rev. Robert Collyer, of New York, lately said some wise but simple things about it. In a discourse concerning Enoch and walking with God, he said:—

When Enoch lived, if his melons were large, sweet and plentiful, he thanked God for good melons, but we say, 'I was very particular about my seed and soil,' or, if his trees flourished exceedingly, he hinted some blessed thing about God's good providence to a tree, but we say, 'I remember that I sent for the plants all the way to Rochester.'

When Enoch lived, and flowers carpeted the dales and uplands on the Euphrates, he thought, as the poet sang, how

'Not worlds on worlds in phalanx deep  
Need we to prove that God is here;  
The daisy, fresh from nature's sleep,  
Tells of His Hand in lines as clear.  
For who but He who arched the skies,  
And poured the dayspring's living flood,  
Wondrous alike in all He tries,  
Could raise the daisy's purple bud,  
Mould its green cup, its wiry stem,  
Its fringed border nicely spin,  
And cut the gold embossed gem  
That, set in silver, gleams within,  
And fling it unrestrained and free  
O'er hill and dale and desert sod,  
That man, where'er he walks, may see  
In all his footsteps there's a God?'

But in these times, when our children come to us with flowers, they treat us to scientific dissections of them, and laugh at the dear old names we give them; while we are proud, of course, as becomes the fathers of persons so learned, and say to ourselves, 'This is very wonderful.' But, then, we cannot but wonder whether they do see quite so much in the wild rose or the bluebell as I did, for one, when I strayed to seek them by bank and hedgerow, before I had heard of such

things as Latin and botany, or dreamed that somewhere in the pre-existent heavens there were voices training to call me 'Father.'

'The Express' says, 'It is claimed by the Spiritualists that Houdini, "the handcuff king," is supernaturally aided in his work,' and it proceeds to deny it on behalf of Houdini. We believe the reference is to our 'Note'; but, in that Note, we 'claimed' nothing of the kind: we only suggested, and did so on the strength of Houdini's own very strong suggestion, one of his pamphlets containing a picture of a spirit-form releasing him. We have all along been well aware that Houdini, in this country and in Germany, repudiates Spiritualism, probably for business reasons and to keep clear of ignorant police and magisterial prejudices. We 'claim' nothing: we only cite his picture and his unaccountable doings.

We have received a copy of 'The Daily Mail' containing a prominent article on 'Ghosts and their methods,' by Harold Begbie. After reading it, our first reflection was,—Will 'The Daily Mail' ever be able to give to its readers the thing that is? Must it always present them with the thing that is not? We do not know Harold Begbie; but, although he is, in a way, serious, he gives us very little reason to rely upon his knowledge. The following is absolutely fatal:—

Men of great reputation in physical science are, not unnaturally, averse from declaring an open faith in that which still lacks 'crucial' proof. Sir Oliver Lodge, Sir William Crookes, and the majority of the big men stop at telepathy.

A man who would write that would or might write anything. Granted that this statement as to Sir William Crookes is only the result of Mr. Begbie's ignorance; a man who undertakes to write for the instruction of tens of thousands ought at least to know the A B C of what he is writing about; and the A B C concerning Sir William Crookes is that he presented to the world his book, 'Researches in the Phenomena of Spiritualism'; that in this book he stoutly contends for the truth of spirit action; that he has over and over again declared that he stands by all he has said, and that his last word is that, if he cared to do it, he could add more. And yet this 'Daily Mail' hand protests that Sir William Crookes 'stops at telepathy'!

It would amply repay us if, gladly withdrawing from the chaff and nonsense of much that now passes for smartness, we fell back and foraged in the old 'green pastures'; and this, whether the object of our search be philosophy, poetry, ethics, humour, or spiritual refreshment. Even the old 'Spectator,' which one can often pick up on a book-stall for 4d. a volume, is a joy, after the babble of Fleet-street and the Strand.

These reflections were started by our noticing, a morning or two ago, the following thoughtful paragraph in one of the venerable 'Spectator's' chapters on 'The Immortality of the Soul':—

Among other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul



to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a great weight with it. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created! Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass; in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of His infinite goodness, wisdom and power, must perish at her first setting out, and in the very beginning of her inquiries?

A correspondent sends us a copy of a kitchen-girl penny paper containing the usual adorable 'guinea prize' love-story, with more than the usual penny show business, and with a scoff at Spiritualism thrown in. Our correspondent asks for 'severe censure.' We do not feel like it. If Mary Ann finds any respite from her toils with the help of these cheap gushers, by all means let her have them, poor girl! and if Mr. Carruthers can earn a guinea so easily, why not let the poor man alone?

We have lately been invited to admire a book recounting Mr. Baillie-Grohman's adventures in the butchering line. We are told that he holds numerous sporting records; and the following is only an imperfect indication of his heroic efforts:—He has killed upwards of eleven hundred head of mountain big game; he was probably the first to kill an adult buck of the Rocky Mountain antelope; and he has produced a son who has 'already shot three chamois bucks in one day's stalking.'

Well may we say with the Psalmist, 'Lord! what is man that Thou art mindful of him?'

Here and there we see cheering signs of growing charity, and of that 'sweet reasonableness' which is so refreshing after the old harsh bigotries and dull obscurantisms. Here is the Preamble of a delightful service for the admission of members to a Congregational Church in the United States:—

The minister will address the candidates, saying:—

Dearly beloved, you are here before God and these witnesses to publicly acknowledge the yielding of yourselves to the religious guidance of Jesus Christ by uniting yourselves to the church that bears his name. This being your intention, do you hereby assent to this confession of your faith and purpose?—

I believe in God, the loving Father of the race.

I believe in the universal brotherhood of man as taught by Jesus Christ.

I believe in Jesus Christ as the Supreme Revealer of divine character, as the moral and religious Teacher, the spiritual Guide, and the Redeemer of men.

In uniting with this church, I promise to give myself to its service, to work for its upbuilding, and to walk with all its members and with all men in a spirit of charity and faithfulness.

Then, after a few more words of counsel and instruction, the welcome is given. But this would do for any church.

The evening service at the Free Church, Ormond-road, Richmond, on Sunday, April 10th, will be conducted by the Rev. J. Page Hopps, who will speak on the subject of 'HONEST JOY.' Service at seven.

## 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, APRIL 22ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. J. STANNARD

ON

'THE SPIRITUAL TEACHINGS OF ISLAM.'

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.

### SPECIAL NOTICES.

ILLUSTRATIONS OF PSYCHOMETRY AND CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. J. J. Vango on Tuesday next, April 12th, and on the 19th and 26th. These sésances 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 further series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. The next sésance will be held on Friday next, April 15th, 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, M.A., 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. The next meeting will be held on the afternoon of Friday, April 22nd. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. 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 will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., on Thursday afternoons, between the hours of 1 and 3. 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.

### INVESTIGATING AND RECORDING COMMITTEE.

A committee has been formed by the London Spiritualist Alliance for the promotion of the following objects:—

- (1) To collect, sift, and record any evidence presented to them by public or private mediums.
- (2) To assist in the development of mediums.
- (3) To show hospitality to any foreign mediums visiting this country.

It is earnestly requested that all who can assist the committee in the prosecution of these objects will do so.

Communications to be addressed to the Secretary, Dr. A. Colles, Office of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.



# THE CLASSIFICATION OF 'N' RAYS.

'L'Initiation' publishes an exhaustive treatise, compiled from various sources, on radium and the more recently-discovered nerve radiations of Blondlot and Charpentier, the whole giving us a clearer idea as to their place in the general scheme of things—scientific, and occult or psychical.

According to one writer, in a publication called the 'Revue des Idées,' who attempts certain classification from the scientific side, we learn that :—

'The "N" rays are not electrical manifestations any more than they are calorific, luminous, or chemical. They, therefore, fill a gap which had hitherto existed, and we can now reconstitute our picture in the following manner : Sonorous waves, electrical oscillations, Hertzian waves, "N" rays, obscure calorific radiations (affecting the thermometer), luminous radiations, ultra violet rays, "X" rays, and rays which are not deviated by radium. These "N" rays, be it noticed, do not affect a thermometer nor the retina, nor the photographic plate, and yet they have the singular property of exciting either the brilliancy of a luminous source or the sensibility of the retina to the luminous rays.'

This writer, therefore, concludes that they bridge the gulf between Hertzian waves and the dark calorific rays.

'Papus' concludes the series of articles on the subject with some helpful remarks which enable us to place the various phenomena known to occult and psychical research schools of thought in their rightful categories when dealing with such complexities as human vibrations and radiations. Concerning the measurement of human vibrations by means of mechanical apparatus, 'Papus' says :—

'The registration by means of physical apparatus brings us to the question of biomètres. The first of these apparatus is the excellent biometer of Louis Lucas, established on the principle of a galvanometer. Then came that of the Abbé Fortin, the first one to construct a biometric formula, and he extended his researches into meteorology. After his needle came the biometer of Dr. Baraduc, constructed on Fortin's lines with certain slight modifications. Finally, Dr. Audollent presented an apparatus of the galvanometer type.\* The force which acts on these biometers, passes through cold water, but instead of passing through metals is, on the contrary, repulsed by them, since the rotation of metallic needles is determined by the impact of waves against a needle suspended by a thread of cocoon silk. This particular radiation does not seem, therefore, to obey the same laws as the "N" rays, and is still too little known scientifically to enable us to assign to it any particular place in the hierarchy of forces.

'The studies of M. de Rochas on the exteriorisation of the sensibility, with fixation of waves in water or on wax, may possibly be attached to this section. M. Durville (of the Ecole du Magnétisme) has also made some experiments in the conductivity of human radiations through a metal wire which could also be classified with the above ; but again here we have no physical analogy between these radiations and the "N" rays. If we had to classify them we should place them provisionally in the vicinity of rays which would impress the photographic plate, and for the following reasons. Commandant Darget, a specialist, one might say, in the matter of photographic experimentation, has frequently secured reproductions of certain human radiations. Dr. Iodko employed electricity for research, which we might include in this section, or better still, among purely electric radiations. Commandant Darget obtained photographs of waves, which were often coloured, by applying his fingers to the gelatine surface of a sensitive plate and plunged in a bath of hydro-quinone. This photographic property of the radiations again differentiates them from the "N" rays, and since these are not susceptible to photographic impressions one must therefore place them between photographic radiations and luminous rays. Dr. Iodko utilised electricity in order to distinguish more accurately the human radiations, and relative to this I should like to mention that this scientist was the first to discover and obtain distinct proofs that a differentiation existed in the light emanating from the two poles, positive and negative.

'The first category would be reserved for photographic registration on a negative wrapped in black paper, placed on the forehead of an operator or subject—experiments such as Darget, Baraduc, Rosier, and myself carry out. The second section would comprise photographic impressions obtained at a

distance and without apparatus (experiments by Rosier and myself). Then come the experiments with apparatus such as were carried out by Crookes and other researchers in spirit-photography. Needless to repeat that all radiations capable of being photographed have nothing to do with "N" rays ; and to definitely sum up this irritating question of classification, let us once more draw up a table of vibrations, as this accords with what we have just said :—

## SOUND.

Electric Radiations	...	...	(Leyden Jar)
Experiments, Jodko	...	...	(Reproduced by Durville)
Hertzian Waves	...	...	(Wireless Telegraphy—Branly)
'N' Rays—Blondlot	...	...	(No longer electric nor calorific manifestations. Luminous and chemical)
Calorific Radiations, obscure	...	...	(Action on thermometer)
Luminous Radiations	...	...	(Visible to the eye. Fluid of Luys and De Rochas)
Materialisations	...	...	(Crookes ; and Od of Reich-enbach)
Ultra Violet Rays	...	...	(Invisible to the eye, but affecting photographic plate)
Black Light. Lebon, 1899	}		(Baraduc and others. All these register on photographic plate)
Biometric Radiations			
Digital Impressions and Thought			
Forms	...	...	(Darget)
Astral Forms	...	...	(Dr. Rosier)'

Regarding priority of discovery concerning rays which were invisible to the eye but capable of photographic registration, 'Papus,' in his concluding remarks, declares that Dr. Gustave Lebon made undoubtedly the most scientific researches. Dr. Baraduc, he continues, who for years pursued his studies into the emission of human fluidic forces, belongs as a theoretician to the school of Louis Lucas, employing for experimentation purposes the needle invented by Fortin, which he somewhat improved. His studies and experiments into the nature of the effects of the human passions as these affect the photographic plate are researches both valuable and interesting, but which cannot be scientifically considered as in any way connected with the fleeting effects of the 'N' rays.

In conclusion I might add that Dr. Baraduc has recently brought out another work on his electro-therapeutic and biometric researches, entitled 'Les Vibrations de la Vitalité Humaine.\*' The book is full of suggestive matter for the student and occultist, while he instructs his readers fully upon his diagnostic theories and methods, employing the finer and more meta-physical methods in the treatment of diseases, nervous or organic. Some of his medical work is strikingly original, for while he employs modified forms of electrical currents as therapeutic aids, he considers that hypnotic suggestion is also a help, though both might be rendered valueless if a wrong estimate of disease through diagnosis was arrived at. It is for this reason that he finds such great assistance from the biometric method of testing the patient's condition, especially when there is reason to suspect psychical or nervous trouble. When cases show particularly unbalanced nervous conditions he resorts to sensitive plates, and applies them to the various nerve centres and ganglions as near as these can be localised on the body ; and the signs on these plates will frequently reveal quite startling complications in the distribution of the nerve forces or in the centres. The singular signs or lights on the plate he will interpret, and are to him as clear as though he possessed another and finer mode of 'X' ray to reveal the hidden and obscure.

The science of photography, as this touches upon pathology and psychology, is as yet only in its infant stage, but enough has been revealed through these means to show that medical science has really one of the most powerful aids imaginable when only this question of human rays and finer forces becomes more thoroughly recognised and understood.

J. STANNARD.

\* Librairie Baillière et Fils, 19, Bvd. St. Germain. 8fr.

\* Mention might also be made of Rutter's magnetoscope, highly praised by Dr. Ashburner in his work on 'Animal Magnetism,' about 1852, and of the little instrument used by the late Professor D'Odiardi.

MADAME MONTAGUE.—When on the point of going to press a long letter reached us from Madame Montague, but it must be held over for another issue. Madame expects to be in London before the end of this month.



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

## XIV.

Since assuming the responsibilities of an editorial position here, which makes a large demand upon my time and energies, I have not endeavoured to do much upon the lecture platform, only serving such societies as I could easily reach by an hour or so's ride from this city (Boston). In the early part of the year I occupied the platform of the Boston Spiritual Temple Society, which is considered to be the leading society of our people in this city and State. The regular speaker is the Rev. Mr. F. A. Wiggin, an inspirational lecturer and test medium. The meetings are held in the New Century Building in Huntington-avenue, a very respectable neighbourhood indeed. The hall is an exceedingly nice one, very comfortably seated, and fitted as a bijou theatre. It is illuminated by electric light, artistically and tastefully decorated, and presents a very fine appearance at night. The audience is composed of evidently well-to-do people, and the hall is usually filled at the evening meetings. Mr. Wiggin is warmly supported by the society and congregation, and his labours are spoken of very highly. On the occasion of my visit it was the morning following our second severe snowstorm. The air was biting cold, the snow was knee-deep almost everywhere; yet, in spite of the climatic conditions, a very satisfactory audience assembled in the morning, and an unexpectedly large one was present at night. I received a very cordial welcome, and the work of 'Tien' was highly commended.

Since then I have spoken in the neighbouring city of Lynn (which is the centre of the ladies' shoe manufacturing trade of this part of the country), where I had very excellent audiences. A flourishing Lyceum is also conducted by this society. It was within a few weeks of being twenty-nine years since I spoke in Lynn previously.

I also visited the pretty little city of Norwich. In this case it was after an absence extending to seventeen years. The friends own a pretty little church edifice, bright, clean, well-seated, tastefully decorated, and fitted with every convenience. The two Sundays I ministered to them were most enjoyable, and my audiences were large. On each Sunday delegations came in from towns round about.

Last Sunday I spoke in the city devoted to the manufacture of men's shoes, Brockton. Here, also, I found a very flourishing society and an excellent Lyceum. The work was in a very satisfactory condition. Locally, I have visited the three Ladies' Aid Associations quite frequently, and on one occasion lectured for the one at Cambridge, a pretty suburb of Boston. I have several other calls upon my list which will be filled in due course.

## Two Mass Meetings.

Two mass meetings were held in this city. The first was that of the Massachusetts State Association of Spiritualists, an organised body, chartered under the laws of the above-named State. Dr. George A. Fuller, a highly-respected and competent lecturer, author, and medical practitioner, is the president of the body, and, in spite of the fearfully inclement weather which prevailed, the audiences were as large as could be expected. Subsequently, what was described as a mass meeting for Spiritualists was convened under the direction of the Ladies' Lyceum Union. Its sessions were held in the afternoon and evening, and were crowded on each occasion. I responded to an invitation to address the evening meeting, at which I made a short speech, while Miss Morse sang a solo to the evident gratification of the company present. It cannot be said that the average speaking reached a very high level, or touched upon any really practicable or useful topics or suggestions, though it was for that purpose the meeting had been called.

## An Unexpected Pleasure.

In spite of our anticipations, fate apparently had designed that we should not visit the city of Philadelphia, and therefore we were constrained to think that we should not see our good friends, Mr. B. B. Hill and Mrs. M. E. Cadwallader. Nevertheless, business bringing Mr. Hill and his daughter to this city, we were favoured with a meeting after all. Mr. Hill looked just about as usual, and was as energetic and enthusiastic

as ever, and Mrs. Cadwallader displayed her unabated interest in all things pertaining to the progress of the cause. In spite of her many duties she was able to devote a considerable share of her time to us, entertaining us to dinners and suppers and theatres, and doing everything in her power to shower upon us true American hospitality, all of which was duly appreciated and thoroughly enjoyed. The weather being so very severe caused her to contract a very heavy cold, which, after her return to Philadelphia, necessitated a visit to a warmer climate. A recent letter from her, in which she states that she is very much better, reached me from St. Augustine, Fla., which is a summer climate during the rigours of the Northern winter. She desires her warmest remembrances to all her friends in Great Britain.

## Miss Florence Morse.

Miss Morse, in company with Mrs. Morse, sails from this port in the Cunarder 'Saxonia' on April 26th, for Liverpool. Miss Morse has sundry engagements to fill in Glasgow, Greenock, Edinburgh, Dundee, and one or two other places in Scotland, and will, with Mrs. Morse, visit friends *en route* to London. They will re-establish themselves in Florence House on June 24th. Miss Morse has had a number of engagements with societies during the past four months, and has met with very cordial and flattering receptions wherever she has been. Indeed, many regrets are expressed to me that she cannot remain another season, but I am afraid the cold of another winter and the heat of another summer would seriously affect the health of both her and Mrs. Morse, consequently they are unwilling to run the risk that the climate might have in store for them if they remain.

My own return will follow in due course, all intimations to the contrary notwithstanding, and I shall commence my labours at home by my reappearance in the Cavendish Rooms on the first Sunday of October next, as stated prior to leaving home on my round the world tour. I have already accepted a number of engagements for 1905, so if other friends are desirous of retaining my services, I would suggest an early communication with me to that end. My Sundays for the present year are all engaged.

## A Sunday Forum.

A rather peculiar institution exists in this city called the People's Forum. It is really a debating society run by a religious organisation. Once a year, the subject of Spiritualism is introduced, as some of our people are associated with this branch of the work. The committee requested me to introduce the subject this year, and I accordingly did so, the topic allotted to me being, 'Is Spiritualism True?' I had what I was told was the largest audience of the season, and gave them a pretty thorough review of the evidences in support of my contention in the affirmative. The speakers on the other side were certainly, without exception, the lamest and most inconclusive set I ever listened to, for they would have done no credit to a country debating class, either here or at home. Two of the city newspapers gave very excellent reports of my speech, which I had written and loaned to the reporters that they might take extracts; so I reached a very large audience indeed, which is about the only good that I can see resulting from the affair.

## Madame Florence Montague.

While in California I met our good friend, Madame Montague, who was as genial as ever. Myself and family were the principal guests at a happy dinner party in our honour, at the Hotel St. Nicholas, where, with a number of leading Spiritualists, such as Mrs. Addie L. Ballou, Mr. and Mrs. J. Shaw Gillespie, J. Munsell Chase, W. F. Jones, Secretary of the California State Association, Mr. and Mrs. N. D. Place, and several others, we thoroughly enjoyed ourselves. Madame spoke very warmly of her friends in London, and desired her loving remembrance to them all, and is looking forward to soon meeting them again. Madame's work for the cause in San Francisco is highly appreciated, and her services greatly sought after.

## The Anniversary.

In about two weeks from this time, the Spiritualists of the United States will celebrate the fifty-sixth anniversary of Modern Spiritualism. The societies in Boston are making arrangements to that end, and there is every indication that the



meetings will be memorable in form and character. After they have been held I will send a brief *resumé* to 'LIGHT,' as English Spiritualists may like to know how the Cause is commemorated in the land of its birth.

In the meantime, I send my warmest regards to the Editor and staff of 'LIGHT' and to all my friends throughout the United Kingdom.

61, Dartmouth-street,  
Boston, Mass., U.S.A.

### WHAT IS ELECTRICITY?

ELECTRICITY—NOT A 'WAVE-MOTION,' NOR A FORCE, NOR A MODE OF ENERGY; BUT ANALOGOUS TO MATTER, AND A 'VEHICLE FOR FORCE.'

In the very interesting and instructive address by Mr. William Lynd, on the subject of 'Radium,' there is one statement in which I think he must be mistaken, viz., that 'Clerk Maxwell said that the only difference between *electricity*, heat, and light was the difference in the length of a wave.'

The discussion of a scientific question such as that of the nature of electricity may be considered as being outside of the scope of a journal devoted to Spiritualism and kindred subjects. But Spiritualism—the recognition of the persistence of human personality after the change called death, and the study of the means of communication between human beings in different phases of existence—tends to become a *science*; and the essential nature of electricity may be of greater interest to Spiritualists than most of them can at present suppose.

A wave-motion, or a vibration, is a 'mode of energy'; and, as such, it must be convertible into other modes of energy. But Clerk Maxwell shows that 'if the total quantity of electricity within a closed surface is increased or diminished, the increase or diminution must have passed in or out through the closed surface.' And he further points out that 'this is true of matter . . . it is not true of heat; for heat may be increased or diminished without passing in or out through the surface, by the transformation of some other form of energy into heat, or of heat into some other form of energy.' And, moreover, he definitely states that 'it is impossible that electricity and energy should be quantities of the same category; for electricity is only one of the factors of energy, the other factor being "potential."'

This term 'potential' is now very generally expressed as *pressure*, amongst practical electricians, and the accurate signification of the term *force*, in science, is simply *pressure* or *pull*. It is, therefore, evident that, according to Clerk Maxwell, electricity cannot be a 'force'; since a pressure or a pull has nothing in common with matter.

During the last forty years of my connection with electrical science as writer, lecturer, and examiner, I have consistently maintained, in face of an opposition which, I think, was due to a misapprehension of terms, that *electricity* is neither a force nor a mode of energy; and for this view I have always considered that I had the high authority of Clerk Maxwell, as in later years I have had that of Sir Oliver Lodge. In a short discussion I had, some years ago, on this subject with Sir William Preece, who represented the then prevalent view that electricity is a mode of energy, I found that our difference was due to the fact that by 'electricity' he meant electrical *energy*; whereas by the same term I meant electrical *quantity*, or that which, associated with 'potential,' becomes energy.

The latest pronouncement of Professor Sir Oliver Lodge is that 'From two great men, Larmor and Thomson, now professors, at Cambridge, of mathematics and physics respectively, and from others, we learn that electricity exists in small particles, which we can, in a manner, see in the cathode or Crookes rays, and which are called *electrons*. These compose the atoms of matter. Atoms are small; three hundred million of them could lie in a row side by side in one inch. But electrons are very much smaller; one hundred thousand of them could lie in the diameter of an atom.'

DESMOND G. FITZ-GERALD.

\* 'Electricity and Magnetism.' Vol. I., p. 36.

### TRANSITION OF MR. CHARLES LACEY.

On Thursday morning, March 24th, Mr. Charles Lacey, of South Hackney, passed quietly and unexpectedly to the spirit side of life in the presence of his near relations. Up to within a few days of his departure he was busy with what he regarded as some new and striking developments of spirit photography, a subject in which he had long been deeply interested. The after part of Sunday, March 13th, was spent at the residence of his old friend, Mrs. Lydia Manks, in company with Mr. John Lobb, C.C., and the following Tuesday with Mr. R. Boursnell, of Shepherd's Bush, and in the evening of the same day, which was the last day he was out, he was present at the Bishopsgate Institute, and no one imagined the end was so near. For the past twenty years he had taken an active part in the promotion of Spiritualism, and one of his most recent converts was his old neighbour Mr. John Lobb, who was with him almost every day for a brief period. The temperance and other advanced movements have in Mr. Lacey lost an earnest and liberal friend. On Tuesday, March 29th, in the presence of many friends, his mortal remains were laid to rest in Manor Park Cemetery, Ilford, in the grave in which had already been interred the bodies of his wife and two sons.

### MIND AND WILL DEVELOPMENT.\*

Broadly speaking, we have here another presentment of the familiar New Thought teaching in relation to the control of the mind and will, as a means of individual development and personal influence. It is a serious and deliberate little work with much to say about positive and negative processes, and a marked tendency to classification and tabulation. Man, it is contended, is a centre of force, he is 'The Microcosm of the Macrocosm,' and the realisation and utilisation of his latent powers are largely in his own hands. The author differs somewhat from other New Thought writers in that he has a marked leaning towards mesmerism as a factor in connection with the manifestation of these hidden powers. He believes in a magnetic ability which may be used to emphasise certain thought conditions or states of will. He also devotes a chapter to breathing, claiming for it a value other than physiological, and pointing out that a proper control of the breath in connection with some strongly held desire does much to bring about its fulfilment. As usual, he tabulates: (1) Inhaling corresponds with reception. (2) Exhaling with projection. (3) Lungs inflated with stability and resistance. (4) Lungs deflated with stillness and attraction. Other chapters treat, in an interesting manner, of 'Special Psychic and Spiritual Organs,' i.e., 'The Pituitary Body and the Pineal Gland,' 'The Nervous System,' 'Mind and Will as applied to others,' and 'Healing.'

The trend of the book is philosophical rather than practical, and there is not much to be gleaned from it as regards the actual methods of development employed; but taken in connection with other works bearing upon the subject, it should prove helpful to many students. B.

\* 'Psychology, the Cultivation and Development of Mind and Will,' By F. H. RANDALL. Published by Fowler and Co., or office of 'LIGHT.' Price 3s. 4d. post free.

ILFORD.—Mr. J. H. Kennett, secretary of the Ilford Spiritualists' Society, wishes to express appreciation of the kindness and sympathy displayed by the friends who have assisted the Ilford Society in their time of trouble, and gratefully acknowledges the receipt of 5s. from the Birmingham Society (Camden-street), and 5s. from the Colne Society.

TRANSITION.—Mr. David Chambers, of Faversham, has passed to the higher life in his sixtieth year. He was a vegetarian, non-smoker, total abstainer, and Spiritualist. Alone he fought the battle for co-operation in Faversham and now a large business is the result of his industry. Remarkably unselfish, he underwent much privation in the prosecution of his ideals. He worked hard for a reformed Sunday, and for music in the parks. A month before passing on he wrote all the details for the conduct of his funeral, expressing his wish for white horses, white gloves, no mourning, and many flowers. Mr. H. Boddington conducted a spiritualistic service at the graveside in accordance with the wish of the deceased. Mr. Chambers was an enigma to the people among whom he dwelt, and made all arrangements in joyous anticipation of his 'call.' The riddle of a reformer's life is now solved and his works speak of his love to mankind.—B.



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### SPIRIT CREATIONS.

We are so used to the yearly wonder of Spring, with its old but ever new emerging of appearances from the plane of forces, that we have long ceased to be astonished, and are fortunate if we, with fresh-heartedness, admire. The 'practical man,' with his bits of science and his 'facts,' indulges in no sentiment concerning it. He is quite content to know that certain atoms, by certain attractions and accretions, dispose themselves in a certain order by laws which are as methodical as a chronometer and as rigid as the multiplication table. 'It is Nature,' he says; and, though that says nothing, he is satisfied and—goes to bed.

But the seer and the poet are not satisfied. The regularity and the orderliness only increase, for them, the wonder: and the delicacy of the gradations of form and colour and fragrance only urge them to look for intellectual and spiritual, and therefore intentional causes behind 'the operations of Nature.' Nature—what we call Nature—is a revelation of Mind in operation. She never suggests mere chance: on the contrary, she suggests calculations and intentions that often evade us because they work over such vast areas and are spread over such tremendous reaches of time. What we call 'The law of Evolution' unfolds itself only as the expression of a complex and intensely subtle design; and the seer and the poet are truest scientists in so interpreting it.

It is true that Man has the power to take in hand the 'natural laws' and the rough material contributed by 'Nature,' and to guide these or work them up to richer and finer issues; but that again only suggests—and a surprising suggestion it is—that Man is actually intended as a part of Nature's instrumentality, and is positively making true the old legend concerning Adam who was put in possession of the Creator's garden to till it. What if Man, after all, has been evolved only to serve as the Unseen Creator's tool?

In one of the creation stories in the Book of Genesis there is a remarkable statement concerning this creative Intelligence behind all natural phenomena. It says: 'These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.' The suggestion here is that plant and herb existed in the spiritual sphere before they took form on the material or physical plane. The 'Revised Version' dissipates this valuable thought, but it should not lightly be dismissed.

All the great spiritual thinkers and seers had this thought. Emerson is full of it. 'Nature,' he says,

Beats in perfect tune  
And rounds with rhyme her every rune,  
Whether she work on land or sea,  
Or hide underground her alchemy.

Not unrelated, unaffied,  
But to each thought and thing allied,  
Is perfect Nature's every part,  
Rooted in the mighty heart.

And, still nearer to this old Genesis-idea, he says:—

What god is this imperial Heat,  
Earth's prime secret, sculpture's seat?  
Doth it bear hidden in its heart  
Water-line patterns of all art,  
All figures, organs, hues, and graces?  
Is it Dædalus? is it Love?  
Or walks in mask almighty Jove,  
And drops from Power's redundant horn  
All seeds of beauty to be born?

That profound question never ceases from the earth—Is it a God who walks unseen here in Spring, with controlling power to compel all things to conform to his 'patterns,' 'figures,' 'hues' and 'graces'?—precisely the suggestion of the old version of the Genesis-story—that the visible things are second, not first; that they are manifestations of ideals, the earthly expression of heavenly thoughts, the picture gallery of artistic work designed and created elsewhere, and only precipitated here upon these earthly spaces. Before the rose moulded itself with such exquisite grace, and folded and unfolded its petals with such amazing beauty, the spiritual laws and subtle forces and creative ideals were all there in the unseen world from which, in any case, they come. 'In any case,' we say; for there is a common enough scientific truth here. Every atom of every blade of grass, or flower, or fruit, exists first in the invisible world, and only by vibrations of light, and electricity, and heat are these made visible on the physical plane. There is no absolute creation: there are only new modes of manifestation. What more likely than that in the vast mysterious laboratory from which all things come, supreme and all-wise artists prepare, precipitate and open for us the transcendent show?

Even on our own plane this is, in a way, true. The architect, the engineer, the musician, the sculptor and artist, plan and prepare all in the imagination before their thoughts and designs are expressed on paper or by instruments. In a way, only more subtle, that may be true as between the worlds seen and unseen. Not exactly in Paley's sense, but in a more spiritual way, Design does prove a designer. We can perhaps better imagine it by thinking of the unseen universe as a universe of eternal energies, guided by Intelligence and Intention in a manner not to be comprehended by us, working, and alert for working, in every possible way, hungry for life and for boundless expressions through life.

We have got so far as to see or infer that all things are modes of manifestation of One thing, or energy, or power, or person. Light, Heat, Magnetism, Electricity, the X rays, probably only a refinement of the electrical vibrations, all appear to be instruments of the Mysterious One—Its or His eyes, and hands, and feet. The real world, then, is the intellectual, the spiritual. In the profoundest sense it may be true, and the highest truth—that 'in the beginning was the Logos,' and that 'all things were made by it, and without it was not anything made that was made.'

In all probability, what was said of plants in the Genesis-story is also true of the world of thought and emotion. Perhaps Hamlet had reason for asking, 'Bring with thee airs from heaven, or blasts from hell?' How else can we explain the storms of passion, the epidemics of hate, the huge waves of religious emotion that steer human destinies and puzzle the recorders? Truly, we are the clay in the Potter's hands: and our main hope is that He is, not arbitrary and wasteful, but watchful, discriminating and wise.



## THE FACT OF CHRIST.

The season of Easter, like other events, is an occurrence the significance of which varies according to the mental and spiritual attitude in which it is approached. Whilst to some it imports only a temporary cessation from work, to others its annual return is a spiritual renewal and a constantly repeated joy. For almost everyone in this country it means something; the Easter Monday Bank Holiday guarantees that the season shall not pass by quite unnoticed, even by those who altogether miss its spiritual significance.

The Bank Holiday may be said to represent its lowest term; but to Spiritualists the Easter festival has a far higher value. It brings us face to face with the Fact of Christ, and invites us to consider this in the light of the special truth for which, as Spiritualists, we contend, namely, the truth of survival and the assurance that personal character and individuality are carried at death into a sphere where they continue to operate. It is this truth which, we maintain, is attested by the whole range of psychic experiences, known as spiritistic; and it is in the light of this truth that we are invited at Eastertide to consider the Fact of Christ. We use this term because it is exclusively as a *fact* apart from all theological doctrines and dogmas that, for the moment, we would treat the subject.

It is on some accounts regrettable that the Western world has become so familiar with the Fact of Christ. Along with certain advantages which attend this familiarity there are undoubtedly some disadvantages. Our minds are so grooved by opinions and theologies, by the thoughts of our predecessors and of our contemporaries, that it is very difficult to present a smooth surface to the fact so that it may make its own independent impression on us. We would fain throw off from us at times the estimates of others and form our own; but it is well-nigh impossible to do so. It is very instructive, however, to observe the impression made upon the minds of those who have been brought up in other religions and have approached the Fact of Christ, not through the direct teaching of the Churches, but independently for themselves. Such an one was the Brahmin friend of Max Müller, Nehemiah Goreh, who took up the study of the New Testament with a view to exposing its weaknesses, but found at the close that the subject he had been studying had unexpectedly won him to allegiance to Christ. And such also was Keshab Chandra Sen, that remarkable and cultured Hindu, who passed away about twenty years ago, and whose comparatively short life has left an important mark upon the thought of his country. As is well-known, he was a member of the Brahmo Somaj; thoroughly Hindu in thought and feeling, no Christian sect ever added his name to their ranks. Of the Brahmo Somaj he was, one may almost say, the inspiration; but his own inspiration was derived mainly from contact with the life of Christ. In 1866, when lecturing on 'Jesus Christ: Europe and Asia,' he said: 'I cherish the profoundest reverence for the character of Jesus. . . . It is to impress his moral excellence on my countrymen . . . unbiassed by sectarian bigotry . . . that I appear before you this evening.' The reverence thus expressed grew steadily in intensity, and in 1879, in another address, on 'India asks—Who is Christ?' his language in relation to his subject is proportionately stronger, and denotes profounder spiritual insight. He says:—

'My love for Christ constrains me to speak of him. . . . Does India ask who this Christ is who is coming every day nearer and nearer to her heart? England has sent out a tremendous moral force in the life and character of that mighty prophet, to conquer and hold this vast Empire. . . . None

but Jesus ever deserved this bright, this precious diadem, India; and Jesus shall have it.'

This glowing sentence gives some idea of the impression the Fact of Christ made upon this cultivated Hindu, and a further perusal of his writings shows how deep that impression really was. Nor was it confined to himself; other members of this Hindu community speak in similar terms, notably Mr. P. C. Mozoomdar. In a book, 'Oriental Christ,' the latter writes as follows:—

'In the midst of these crumbling systems of Hindu error and superstition, in the midst of these cold spectral shadows of transition, secularism and agnostic doubt, to me Christ has been like the meat and drink of my soul. His influences have woven round me for the last twenty years or more, and, outside the fold of Christianity as I am, have formed a new fold wherein I find many besides myself.'

To Keshab Chandra Sen and to P. C. Mozoomdar, Christ was much more than a memory of past history; to both these he has been a living fact of the present. They believed, as Spiritualists also profess to believe, that the incident of death only emancipates the spirit from fleshly limitations; to them, therefore, Christ was not dead.

Eastertide means nothing less than this to those who no longer doubt survival. He, whom Mr. F. W. H. Myers calls the highest Human Spirit known to us, is indeed existing now. All the potencies of that personality which has won the homage of the world's greatest geniuses,—men so diverse as Spinoza, Kant, Goethe, Rousseau, Carlyle, Napoleon, and Keshab Chandra Sen—are living and operative in the unseen sphere into which he has passed.

There are a few who will question whether he ever really lived, whether the splendid Ideal which has been so great a factor in the world's progress may not have been almost entirely the creation of human imagination; but there are not many, who have at all deeply pondered the character of Christ, who will not agree with John Stuart Mill in thinking that 'there was no one in that day who could by any possibility have invented it'; and least of all could the conception of the most Universal Man who ever lived have been the product of the imagination of the most exclusive race among the nations.

If we are prepared to acknowledge that this Ideal was an historical fact of the past, we, as Spiritualists, are compelled to acknowledge much more, namely, that he is a fact of the present; that he is working in the spiritual realm, and that with an energy proportionate to the greatness and perfection of his character. Because this is so we should hope great things for the world. But another consideration follows of very serious practical importance. *How* does he work? He works as a spirit, which is tantamount to saying that he works by the force of character. There is no force equal in quality and potency to character-force; it is the force which directs most effectually all the other forces of the universe. Even the most physical forces require, in order to fulfil their highest uses, to be controlled by the force of human character. It is the perseverance, courage, patience of a Stephenson, a Harvey, and a Crookes that have really lain at the root of the beneficent results which have sprung from their discoveries. Character is after all the factor of supreme importance in the evolution of mankind, physically as well as morally. But this force, like every other force, must work through suitable media. Spirit must work upon spirit, character upon character. There must be correspondence and adjustment of conditions. The force of electricity is transmitted by conduction; the vastly greater force of Character obeys the same law. In order that the potency hid in the Christ-Spirit may be effectual for the race, the suitable conductors must offer themselves; to use a spiritualistic term, there must be *rapport* between Christ in the invisible and his brethren in



the visible world. Without this it will be to men as though Christ were indeed dead.

'He is not dead' (said Keshab Chandra Sen). 'For two thousand years men have tried to find the dead Christ under the stone. But the Spirit of God has marvellously rolled away the stone, and Christ is not there. Where, then, is Christ? He is living in all Christian lives and in all Christian influences at work around us. . . . You cannot resist His influence, which, advancing in all directions, has touched India. . . . He is coming, and in the fulness of time He will come to you.'

If this is to prove true for India and for England it must be through the souls who have so adjusted themselves to the character of Christ that He can shine through them. Will He thus come among the Hindus, and shall we miss Him here? Is it possible that long familiarity has blinded our eyes to the real significance of the Fact of Christ, and that, whilst the Dawn is brightening in the East, with us is only the dimness of a twilight?

### HAPPINESS AS A FINE ART.

An Address given by MRS. J. PAGE HOPPS to the Members and Associates of the London Spiritualist Alliance, on March 25th, 1904, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, the President of the Alliance, Mr. E. Dawson Rogers, in the chair.

MRS. J. PAGE HOPPS said: Happiness as a fine art! What a ridiculous misnomer it appears at first sight! and, even on reflection, when we look round on the life of the world, everything seems to contradict the statement that happiness is a fine art. If by a fine art we mean, as I do, that which is an expression through the senses of the infinite and eternal ideals, then we must admit that, at present at any rate, humanity, in its working for happiness, is not, as a whole, actuated by the refined feelings and emotions of an artist. On the contrary, it is apparently only too true that in the majority of cases it means nothing more than mere personal selfishness and greed.

Are we, then, to assume from this that happiness really is nothing more than the result which arises from the gratification of certain desires, and that it is very little different from the satisfaction which a cat experiences when it has caught a mouse, or that a dog feels when eating a stolen bone, or that a pig enjoys when contentedly wallowing in its sty? I think not. It is true that there are many individuals who appear to have no higher ideal than this, whose lives seem to be spent in grasping after what they consider will conduce to their enjoyment, utterly ignoring any law of human love or duty to the other members of the great human family; but the result that they derive from their strivings after happiness is the self-centred comfort of the animal, and not the happiness of the fine artist, which we are about to consider.

There are not many things about which we are all agreed, but we all agree that everyone longs for happiness and seeks for it. The ideals and the methods of search of course differ, but the fact remains that we are all looking for it, somewhere and somehow. This universal search for happiness is not confined to the human kingdom alone. Observation and experience will prove that it is present also amongst animals and even plants; in fact it is

#### THE MOTIVE POWER OF LIFE.

As the grades of happiness differ, so do we differ as to the various methods of search, and as to the numerous gratifications which supply the universal demand, from the cat which finds delight in the torturing of a bird, or the cannibal who finds full satisfaction of his desire in his odious feast, to the saint whose joy lies in the blessedness promised to those who 'hunger and thirst after righteousness.'

But, although the grades of happiness are so many and so different, every grade is determined in all by one condition, the grade of harmony attained by each; for happiness is the outcome of harmony. Happiness and harmony, then, must be linked together, and, just as there are many grades of happiness, so are there many grades of harmony. The cannibal

at his feast feels harmony of a kind; but the ideal happiness, like the ideal harmony, is beyond this, it is balance or adjustment, the blending of diverse forces into a harmonious whole: and the working towards the achievement of this object is the true fine art of life.

We all know that the co-operation of the organs of the body, the right play of each function, the rhythmical, orderly regulation of the breath, and the assimilation of the wonderful power of oxygen, all contribute to health, which gives us a sense of pleasure and produces the harmony that expresses itself in a radiant glow of health. Abuse of or an excess of any organ, on the other hand, produces a sense of pain, a discord which we call ill-health; and this same law applies to the spiritual as well as to the physical, for it is only when intellect and the affections co-operate and are blended that true harmony is possible. Where there is conflict between emotions and conscience, knowledge and passion, there is discord, and where there is discord there can be no happiness.

Most people at least agree that unselfishness is better than selfishness; that knowledge is better than ignorance; and that, in the end, these pay best, that is, give really more happiness. The loving, unselfish disposition which is blended with reason and discrimination, has

#### INFINITE POSSIBILITIES OF HAPPINESS.

It draws, as it were, happiness from everything in response; so the possessor of it has untold wealth and sources of income, whereas one whose faculty of love for others is cramped, and whose love for self is in excess, is in an unhealthy, morbid condition. His nature is cut off from the sources of true happiness, and he is poor and destitute. The harmonies of life find no response in him, and so he feels only unhappiness in his own soul, and hears only discord in the world around him.

The sense in which I spoke just now of a fine art, is that which pertains to the inner rather than to the outer life; that is, the adaptation of the forces of the spiritual and intellectual world to the uses of life, in order, consciously or unconsciously, to secure some desired end, just as the external and coarser arts are the adaptation of material things to the uses of practical life. Speaking generally, then, the difference between the coarse and the fine arts is that one relates to the material, the other to the spiritual; one is guided by the senses only, the other by insight and lofty purpose. One may give comfort, the other gives happiness.

It is obvious, then, that just as mechanical skill and practical knowledge are necessary in all mechanical and industrial arts, so much more is knowledge necessary in those fine arts which depend upon imagination, thought and feeling.

We know that our great musical composers frequently wrote under the influence of strong inspiration, and have declared that they in some way heard the music which they expressed in writing, but if they had not had the technical knowledge of the theory and science of music, those harmonies would have remained unexpressed. So with painting; but, in all fine arts, this fact is obvious. It is evident that knowledge alone will not account for the wonderful faculty of musical or artistic expression, and that there is something greater at the back of it all, call it genius, intuition, or what you will. It is the mysterious power which prompts or guides the artist in his work; though, of course, in some cases what we call genius may be little more than accumulated experience, as a result of work and study, personal or inherited.

Living then, as we do, in a world which is pervaded with subtle spiritual forces, may we not all be musicians or artists? many of us, perhaps, very amateurish and ignorant at present, but with boundless possibilities. It is, then, for us to acquire knowledge of these subtle influences, these colours and harmonies of life, and to render ourselves more responsive to

#### THESE DIVINE APPEALS,

so that we may be mediums for the expression of fine art in our lives, working in accord with the immortal harmonies, and blending these in our own natures. We are the artists, and the great human life is our instrument or canvas. We must, then, observe and study the laws of life; we must interpret



Nature's meaning, co-operate with her, assimilate and use the materials which she gives, learn how to apply and adapt them so that each individual life may be an expression or a reflection of the great harmony of Nature; for Nature is a harmony.

If only we could learn to identify ourselves with this wonderful life, link ourselves on to it, as it were, become *en rapport* in intimate relation with Mother Nature, her obedient children in fact, she would reveal to us many secrets. Herein we see the truth of the doctrine just stated, that knowledge is essential in living this life, as Browning has put it, 'tis we musicians know'; or, as we might say, 'tis we artists know.'

And here it is important to note that these things are true not only in the great affairs of life; but, wherever action is governed by imagination and feeling, the result is in the realm of a fine art. Even the stone-breaker on the road can be a fine artist, for, in so far as he brings individuality and right feeling to bear on his work, and is cheerful in the fulfilling of his duty, he stands out as a fine artist in contrast to the man who is merely mechanical, just going on with his work under compulsion and in a discontented, uninterested frame of mind, because he cannot escape from it; and the result of the two men's work will be seen in the quality of the work done; for there is art of a kind even in stone-breaking.

George Herbert understood and taught this as the following verses show:—

'Teach me, my God and King,  
In all things Thee to see,  
And what I do in anything,  
To do it as for Thee.  
  
All may of Thee partake:  
Nothing can be so mean,  
Which, with this tincture (for Thy sake),  
Will not grow bright and clean.  
  
A servant, with this clause,  
Makes drudgery divine:  
Who sweeps a room as for Thy laws,  
Makes that and the action fine.'

At this stage it is necessary to consider more fully the proposition that the various grades of happiness are, as I have said, the result of

#### VARIOUS GRADES OF HARMONY.

A lady whom I saw the other day in Oxford-circus with a scarlet blouse, green hat, and purple skirt, seemed supremely happy, and if it was a question of quantity, rather than of grade or quality, she was certainly successful; for it must be admitted that her happiness was at least highly coloured.

It may, perhaps, be that a refined and cultured woman, who dresses with discrimination, and with an endeavour to blend and harmonise, does not realise the keen satisfaction and happiness of her less-enlightened sister, but if that be so, it is because she is more sensitive to discord, and the slightest lack of harmony troubles her, and, in a sense, makes her unhappy; but is not even her unhappiness of a very much higher grade than the satisfaction of the lady in Oxford-circus? And, in so far as she brings thought and refined feeling into even this matter of dress, which in itself is not a subject of great importance, is she not giving to this effort of hers the distinction of a fine art?

Another characteristic grade of happiness is depicted in a girl in the play called 'The Chinese Honeymoon,' whose highest ideal in life is to be a 'lidy bred and born,' her ideal of a 'lidy' being one who wears 'a tarara round her head and a buket in her hand.' Nor is this attitude of mind an exaggeration; indeed, it is very common. We have only to look round and we shall see in all departments of life something of this poor ideal.

Then there is Yo San in 'The Darling of the Gods,' with her butterfly scheme of enjoyment, and her butterfly ethics, 'It is better to lie a little than to be unhappy much,' with no thought of duty or honour, but only of being happy because the gods had made her 'nice.'

In other directions, these degrees and grades of happiness and harmony vary, from the crowds who throng our music halls, revelling in the smoke and drink-laden atmosphere, and finding

their happiness therein, to the refined surroundings of Tennyson's 'sweet girl graduate' of Girton.

Another type of seeker after happiness is he who works only for the perfecting of his own nature, and seeks to do it by isolating himself from what he may consider to be the 'common herd,' withdrawing as much as he can from the life of the world, and surrounding himself with everything that is refined and æsthetic. He may attain a certain grade of refinement and contentment, but, in so far as he endeavours to find happiness by separation, he is not working at it as a fine artist; for a fine artist is he who works at happiness with all the finer sympathies, as well as the finer senses, whose love for humanity goes out into a wider and wider

#### INCLUSION OF ALL THINGS,

seeing the soul of good in things called 'evil,' and finding the divine behind all outer manifestations. It is sympathy, as we all know, which gives real knowledge, without which no true harmony is possible.

This idea is beautifully expressed in an article written by a working woman, which appeared some time ago in the 'Daily News.' The writer said she had been slowly sinking into a condition of despondency and foreboding, and in a moment of despair she asked herself: Must I become only a tired, disappointed and disillusioned woman? 'No,' replied a strong voice, which, she said, 'I recognised as that of my soul,' 'you are poor, lonely and obscure, but you may live in beauty and light, serving your day and generation nobly. Lift your thoughts to Heaven, and across the sky you will find written in letters of living gold the motto of the angels, and the secret of happiness; it is contained in one word;—others.' 'So,' she continues, 'I took my soul's advice, and entered on the path of happiness, and the world became the antechamber of Paradise.'

Working at happiness, then, does not mean separation from the lower, but rather interest in it, and right insight into it, and interpretation of it. The supreme fine artist would be he who could read the secrets of all worlds, and comprehend and harmonise them by knowledge, love and service. But that, in very deed, is God.

This is the teaching of Tennyson's poem, 'The Palace of Art,' in which he shows that the search for happiness in selfish isolation, even in the way of æsthetic and artistic enjoyment, can end only in failure, and the horror of an intense sense of loneliness.

You will remember that the character depicted in the poem is that of a man who thought to find happiness by surrounding himself in a palace with every conceivable object that could gratify his every taste and mood. In the first days of his selfishness and pride, his soul said:—

'O! all things fair, to sate my various eyes!  
O shapes and hues that please me well!  
O silent faces of the Great and Wise,  
My Gods, with whom I dwell!  
  
'O God-like isolation which art mine,  
I can but count thee perfect gain,  
What time I watch the darkening droves of swine  
That range on yonder plain.'

But later, the utter mistake of it came home to him. Everything he did had been done for self; but from self and self-seeking the penalty came. For three years, says Tennyson, the soul prospered, but on the fourth she fell, 'like Herod when the shout was in his ears, struck through with pangs of hell':—

'Deep dread and loathing of her solitude  
Fell on her, from which mood was born  
Scorn of herself; again, from out that mood  
Laughter at her self-scorn.  
  
Back on herself her serpent pride had curl'd.  
"No voice," she shriek'd in that lone hall,  
No voice breaks through the stillness of this world:  
One deep, deep silence all!  
  
Shut up as in a crumbling tomb, girt round  
With blackness as a solid wall,  
Far off she seem'd to hear the dully sound  
Of human footsteps fall.'



The sound of these human footsteps saved his soul.

'So when four years were wholly finished,  
She threw her royal robes away.  
'Make me a cottage in the vale," she said,  
'Where I may mourn and pray.

Yet pull not down my palace towers, that are  
So lightly, beautifully built :  
Perchance I may return with others there  
When I have purged my guilt.'

That line

'Perchance I may return with others there'

has in it the deepest thought. Happiness was lost through selfish isolation, and it can be re-won only through sympathy and fellowship.

We may here see an illustration of the truth that the path of pain is often the way to happiness. This mistaken soul found salvation by suffering. Is not this the value and meaning of so-called sin, ignorance, and misery ?

It is by these means that we are taught through the suffering into which we are led. By them we learn to look elsewhere for happiness. At first, only actuated by the desire to escape from misery, we are by misery saved. So Mother Nature teaches us, through our failures ; and herein is our hope, as Shelley says,

'When Reason's voice, loud as  
The voice of Nature, shall have waked  
The nations ; and mankind perceive that vice  
Is discord, war, and misery—that virtue  
Is peace, and happiness, and harmony,  
How sweet a scene will earth become,  
Of purest spirits a pure dwelling-place,  
When man, with changeless Nature coalescing,  
Will undertake regeneration's work !'

We have assumed all along that happiness is conditioned by harmony, but the question now arises whether harmony implies an equilibrium which might eventually mean stagnation or indifference.

Are we to understand that the outcome of ideal happiness is simply a calm, blissful Nirvana of forgetfulness ? I think not ; for the problem of the evolution of happiness is the same as the problem of the evolution of life. Life, in developing from the lowest forms to the highest, does so by extension of sensation and response. Every stage upward is the result of, or is accompanied by, increase of sensibility and sympathy. The ideal life, then, would be absolute response and absolute receptivity, just the reverse of indifference or stagnation ; and it is precisely the same with happiness.

We are not tending towards a state of inertness, but rather to boundless activity through wider and wider knowledge, giving us a larger tolerance and patience, and greater capacities of sympathy and pity ; through that wider knowledge, perhaps, learning not to care so much for either loss or gain ; not from indifference, but from larger views and deeper insight into things as they really are.

Ideal harmony, then, like ideal happiness, is not found in

#### THE NIRVANA OF STAGNATION

but in the Nirvana of a greater receptivity and of a more vivid life. For, just as harmony in the body produces a radiant glow of health, kindling all the organs into energetic action, so, in the spiritual nature of man, happiness in its real sense expresses itself as a feeling of radiant glow which suffuses and floods his whole nature, energising and kindling into intenser activity all its latent divine powers. The ecstatic joy of the religious devotee is intenser and more vivid than the calm happiness experienced by an average human being : by this we see that happiness in its evolution does not become less alive but more so.

In many Eastern writings we find happiness defined as 'an accumulation of right,' and pain as 'an accumulation of wrong,' the teaching being that the only way to realise happiness is to avoid pain and misery, which are the outcome of attachment to transitory things. The foundation of happiness is thus set forth as non-attachment to the results of success and failure, and indifference to profit or loss arising from actions ; but, although this equanimity of mind is advocated, we are taught,

not to be less active, but more so, but our desires and actions must be directed, not towards the transitory and external things of life, but towards the permanent and eternal realities, to everything that tends Godwards and that helps the progress of the race.

We are to work, then, not actuated by the desire of personal benefit, but by the desire to do our best, to express in our work the highest we can, and leave the result. This is the Eastern teaching about the realisation of happiness, and I think the definition certainly puts the working at happiness in the realm of a fine art.

It is a mistake, then, to suppose that happiness consists only in an absence of pain, and that it cannot exist except as considered in this way. If that were so, we should have to define happiness, not as a fine art, which implies active work and ceaseless aspiration and progress, but as a pleasant negative state of quiescence. An absence of pain does give us a sense of physical pleasure and of mental calm, perhaps, but surely the longing for, and the working at, happiness is much more than this ; it is a positive active force, and is infinite in expansion. Just as it is with the ideal of the fine artist, ever uplifting and leading him on, so is it with the desire for happiness in human life. We are led on from stage to stage, and from ideal to ideal, ever reaching out, onwards and higher, getting wider outlooks as we rise and greater capacities for the realisation of happiness, and finding it even in the path of struggle and pain.

Perhaps the term 'blessedness,' rather than happiness, would express better my meaning of happiness, considered in its highest sense, for, unfortunately, the word 'happiness' has been, and, in fact, is always too closely connected with the idea of mere pleasure. Carlyle used the word 'blessedness' in order to indicate the condition of his ideal man, but is it not better to take the common word 'happiness' which has been so long misunderstood, and lift it up, giving it a higher and more spiritual meaning ?

The evolution of happiness, then, considered as a fine art, implies not only knowledge but longing and ardent aspiration, the longing of the human soul to express its ideal in the real, and that is the true function of the fine artist—to idealise and perfect his work. Michael Angelo says that true painting is only an image of God's perfection, a shadow of the pencil with which He paints, a melody, a striving after harmony ; and, in all departments of life, no matter where, whoever endeavours to interpret his work rightly, by concentrating on it all the best that is in him, is, in his way, interpreting and expressing a part of the immortal harmonies, and is, therefore, a fine artist belonging to

#### THE HIGHER EVOLUTION.

What we want, then, in our higher evolution of happiness, is not to turn from the real, and endeavour to live only in the ideal, but to idealise, purify, and uplift the real by right insight, knowledge, and sympathy. This is the real spiritual alchemy, and this is true fine art. But the ideal must, at the same time, be there, to transmute the real into the ideal ; for the longings and aspirations of the idealising faculties and emotions are the motive powers that urge us on our upward way, just as the longing for happiness, in the first instance, leads the different members of the great human family to seek it, each in his own particular way. But, as each individual develops in spiritual knowledge, so does his ideal evolve, and his longing and aspiration become higher and more refined ; and in this sense we may say that the development of happiness is an outcome of the evolution of human life. We might, I think, safely judge of an individual's or a nation's character or degree of spiritual development by his or its ideal of happiness.

This brings us to a realisation of the important part the search for happiness plays in human life. We are too apt to look upon it as a mere commonplace, selfish craving which everybody has, and which is not worth thinking deeply about. Like most commonplace things, however, it has within it infinite and divine possibilities, which, if rightly interpreted and rightly directed, would prove one of the strongest factors in human evolution and in the spiritual life of the world.



The longing for happiness is a divine prompting in the human heart, and all feel the prompting, but do not apply it rightly. Ignorance and selfishness blind many to the truth, and they seek happiness in the wrong way, and with a mistaken idea as to its real nature. Instead of working at it with comprehension and inclusion, from the self-centre to the great circumference, they work from the great circumference to the self-centre of their individual life, thereby reversing and hindering the law of growth, making harmonious development and the realisation of true happiness impossible.

Still, it is in this common wish to be happy that one of the great factors of our evolution lies; and, if we are to be fine artists we must take this common prompting and work at it with an endeavour to refine and perfect it. We must put all our best thoughts, feelings and energies into our work, so that we may spiritualise it, till it is no longer simply a coarse material desire for our own personal welfare, but the fine artist's longing to help with loving service; and not as a duty only, but as

#### A SACRED PRIVILEGE.

I know that to some this may all sound like some fairy-tale, impossible of realisation in daily life. This is not so. It is true that at present the standard is too high for realisation, but the standard is there all the same, and we ought to keep it there, and aim to reach it, in the perfect hope of ultimate attainment. Indeed I believe that this is the real meaning of life, and it is as inevitable that we must work towards it as that we shall eventually reach it.

A fine artist's life, considered in this ideal sense, is a prayer, as it is the constant and continued aspiration towards a desired result, with the unfaltering hope of its accomplishment; even so the longing and striving for happiness in its loftiest sense is a prayer, for is it not 'the soul's sincere desire, uttered or unexpressed'?

It is Spiritualists, in particular, who should be most capable of realising that this working at happiness is a fine art, and it is to them we should naturally look for its right interpretation. The name 'Spiritualist,' if it means anything at all, means one who interprets life from the spiritual, and, therefore, the loftiest, point of view; and, in so far as he is a devoted Spiritualist, living up to his ideal, he is a fine artist, in the sense in which I use the term; and his ideal of happiness should not only be loftier than that of others, but his knowledge of the world of spirit forces should help him to use and manipulate them in his working to produce his ideal; as he has in the unseen world

#### INFINITE POWER AT HIS COMMAND.

Surely this is the work of all true Spiritualists, to make the most of their special opportunities, and to turn the knowledge which they have been privileged to receive to some practical account, for the betterment of the human race, and the salvation of the world; and if they do not help in this work, and do what they can, no matter how apparently insignificant it may be, Spiritualism loses its pearl of great price, its very soul.

If this brief study needs a moral, it is to be found in the idea of oneness, so that each one should say, 'The harmony of the world is not complete if my note is not there, to respond in harmony.' Each individual life is necessary to the whole, and the fact that we all have, not only a life to live for ourselves, but a work to do for others, should make us wish to keep the standard high. By interpreting its meaning rightly, and working at it with the desire to refine and uplift, not only our own little life, but the life of the whole, we enter the sacred community of fine artists, the true saviours of the world. (Applause.)

Several friends, at the close of the Address, spoke of it in terms of high appreciation, and the proceedings closed with a cordial vote of thanks to Mrs. Page Hopps.

MR. W. J. COLVILLE intends to visit London next month, and will be pleased to arrange, through reliable persons, to speak in or near London, on Sundays, from May 29th to July 3rd, inclusive. Letters should be addressed to him at 125, West 56th-street, New York, U.S.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.*

### 'Class Antagonism.'

SIR,—Being an utter disbeliever in class antagonism (although a Socialist), I should like, with your permission, to say a few words in reply to that other Socialist who, in your issue of March 26th, acknowledges that he is endeavouring to foster this kind of antagonism.

He thinks that it results inevitably from the social system under which we live and work, which makes the economic interests of the capitalists diametrically opposed to those of the manual workers. Would it not be nearer the truth if one said that the social system results inevitably from the antagonism—that it is the accurate expression of the antagonism?

Our minds still retain strong traces of the jungle stage of development. Personality, as we know it, is, in the main, self-consciousness built upon a foundation of animal life. To the endowments of the animals that are below man in the scale of development there has been added, by evolution, a higher degree of intelligence. Up to man, each animal has been fighting with other animals for existence, or fleeing from them, as the case might be, without ability to reflect on the situation; but man has opened his eyes to the fact that he is engaged in a struggle, and he is able to bring reason to bear upon it. So far as our bodily senses testify, we are still separate animals, grouped into separate families, struggling with each other for existence. Civilisation is little more than the jungle struggle touched and modified by science. The jungle ideas—each individual for itself, each family for itself, each tribe for itself—vague (of course) and unformulated in the lower animals—have risen in man to the dignity of a place in a scientific scheme of life, in a scheme of mercantile and political economy. Those ideas are found quite as much in the man that happens to get under in the struggle as in him who happens to get on top. The system under which we now live and work—to wit, the private ownership of all natural sources of wealth, and all the means of production, distribution, and exchange, by those who have managed to get hold of them, and the control of those things for the purpose of securing the largest possible profits for the owners—is the translation of those ideas into a practical form suitable to our present stage of development.

The cure for this system—the only thing that will suffice to change it—is the development of a still higher degree of intelligence in man, the arrival of a generation of people possessed by a higher set of ideas. The discovery that all persons are members one of another—the dawn of the super-personal stage in man—would inevitably result in a new social order to match the new idea.

It must, indeed, be admitted that the more there is taken by the capitalist from the produce of labour the less there is left for the worker. But it is not true that the capitalist is gainer through his increase of income, any more than it is true that the drunkard is gainer by the distilled grain he drinks, which in a better form might have provided bread for the hungry.

No one is really advantaged by the seeming success which is a disadvantage to his fellow man. No man ever really gains through another's loss. A man is really advantaged only in the degree in which he is made more of a man by being lifted further and further above the level of the beast—only in the degree in which his moral nature is developed and is made dominant, in which his neighbour's interests are recognised as identical with his own—only in the degree in which he is made incapable of any satisfaction in a good that is not good for all. No one is made happier by becoming a parasite of the social body. It is loss; it is degradation.

In the interest not of one class but of all classes, we ought to work for the inauguration of a co-operative commonwealth. And towards that end there is nothing more important than to cast out of our minds, and to help in casting out of others' minds, even out of the sub-conscious deeps, the old delusion that one person can gain through another's loss. In working for that end we are quite as likely to find fellow workers among the well-to-do classes as among the proletariat.

J. BRUCE WALLACE.

Mansfield House University Settlement,  
Canning Town, E.

### The Union of London Spiritualists.

SIR,—Kindly allow us to inform your readers that this Union is now completing arrangements for the third annual convention of Spiritualists. The date decided upon is May 18th, 1904, and the meetings will be held at the South Place Institute, Finsbury, E.C.



In order to increase the interest of those who attend these May conventions, the committee of the Union has secured promises of assistance from prominent Spiritualists, among whom may be mentioned Mr. Dawson Rogers (Editor of 'LIGHT' and President of the London Spiritualist Alliance), Rev. John Page Hopps, Mr. George Spriggs, Mr. T. Everitt, Mrs. Wallis, Mr. Mayo (of Cardiff), &c., &c. It is also expected that a representative of the British Spiritualists' Lyceum Union will be present.

At the morning meeting some of the pioneers of the movement in London will relate their experiences; and the committee of the Union think that this meeting alone will prove to be of profound interest to the audience.

At the afternoon meeting the Lyceum leaders will present the 'juvenile' aspect of the movement for consideration, and some of the members of Lyceums will take active part in the proceedings. It is expected that Mr. Kitson, the Editor of the 'Lyceum Banner' and secretary of the British Spiritualists' Lyceum Union, will be present at this meeting.

At the evening meeting addresses will be given by Mrs. Wallis, Mr. G. Bibbings, Mr. Mayo, Mrs. Annie Boddington, Mr. W. E. Long (of the Christian Spiritualists' Society), and Mr. D. J. Davis; and musical selections will be given by the orchestra, under the direction of Mr. A. Clegg.

Other items will also be included in the programme of the day, which will render the meetings well worthy of remembrance. It is hoped that all who are in any way interested in Spiritualism will 'rally round the flag,' so as to contribute to the success of the proceedings.

G. TAYLER GWINN, President.  
WILL T. PITT, Gen. Sec.

#### Animals in the Spirit World.

SIR,—Does the mere description of an animal by a medium prove that the former is necessarily in the spirit world? The following experience would suggest a negative answer. On my return from South Africa I had a séance for psychometry with Mrs. Perry, of 47, Beauchamp-place, Brompton-road, to whom my identity was unknown. Among other things accurately described, she stated that she saw a big black dog lying on the floor of the room which I occupied in the Pretoria Barracks. Having forgotten all about this, I said that she was possibly thinking of a fox-terrier pup which had been left in my charge by a friend; but she insisted that such was not the case, and was quite positive about the big black dog. I then recollected that a dog of this sort had been left behind by a former occupant of the quarters, and that he used to enter by the open door and sleep on the floor during the night. He was in no way attached to me, and disappeared altogether after a few weeks. No doubt the intelligent student of telepathy will have no difficulty in explaining how an animal temporarily attached to his former master's room, and showing no interest whatever in me, nor I in him, should come into my 'conditions,' while the fox-terrier in my charge should be totally unperceived!

M. KELLY, M.D.,  
Major R.A.M.C. (Retired).

#### The Society for Psychical Research.

SIR,—Spiritualists appear to be divided into many flocks and many shepherds. This may be advantageous provided every group is earnestly working to spread a knowledge of the glorious cause 'where'er the sun doth his successive journeys run.' As an enthusiast, it is with regret I notice indications of disharmony, such as the frequent attacks on the Society for Psychical Research, apparently for the reason that the society adopts a 'high evidential standard.' This, to my mind, is its great credential; evidence in matters so momentous cannot be too stringently tested, its value being entirely dependent upon the known integrity and competence of the examiners. In their case 'slow and sure' is the best motto. May the disappointed and dissatisfied take consolation in the knowledge that truth will prevail.

I am not connected with the Society for Psychical Research, and write merely as an onlooker who thinks he may be expressing the views of some thousands of your readers.

Bradford.

W. TIDMAN.

[We fancy that our correspondent is somewhat mistaken. If some Spiritualists feel that they have cause of complaint against the S.P.R. it is certainly not on account of its adoption of a 'high evidential standard,' but rather because they think that certain members of that society have shown such an invincible prejudice that they are quite unable to form an unbiassed judgment, while others have seemed to arrogate to themselves the sole credit of discoveries which had in reality been made—under an equally 'high evidential standard'—years before the S.P.R. came into existence.—ED. 'LIGHT.']

#### National Union Fund of Benevolence.

SIR,—With your kind permission I wish to acknowledge with hearty thanks, on behalf of my committee, the following subscriptions to the Fund of Benevolence received during March.

Subscriptions received by me at the very successful social meeting held by the Marylebone Association on March 28th will be acknowledged at a later date, when the full amount realised for the fund by their kindly effort can be stated. We have disbursed during the month £9 17s. 6d. in seventeen grants, and the various recipients are very grateful; but I much regret that the amount received in subscriptions for the month is very much less than the amount disbursed, and I must again earnestly appeal to the generosity of the readers of 'LIGHT' to send subscriptions and donations in aid of this much-needed work to

Yours faithfully,

(MRS.) M. H. WALLIS,  
Hon. Financial Secretary.

'Morveen,'  
6, Station-road, Church End,  
Finchley, London, N.

Amounts received: From 'H. M. M.' 4s.; by sale of two books ('Beauties of Marie Corelli') presented by Mrs. Mackay, 6s.; Lancashire Mediums' Union, per Mr. J. Kay, 11s. 9d.; W. C. Derby, 10s.; Mr. E. W. and Mrs. M. H. Wallis, £1; Mr. J. Grindrod, on account of subscription book, 2s.—Total, £2 13s. 9d.

#### SOCIETY WORK.

Notices of future events which *do not exceed twenty-five words* may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns at the usual rates.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Easter Sunday, an eloquent address on 'Involution' was given by Professor Stocker. On Sunday next, Mrs. M. H. Wallis will hold a séance at 11 a.m., and deliver an inspirational address on 'Spiritualism: Its Use and Abuse,' at 7 p.m. Hall open for inquirers, reading, &c., Tuesdays 3 to 5, and Saturdays 7.30 to 9 p.m.—A. C.

HACKNEY.—YOUENS' ROOMS, LYME-GROVE, MARE-STREET.—On Sunday last, after an address entitled 'Christianity and Spiritualism,' by Mr. Weedemeyer, successful illustrations in clairvoyance were given by Mrs. Weedemeyer, thirteen descriptions being fully recognised. On Sunday next, at 7 p.m., Mr. Brailey will give an address and clairvoyance. Circle for inquirers each Friday at Miss Chapin's, 95, Downs-park-road.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last our hall was crowded to hear Mrs. Eva Harrison, of Birmingham, who gave a really fine address on 'A Gospel of Glad Tidings.' Prior to the address the president, Mr. T. B. Frost, named the infant child of Mr. and Mrs. Dix. On Sunday next, at 7 p.m., Mr. Robert King. Wednesday, April 13th, at 8 p.m., Mr. E. S. G. Mayo.—W. T.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. W. Boulding gave an eloquent and spiritual address on 'The Box of Ointment,' taken from the anointing of Jesus by Mary Magdalene, and held the closest attention of his hearers, giving them much food for thought. Mr. W. T. Cooper, vice-president, ably presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyance. All who wish to obtain a seat should attend early. Doors open at 6.30.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The service of song, entitled 'Abbey Bells,' rendered by Lyceumists and friends on Good Friday, was much enjoyed by a good audience. On Sunday last Mr. Ronald Brailey gave an excellent address on the 'Risen Dead,' and his correct descriptions of spirit friends were much appreciated. On Sunday, April 10th, Mr. G. Tayler Gwinn. Monday, the 11th, Mrs. Eva Harrison. Thursday, the 14th, Mr. E. W. Wallis, subject, 'The Future Life as Revealed by Spiritualism.'—K.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last there was a good attendance, when Mr. W. Millard delivered an excellent trance address on 'The Soul's Attainment.'—R.

102, CAMBERWELL-ROAD.—On Sunday last Mr. Blackman delivered an address and gave seventeen clairvoyant descriptions successfully.—R.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Captain Greenaway spoke on 'The Life and Resurrection of Jesus, the Christ,' and referred in feeling terms to the 'passing on' of the niece of Mr. and Mrs. Trueman, in whose care she died, and expressed, on behalf of all their friends, sincere sympathy with them and the bereaved parents and family.—M.